



RITUALE ARMENORUM: BEING THE ADMINISTRATION
OF THE SACRAMENTS AND THE BREVIARY RITES OF
THE ARMENIAN CHURCH, TOGETHER WITH THE GREEK
RITES OF BAPTISM AND EPIPHANY EDITED FROM THE
OLDEST MSS. AND THE EAST SYRIAN EPIPHANY RITES...

ANONYMOUS



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Of The Sacraments And The Breviary Rites Of
The Armenian Church, Together With The Greek
Rites Of Baptism And Epiphany Edited From The
Oldest Mss. And The East Syrian Epiphany Rites...

Anonymous

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AND THE BREVIARY RITES OF
THE ARMENIAN CHURCH

TOGETHER WITH
THE GREEK RITES OF
BAPTISM AND EPIPHANY

EDITED FROM THE OLDEST MSS.

BY

F. C. CONYBEARE, M.A., F.B.A.
LATE FELLOW OF UNIVERSITY COLLEGE

AND

THE EAST SYRIAN EPIPHANY RITES

TRANSLATED BY THE

REV. A. J. MACLEAN, D.D.

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PREFACE

THE rites of Epiphany, of Baptism, and of Animal Sacrifice are in this volume exemplified not only from Armenian MSS., but from Greek and, in the case of the first, from Nestorian as well. This want of symmetry is due to the fact that I originally began by collecting texts to illustrate a history of these particular rites, long ago planned. But after spending time and labour in finding, transcribing, and collating the oldest Armenian sources for these three rites, it seemed a pity not to pursue the subject and edit from them the entire *Rituale* or, as Goar called it, Euchologion of the Armenians; and as the Greek and Syriac rites in question had never been very critically edited, I determined to include them as well.

A few of these Armenian rites were printed, with a Latin version, by Assemani. and a few more were given in Latin by Densinger; but neither of these scholars went out of his way to find and consult the oldest codices, as I have done. I have added as appendices the oldest procurable texts of the Armenian *Hoursbook* or Breviary, and of the Lectionary. Of both of these I have carried back our knowledge to about the year 700, and I only regret that the limits of my book have precluded me from a detailed comparison of these and of all the other rites with the corresponding uses of other churches, especially of the Greek. How great an advance may be made by going to the earliest manuscript sources, instead of to late MSS or printed editions, will be clear to any one who compares the old Armenian Lectionary as revealed in my appendix with Ranke's description of it in his article on *Pericopē* in Herzog's *Encyclopädie*.

In transcribing the Greek codices used by me, and previously to myself by Goar, I have corrected many solecisms in their spelling, and have neglected their minutest variations from one another. My chief wish was to present these texts undeformed by later rubrics, and in their earliest ascertainable form. Had I had earlier knowledge of the magnificent collection of Greek Euchologia published by Professor Demetrievskij, of Kief, in

1901, I should have been tempted to omit this part of my work ; but, fortunately, I have used MSS not consulted by him ; and therefore my humbler labours supplement his gigantic researches.

My wish has been to set before my readers all these rites, not as they may be seen to-day in the churches of the East, but as they exist in the oldest accessible codices. I fear I have committed many blunders from want of a living acquaintance with their modern forms. I can only entreat my critics to temper their severity with the reflection that only a small portion of the labour is visible in my book which was entailed in its preparation. I had to seek out the oldest Armenian MSS, to transcribe them, often from photographs taken by me, to collate the texts so copied. Compared with all this the task of translating them was light.

I could not expect that the Clarendon Press should undertake to print the Armenian and Syriac texts. That those interested in doing so may be able to control my translation, I have given to the Bodleian Library the photographic negatives of the Syriac codex translated for me by Dr. Maclean and also of the Armenian Uncial Euchologion of San Lazaro, which I hope will some day be edited as it deserves. I have given to the same library my codex of the Armenian Breviary (B), with the collation added marginally of the oldest Armenian codex, and my transcript of the early Paris MS. of the Lectionary. I have printed the Armenian text of the Ordinal in the Armenian journal called the *Banasêr*, edited at Paris by my friend Mr. K. J. Basmadjian.

It remains to me to express my gratitude to those who have assisted me. Professor E. Nestle was so kind as to translate a few pages of the Syriac rite and acquaint me with its value ; but the entire translation as it stands in this volume is the work of Dr. Maclean. Professor Walter Scott revised the Greek texts for me, and my much lamented friends the *wardapets* Baronean and Issaverdenz perused most of my Armenian transcripts. Lastly, I must thank the members of the Mechitarist convents of Vienna and Venice for giving

me free access to their rich stores of Armenian codices, and the Delegates of the Clarendon Press for bearing the expense of a work which must necessarily command a small sale.

To some my title may seem somewhat to belie the contents of my book, in so far as I have not included the central rite of the Eucharist. I omitted it on two grounds, first because it is adequately reproduced in Mr. Brightman's recently published *Eastern Liturgies*; and secondly, because I could not well have given it apart from all the other Eucharistic Liturgies which exist in old Armenian. I speak of the so-called rites of Basil of Caesarea, of Gregory Nazianzen, of Gregory Theologus, of Cyril, of Athanasius, of Chrysostom, of Ignatius, of the Presanctified, of James. These have all been edited in a scholarly manner, from the ancient MSS preserved in Lyon and Munich, by Dr. Jacob Dashean, at the Vienna Mechitarist Press in 1897, with commentary and introduction in modern Armenian. The entire volume merits an English translation so that it may be accessible to European scholars.

With the exception of these Eucharistic rites, and of the hymns used in worship, and of which some may go back to the fifth century, this volume contains a translation of all the Armenian service books of any considerable antiquity. I had hoped when I began my examination of these to discover in them some rites analogous to those of the Armenian dissenters of Thonrak published by me in *The Key of Truth* in 1898. That work contains the three rites of giving a Christian name on the eighth day from birth, of Adult Baptism, than which these dissenters recognize none other as valid, and of ordaining or laying hands on an elect one, who thereby becomes Regent, Apostle, Bishop, Priest, or President; for the rite which in other Churches confers the Holy Spirit, and is termed confirmation as a mere complement of baptism with water, conveys among the Armenian dissenters a grade of spiritual perfection and dignity that can neither be added to nor transcended. At the same time these believers are Adoptionists, and eschew animal sacrifices, cross and image-worship, mariolatry and the cult of saints. Now as Adoptionists they no doubt sustain the tradi-

tion whose prevalence in the same regions during the reign of Probus is attested by the disputation of the Bishop Archelaus with Mani; but whereas in this disputation the Adoptionist faith claims to be the orthodoxy of the land arrayed against the error of Mani, in *The Key of Truth* it would seem under stress of long persecution to have ceased to be orthodox and to have become imbued with some at least of the errors which of old it combated; for the liturgical avoidance in *The Key of Truth* of all lections of the Old Testament books, and even of the psalms, is absolute, and can only be ascribed to Manichean influence, as must also be the condemnation of animal sacrifices.

These three rites were compiled, perhaps as late as 1782, from at least two earlier codices. This is certain, because in the rite of Baptism occurs a long doublet, explicable only on the assumption that the compiler had before him two codices which at this point varied so much that he copied both out, one in succession to the other. For the rest the compiler in his colophon pleads the long literary tradition of the rites he transcribes in extenuation of the many solecisms of grammar and orthography to be found in his copy. Furthermore the rite of Election, as he gives it, is in literary connexion with the Cathar ritual of *Consolamentum* found in an early thirteenth-century Provençal codex, now preserved in the library of Lyon.

To these rites of Thonrak, however, orthodox Armenian rituals offer no parallel. True, we find in a few of them the rite of the eighth day, taken over like all else from a Greek source; and in Armenian Epiphany homilies and hymns, and in controversial justifications of the confusion of Epiphany with Christmas, an Adoptionist view of the Baptism often lurks in the background. But this is all; and apart from its monophysite Apharto-docetism there is little to distinguish the rites of the larger Armenian Church from those of a conventional Byzantine orthodoxy. Between its rites and those of these dissenters there can have been no connexion for many centuries.

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INTRODUCTION

ON THE SOURCES AND TEXTS USED.

THE following codices of the Armenian Euchologion have been used in preparing this work :

A = Uncial codex preserved in the library of San Lazaro at Venice, No. 457. viii. 6.

This codex is written on stout but smooth vellum, in double columns, of which each is 23.5 centimetres long and 7.5 broad ; the entire size of a page being 33 x 22 centimetres.

It consists in its present form of 27 quaternions. One quaternion has dropped off at the beginning of the volume, and at least two at the end. The first hundred pages are often illegible from damp.

The writer was a Priest, George, who has introduced a colophon in the Service for the Burial of a Priest on p. 421, where he asks of Christ to pardon his sins and of God to pity himself, his parents, his children, and his wife.

There is no date in the volume ; but the Mechitarist Father Aucher ascribed this MS on palaeographic grounds to the ninth century, and it can hardly be later than the tenth.

It contains forty-six canons or rites as follows :

1. Of John Mandakuni, Catholicos of the Hayq. The laying of the foundations of holy Church, p. 1.
2. The blessing of a church, p. 18.
3. Canon when they put up a new door in a church, p. 56.
4. Canon of blessing a font, p. 58.
5. Canon of reconsecrating a church profaned by the impious, and of setting up afresh the altar after it has been disturbed, p. 65.
6. Canon of blessing a painted church, p. 80.
7. Canon of blessing the linen cloth, p. 81.
8. Canon of blessing chalice and paten, p. 82.
9. Canon of blessing a newly-made book, p. 82.
10. Canon of blessing a semantron (*lit.* a time-striker), p. 84.
11. Canon of blessing a cross, p. 87.
12. Canon of blessing a dominical Sacrifice, p. 114.
13. Blessing of the salt, p. 123.
14. Canon of blessing a victim offered for the repose of a soul, p. 124.
15. Blessing of a dominical table (*or* altar) and offering, p. 129.
16. Blessing of the grain of offering (*or* of Sacrifice), p. 130.
17. Blessing of grain, p. 134.
18. Canon of baptism, when they make a Christian, p. 135.
19. Canon of making an exchange of crosses (i. e. betrothal), p. 153.
20. Canon of blessing a crown (i. e. marriage), p. 159.
21. Canon of giving last Communion to the sick, p. 163.
22. Canon of all alike that have died, to be used for their burial, and also the rite performed at dawn on the morrow, p. 168.
23. Canon of making a *monoson* (*or* anchorite), p. 199.

24. The laying of hands on those held worthy of the ascetic life, p. 210.
25. Canon of making a Father (i. e. abbot), p. 253.
26. Prayers to be recited over an *oeconomos* (or steward), p. 261.
27. Canon when an ascetic dies (called in lower margin 'Burial of an *Abelay*'), p. 264.
28. Canon of blessing the water at Epiphany, p. 273.
29. Canon of the Sacramental rite of the holy oil which they call *muron*, p. 295.
30. Canon of making a penitent, p. 295.
31. Canon of the great fifth day of the week, of dismissing the penitents, p. 317.
32. Canon of the same day, of the eventide washing of the feet, p. 337.
33. Proclamation (or homily) of command, which the priest publishes to the congregation before the beginning of the Sacrament, p. 341.
34. Canon of blessing incense, p. 349.
35. Canon of blessing sown crops, p. 352.
36. Prayer in season of drought, p. 355.
37. Canon of performing the washing of a cross, p. 357.
38. Prayer over one who has eaten anything polluting, p. 360.
39. Prayer for one that is polluted by food alone, p. 361.
40. Prayer over one given to swearing, p. 361.
41. Ordination of a reader, p. 362.
42. Ordination of a half-deacon, p. 363.
43. Ordination of a deacon, p. 364.
44. Ordination of a priest, p. 367.
45. Canon of translating to rest of the relics of Saints, p. 376.
46. Canon when a priest dies or a bishop, to be used for his burial, p. 377.

With few exceptions I photographed from this codex the various rites here edited. I regret that I cannot, without exceeding the limits of this work, examine the lections as given in this codex; for their text often differs notably from that of the Armenian Vulgate. The matter, however, interests the textual critic rather than the student of liturgies.

The main text of my book is a faithful rendering of the contents of this codex; and I have added below the chief variants of the other codices consulted by me. An eclectic text chosen first from one MS and then from another would be critically worthless. Therefore I have only departed from A in five or six passages, where its text was clearly corrupt, and where the other MSS clearly contain the *potior lectio*. My reasons for believing this codex to have been written in the tenth or even the ninth century are the following:—

1. The archaic orthography and punctuation. The editors of the photographic facsimile* of the Moscow dated Evangeliiar of A.D. 887 give in their preface a long list of the peculiarities of orthography of that ancient codex; and hardly one of them is absent from our codex.

2. The formation of the letters in A resembles that of this Evangeliiar, except that the letters are squarer at the top and bottom, and the horizontal lines connecting the broad vertical strokes of the letters thinner. Both these peculiarities, it may be remarked, characterize the oldest uncial writing of the Georgians. The same rounding of the tops and

* This splendid work is in the open shelves of the Bodleian reserved for Palaeographical works and specimens.

bottoms of the letters seen in the Moscow Evangelist recurs in the Evangelist of A.D. 986 preserved in Valarshapat. The squarer hand of A has a more archaic look than the hands of either of these codices, and resembles more nearly the first facsimile given in Dr. N. Karamianz's Catalogue of the Armenian MSS in Berlin. The fragment there facsimiled he attributes to the fifth to eighth centuries. But unfortunately it is an undated fragment of a gospel bound into a later codex. In the bindings of the Valarshapat library I examined nearly a thousand such fragments, and saw very few that struck me as more archaic than the writing of A. Father Aucher of Venice, who ascribed this codex to the ninth century, had a singularly wide and accurate knowledge of the oldest Armenian hands. Like other primitive codices the punctuation of A is simple, only commas and full stops being used. In translating it I have therefore been sparing of colons and semicolons.

3. The contents of A also point to a high antiquity.

a. It presents the ordinal in a much older form than the thirteenth and twelfth century copies.

β. It alone among Armenian Euchologia contains the rite of *σχῆμα*. The Armenian fathers of Sis in the twelfth century, e. g. Gregory of Lambron, describe this rite, and testify to its antiquity in their MSS.

γ. It alone also has the ancient form of the Washing of Feet on Maundy Thursday. All other copies of the Armenian Euchologion give the rite ascribed to Ephrem Syrus, and translated by the Catholicos Gregory Wkayasêr about A.D. 1065.

δ. The scribe of A had before him in his exemplar an Armenian version of the Greek *ἀκολουθία τοῦ ἁγίου μύρου*, which he forbears to transcribe for fear of 'seeming to be unsubmitive to the see and throne of Gregory the Illuminator.'

It does not seem to have occurred to him to obliterate in the rite any rubrics inconsistent with the autonomy of the Armenian Church; and all later codices of the Armenian Euchologion that I have seen, B alone excepted, omit the rite, not mentioning even its title. Khosrow (or Hosrow) Andsevatzi (c. 950), in his Commentary on the Armenian Hours, printed in Stamboul in 1730, states, p. 109, that the Armenians in his day had written rites for the *Consecration of the Myrrh*, and of cross and church; for priests' ordination, for the anointing of kings, and for the Dispensing of the Sacrifice of Christ, for baptism and wedlock. The rites, he says, 'were performed with the help of holy writ' (or of holy books). He must here refer to the Scripture lections used in the rites, for he proceeds to cite an earlier writer John (probably Chrysostom) as follows: 'Wherefore as John says, Forasmuch as we are deprived of the Spirit, we must continually adhere to the written book.'

Such a notice as the above is subsequent to the rubric in A, at any rate in tone and perspective.

The question arises: When would such a scruple as the above have been likely to weigh on the mind of a patriotic Armenian?

I have collected all the passages of the Armenian conciliary, of their fathers from the fifth to the twelfth century, and of the anti-Armenian treatises of the Byzantine Greeks, which can throw light on the problem before us. Here I can only give the conclusion which the evidence seems to warrant. It is this: Although such a scruple might have operated any time before the age of Photius, it is not likely to have been operative after his age.

It is fair, however, to array also the internal arguments arising out of its contents which might deter an ecclesiastical historian from assigning to this codex so early a date as the ninth or even the tenth century. He might allege:

1. The modifications of the text of certain rites made with the evident desire of securing to the priest a prerogative of personally absolving sins, of saying in short: '*I absolve thee.*' Thus in the Maundy Thursday discourse where the MSS B^d, D, H read, and the context furthermore involves the following: 'We give to you *the hope* of remission through penitence,' A (followed also by F) omits the words italicized. That they originally stood in the text is the more certain, because the ordinal of A confers no such power of personal absolution on the priest. His lack of it is also exemplified in the service of the last communion of a dying person. The most the priest can here do for the sick man is to receive the confession which he has already made to a layman or friend, and to indulge 'an earnest hope' that the sins so confessed may be forgiven.

Similarly, in the rite of admitting sinners to repentance as it stands in A, the priest in his prayer (p. 198) says: 'I thy servant according to thy unerring commandment am emboldened unto remission of sins.' Here, again, the divergence of rival texts seems to reveal a modification on the part of A of a more primitive text.

Now it is true—and in fifty passages the Inquisitors' manuals prove it—that in the West the formula *Ego te absolvo* was in use among the Cathars and Manicheans long ages before the Catholic Church followed their example and adopted it. Similarly, Maximus of Turin denounced the custom of Indulgences among Italian heretics centuries before the Latin official Church made the custom her own. But we must not assume that what only found its way tentatively into the official Latin Church of the twelfth century might not have crept into the Armenian two or three centuries earlier. And that this should have been so becomes the more probable if we consider how deeply impregnated from the fifth century forward the Armenian religious atmosphere was with Manichean ideas and practices.

This objection, therefore, to so early a dating of A is not insuperable.

2. A similar objection might be based on the mutilation of the baptismal rites in A, in which not only the rites of sealing a child on the eighth day from birth, and of churching it on the fortieth, but also several of the questions and responses between the priest and the catechumen which belong to the central part of the rite, are absent. These elements appear sporadically in later MSS, and that they were intentionally omitted in A can hardly be doubted. For the rite of sealing, which in gentile Christendom replaced circumcision among Jewish believers, survives in all MSS of the more conservative Greek rite, as also in Syriac and Georgian; and the Armenian version of it and of the rite of churching the child is executed in the purest idiom of the fifth century. It cannot have been translated later than the central rite of baptism. If it had not been translated from the first, it would never have been translated later. On the other hand, the omission of these rites in A is intelligible if we suppose its text to have been copied in the ninth or tenth century. For they are just those elements in the rite to which the champions of the primitive discipline of baptism could most forcibly appeal. Even in the early fourteenth century infant baptism was far from universal in Armenia (see below, p. 277). In the ninth and tenth centuries there must

still have been a strong party opposed to it. By way of disarming their opposition, those elements of the rite which were most difficult of adaptation to the new custom were quietly omitted by scribes, just as they are omitted in the Anglican Prayer Book. If they reappear in much later codices like B, it is because, when these were written, the battle was over. For a similar reason the questions and responses, to which I have alluded and which undoubtedly are primitive, also reappeared in many later codices (see below, p. 105), as they do in the printed texts. When these later copies were made the seal-father or godfather^a, able to answer any questions and make any avowals, had become a recognized institution^b. So it came about that a scribe transcribing an ancient exemplar which contained them left them in the rite.

As it is impossible to suppose that these parts of the catechumenate and baptismal rite emerged in Armenia only after A was written, we are thrown back on such an explanation. Perhaps for a similar reason A and D omit the rite of burying unbaptized children.

This explanation agrees with the fact that the Armenian dissenters of Thonrak, who still adhere to adult baptism and reject the infant rite, not only preserve among themselves the rite of sealing and giving a Christian name on the eighth day—and that in a very archaic form—but also base their strongest objections to infant baptism upon the very questions and responses between priest and catechumen which A and most other codices omit.

Thus this second ground against the antiquity of A is no ground at all. It may even be turned into an argument in favour of antiquity. And the way is open to us to suppose that it is one of the collections of earlier rites made by the Catholicos Mashtots towards the end of the ninth century. It may even be a MS written directly under his inspiration. For the activity of this Catholicos I must refer my reader to the evidence translated below, p. xxxi.

B=No. vii. 44 of the Barberini Library in Rome, recently transferred to the Vatican Library. A Latin notice within it records that this MS. was given on October 14, A.D. 1580, 'Cardinali Sanctae Severinae a reverendo fratre Stephano de Mus. ordinis sancti Antonii Episcopo Armineo.'

The book is a large octavo, handsomely bound in red leather, written throughout on smooth parchment with the greatest care. The hand is what is called by Armenian paleographers *bolorgir*; that is to say, a large minuscule. The initial letters and phrases are given in gold and vermilion; and the scribe was evidently accustomed to transcribe manuscripts in uncial handwriting, for he frequently, especially at the end of a line, substitutes uncials for his ordinary minuscule. In such cases he probably imitates his exemplar. The diaconica as usual are in a smaller hand. The MS contains the following colophons, proving that it was written about A.D. 1300 or earlier:

^a Godmothers the Armenians never had; nor might the mother or any woman attend and witness the rite of spiritual rebirth from the Church's womb, the font. Even the Virgin Mary, so the Armenians held, was for this reason absent from the baptismal scene in Jordan.

^b In the rite of admitting penitents (p. 195) A recognizes, like the Anglican catechism, that the believer 'avowed his first faith by the tongue of another in childhood'; but in the rite of Baptism there is no such recognition as yet. Here F follows A. But the other sources Mah and K of this rite, rare in its entirety, reveal the above words in A to be an interpolation. See note on p. 295.

'In the year of the Armenians 750—and it was of the 500 years' cycle the 369th—on September 7 on the fifth day of the week, my father Am-bakum fell asleep in Christ: and in this month on the 30th day on the Sabbath there fell asleep my brother Martirus. . . .

'And in another year, which was of the Armenians the 751st, and of the 500 years' cycle the 370th, on Feb. 11th on the Lord's day, and the preliminary fast, there fell asleep my new-born little son Nerses in Christ, a spotless offering to God. . . .'

The above colophon is, if not in the hand of the copyist of the whole MS, at least in that of a contemporary. A different hand also adds the following notice:

'In the year 748, and in this year it was the 367th, on the 27th of March, on the 4th day of the week, there fell asleep in Christ the newly-born handmaid of Christ, my daughter Zaplun. . . .'

A third hand has added the following notice:

'In the year of the Armenians 769, and it was of the 500 years' cycle the 377th, on June 6th, on the sixth day of the week, there fell asleep my father Stephanus the bishop of Tarsus, for whom your prayers are entreated. . . .'

In the above the date 769 must be erroneous. These dates prove that this MS was copied as early as the beginning of the fourteenth century. I have never met with the cycle of 500 years beginning about 934 in other Armenian documents. We must connect it with the fact that the dates of the vague year in Armenian calendars are usually synchronized with the years 432-436 of the Julian Calendar, when Navasard 1, the first day of the Armenian year, fell on Aug. 10. One revolution of a cycle beginning in 434 would end in 934, and the dates of this MS belong to a second period of 500 years beginning in 934, when the first period expired.

This valuable codex will be, it is to be hoped, more accessible now that it has been transferred from the Barberini Palace to the Vatican Library. In the short time during which the regulations of the Barberini enabled me to consult it, I was only able to collate it for the services of the Epiphany, of baptism, of ordination of priests and deacons, and for the various rites of animal sacrifice. At the end of this codex is bound in a single folio taken from an uncially written older codex of the Mashtotz, which was written on parchment in double columns of 21 lines each, and so closely resembled the existing San Lazaro codex A. This fragment contains a part of the priest's prayer in the rite of the release of penitents. In recording its variants below, p. 209 foll., I have called it Frb. Some later scribe has written across each side of this folio chronological notices which supply a date before which it was bound in. Thus on the recto we have the date 770, June 19th, answering to the year A.D. 1323. On the recto is written across the uncial text in an old cursive hand the following notices:

'In the year 795 Sir Basil ordained Michail the presbyter a bishop on April 23rd, which was a Sunday of Zadik, and ~~was~~ the feast of St. Gorg (George).'

Lower down a hand of the same date has written in the margin of the folio: 'In the year 778, on Jan. 26 was slain PIN OAUTCHIN, his brother the count TI . . . in the year 792.'

The rest of this notice is illegible; and I doubt if I have read the word PIN correctly. The letters PI must indicate the date 820, and who slew whom is not clear.

And a third notice on the same page is barely decipherable. It is as follows:

'In the year 771 on April 6 (?) The forces of the Sultan of the Medes (?), and afterwards on the 12th day'

At the beginning of the book is this notice:

'In the year of the Armenians 746 and on the 19th of Arek (?), in the year 365, on the first of April,' &c.

Bd=Bodley Cod. Arm. d. 2. A lectionary on oriental cotton paper, written before or in A.D. 1359, for that date is given in a marginal note. The writing is large clear *bolorgir*, or round hand. A full description is given in Baroneau's Catalogue. It contains the rite of Washing the Feet on Maundy Thursday, in the older form not found in any copies of the Armenian Euchologion except A and N. For its other contents, see below, p. 507.

C=San Lazaro MS I. 5. 199. This is a large octavo, neatly written on glossy cotton paper in double columns in the year A.D. 1216. The writing is a large neat round hand, 24 lines to a column. Diaconica in a smaller hand. It contains the following colophon:

'In the year of the Armenian reckoning 665, in the Catholicate of John, and in the time of the king of the Armenians crowned by Christ, Leon, on the margin of the ocean, in the region which is called Tochker, in the village which is named Payas, under the shelter of the all-blessed mother of light, of the Theotokos, and of other saints, in the year in which the victorious Lord King of the Armenians, Leon, took Antioch the great metropolis of the Syrians.

'I accordingly Stephanus, condemned for my sins, was at this time seized with a longing for this book fraught with antiquity: and I acquired it for my own profit and for a record of my spirit that had died.

'I therefore pray, and falling on my face, filled with tears, entreat of you, O my pious fathers and brethren and beloved children, that all who read or copy or learn out of this book will with sympathetic love ask of Christ the remission of my sins. . . .

'For the coarseness of the writing and for its faults, and if there be any other cause of offence, I pray you not to blame me; for I had not such an exemplar as I would desire. And for the sinful copyist ye shall ask remission of sins, and yourselves win the remission of yours.'

At the beginning of the volume is given a list of the rites transcribed in this volume. Adopting as a model the list already given of the rites contained in A, the uncial manuscript of San Lazaro, and referring to the numbers of that uncial, the contents of this MS C admit of being enumerated thus:

Nos. 1: 2: 3: 4: 5: 6: 7: 8: 9: 10: 37: 36: 38: 40: 41-44 (Ordinations): 19: 20: prayer against rough weather (cloud): 11: 12: 13: 14: 15: 16: 17 (of a stack): 18 (of baptism, described as the triple rite of performing the seal, of performing the crown, of taking off the crown): 21: 22: rite of burying a child, for the first and second days: 27: 28: 30: 31: 32: 33: of blessing a manse: 46: prayers over one that has fever; prayer over one possessed of a devil; prayers of Pentecost; prayers of the feast of Wardawarh. Two reasons lead us to suppose that this MS was copied from an archetype closely resembling the great uncial A. Firstly, the rites follow one another in nearly the same order; and secondly, the first rite of the foundation of a church is ascribed in the

same words to John Mandakuni. It is also to be noticed that this MS passes direct from No. 28 to No. 30, omitting the rite of consecrating the chrism. But it is just this rite of which the uncial gives us the title in the same context, and then forbears to transcribe it out of respect for the see of Gregory the Illuminator. The copyist of C may have omitted this rite because in his exemplar he found the same warning against it which the uncial A has preserved.

D = British Museum codex Orient. 1411. This MS is fully described in Baronean's manuscript catalogue. It is a large octavo, written in single columns on thick cotton paper, and incomplete at beginning and end. It consists of 374 folios in its present condition, in 12 quires, of which the first is numbered 3 and the last 14. Size $7 \times 4\frac{1}{2}$ in. with 18 lines to a page. The writing is a large round or *bolorgir* hand, regular and clear. The comma and double stop are used in punctuation. Diaconica and rubrics in smaller hand. Few compendia. The want of division between whole words, and the wrong division of words, alike indicate that this codex was transcribed from an uncial exemplar.

The contents are the following, and I use as before the numbers of the Venice uncial to indicate them:

Nos. 11 : 12 : 13 : 18 : 20 : 21 : 14 : 22 : 16 : 35 : 31 : 32 : 33 : 30 : 10 : 28 : 37 : 46.

The volume contains no date or colophon, but the handwriting is of about 1250-1300; and in the Ektenia of Baptism a patriarch Gregory is named on fol. 23 b, who was Gregory VII, surnamed Anavarsetzi, and occupied the throne of Sis, 1292-1299. One Hethoum is named in the lower margin of 108 b, which is another indication of the Cilician origin of the MS. Bought by the British Museum in 1876.

E = British Museum codex Orient. 2682. Binding modern half-leather. Size $7 \times 9\frac{1}{8}$ in. Size of text $4 \times 6\frac{1}{2}$ in. In quires of eight folios, of which the last is numbered 34. This last has one additional folio, No. 269, on the upper recto of which the colophon of the scribe ends, to be followed by later colophons. The first quire of the book in its present form is numbered 2, so that the first is missing. Diaconica and rubrics are in a smaller hand, as in all books of this class.

This MS was purchased by the museum of Doctor Baronean in 1883. It is a large octavo written in a bold cursive or *bolorgir* hand on stout cotton paper, in the year of the Armenians 780 answering to A.D. 1331. It consists of 269 folios, and is incomplete at the beginning.

The contents are as follows:

Folio 1 Ordination of a deacon (incomplete at beginning).

10. Ordination of a priest.

31. Canon of blessing a font,

38. Canon of founding a church

90. Canon of reconsecrating a polluted church.

104. Canon of blessing a cross,

126. Canon of blessing the water.

143. Canon when a bishop or an ascetic dies.

This last canon ends at folio 266, where the copyist, who has already introduced short notices of himself and his family on folios 10, 30, 37, 103, writes his final colophon, as follows:

'In the year of the Armenian calendar 780, in the reign of the sultan of the race of the bowmen Abusayit, and of our king of the Armenian race, Leon, king and prince of princes, in the Patriarchate of Sir

Zachariah, in the Episcopate of the possessor of this book Warden, in the monastery which is called Argelan under the shelter of the holy Theotokos and of the Holy Cross: I Ohannes, sinful and unprofitable among the profitable, urged by the brethren have penned this book full of grace, with neatness and with God's miraculous aid; at the request of, and to fulfil the longing of him, namely of the sealed bishop, Sir Warden, in a time when old age had overtaken me. For the windows of my eyes were failing and my hand was wasted and palsied, and because of my age I was hindered from working. Nor had I an exemplar that was satisfactory. However I pray you for the love of God not to be censorious, but to remember that the writer was confused in memory, and beset with many sighs and sorrows by the adversary. Christ became my helper, and I completed it up to this point and compiled it. But I entreat you not to blame me for confusion and errors and alterations of the words: for if you only knew the secret feelings of my heart, you would wonder and give glory to God, and say to me, How do you endure it or remain alive? Afterwards the compassionate God led the way, and I penned it in 22 days, weeping and sighing, because he that was so clever at the work of drawing and writing, suddenly and at an unexpected time, after having learned his art in the arms of God, fell into the arms of Beliar; and having been thrust out of the church, allied himself with those who dwelled in the tents of Kedar. And banished from the light, he drew nigh to those who sat in darkness and in the shadow of death, separated and cut off from Christ. And thenceforth he became a satellite who fulfilled the needs of Beliar, and was severed from the children of Zion, and became an associate of those whose very condition I must not describe nor mention them by name; and he became a vagabond, as it were a rolling stone or as it were a lost sheep, and he wandered away beset by errant demons. . . .

'So then this happened up to this point. I desire to bring my task to an end; and thus much because of the affliction of my heart I have written, describing my woes and the perplexities of a broken heart, and of a soul that is become half dead, of the sinful Ohannes. I grieve for the disobedient prodigal son Sargis. God that finds the lost, and he alone, is able to warm his heart and to restore him to the house of the Lord and to the courts of our God.

'And at all times my prayer is this, that he may not be lost for good, but may be held worthy of conversion and repentance, that he may not lose eternal life nor remain in darkness.'

It is impossible to decide what was the exact nature of the offence committed by the young and able penman whose name, if I read aright the compendium of the MS, was Sergius or Sargis. He no doubt became either a Mahomedan or a Paulician.

The colophon of John (Ohannes) the Scribe on folio 30 v^o is dated 780, Mahek 22.

The colophon on 37 v^o is that of a later owner, the *tanoutér* or lord of the manor, Hethoum.

That of fol. 103 r^o and v^o was written by the writer soliciting our prayers for the archbishop Warden in the year 780, Mahek 30.

The rite of ordaining an elder or priest in this MS has been copied from two closely allied originals in such a way that most of the prayers and lections, after being transcribed from the one, are later on in the rite repeated from the other. An example of a similar doublet due to con-

flation of two earlier copies is found in the Baptismal Office of the *Key of Truth*, pp. 97, 98.

F = British Museum Orient. 2612. Yellowish vellum. In small octavo; red leather modern binding, $4 \times 5\frac{1}{2}$ in. Text $2\frac{1}{2} \times 3\frac{1}{2}$ in. Floriated frontispiece and marginal adornments at beginning of each canon. Contains 239 folios in 19 quires, of 12 folios each. Writing *bolorgir* or cursive, 18 lines to page.

Colophon on 239 v^o: 'This <copy of the> holy Father Mashtotz was penned by Karapet the Elder from a choice and excellent exemplar in the desert of the Holy Father Khatāik; under shelter of the holy Theokotos and of the holy Vardans who rest there, under guardianship of the village Ejovtay and of our land of Ham'tāin in the year 976 = 1527.'

The volume was acquired by the Museum in Nov. 1882 from Joseph Bayan.

The contents of this manuscript are as follows. I use the numbers, where available, of the Venice uncial to indicate the pieces:—

Nos. 11: 28: 18: 19: 20: 21: burial of a child: rite of the second day: 22: 14: 12: 15: 35: 17: prayers for a woman in childbirth: prayers for the sick: prayers for one possessed by a devil: for one stricken with fever: 30: 31: 32: 33: 5 (purification of a temple): 3: 7: 8: 10: 36: 37: blessing of the lamb of the Passover: blessing of a bird sacrificed: blessing of the grapes: gospel of the Murophorai or Balm-bearers: Cantic of the Resurrection: cantic of the dead: 15: 38: concerning the seventh day: 25: 26: 39: 40: 26: 27: 41.

G = British Museum, Additional, 23,900. Fine white vellum, $10\frac{1}{2} \times 7\frac{1}{2}$ in. 285 folios, oriental binding of eighteenth century of red leather. Quires 25 in number. Size of text $6\frac{1}{2} \times 5$ in. in double columns of 21 lines each. Writing large round cursive or *bolorgir*, regular and clear. Modern orthography, with marginal illuminations. It was written in 1630, under Murad IV of Stamboul and the Patriarch David, by one James for Aristaces of the province of Harbert.

The copyist styles his book *Hayr* (Father) *Mashtots*.

Contents:—

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|-------|------|-------------------------------------------------------------------------------------------------------|
| Folio | 1a. | Table of contents. |
| | 1b. | Founding of church by John Mandakuni. |
| | 11a. | Consecration of church. |
| | 26b. | Consecration of baptistery. |
| | 30a. | Consecration of door. |
| | 30b. | Consecration of incense. |
| | 31a. | Canon of prayer for the sick. |
| | 31b. | Blessing of a cross. |
| | 42b. | Canon of relics. |
| | 44a. | Blessing of pictures. |
| | 44a. | Blessing of vestments. |
| | 44b. | Blessing of chalice and paten. |
| | 45a. | Blessing of church book. |
| | 45b. | Blessing of semantron. |
| | 46b. | Blessing of desecrated church. |
| | 55a. | Blessing of water. |
| | 64b. | Canon of Baptism beginning with the prayer over catechumens to be recited three weeks before baptism. |
| | 72a. | Ceremony of 40th day. |
| | 73a. | Ceremony of marriage. |

- 80a. Ceremony of removing the crown.
- 80a. Ceremony of Communion of sick.
- 83a. Ceremony of burial of laymen.
- 96b. Canon of consolation of mourners.
- 96b. Canon of second day.
- 100a. Canon of burial of children.
- 108b. Canon of second day.
- 109b. Canon of matals.
- 113a. Canon of blessing of salt.
- 113a. Canon of matal for the dead and for Saints-days.
- 115a. Prayers for those polluted by food.
- 115a. Prayers for those who have eaten impure food.
- 115b. Prayers for swearers.
- 115b. Prayer against drought.
- 116a. Canon of votive matals.
- 120b. Blessing of a table of matals.
- 121a. Blessing of grain, barns, and winepress.
- 122b. Blessing of penitents.
- 128b. Absolution of penitents on the Great Thursday.
- 136b. Washing of the feet on the Great Thursday.
- 144a. The prone or homily of Maundy Thursday.
- 149b. Canon of blessing the people on Maundy Thursday.
- 150b. Canon of blessing the grape on Feast of Assumption or of
holy cross by Nerses Shnorhali.
- 154a. Ordination of Priest.
- 165b. Introduction of candidates.
- 171a. Ordination of a psalmist and doorkeeper.
- 172b. Ordination of a reader.
- 173a. Ordination of a reader.
- 173b. Ordination of an acolyte.
- 174b. Ordination of a subdeacon.
- 177a. Ordination of a deacon.
- 184a. Ordination of a priest.
- 200a. Burial of a priest.

H=British Museum Orient. 2669. Bought of Joseph Bayan, Sept. 1883. Written on 256 folios, paper, in 22 quires of 12 folios each, save the last which has seven. Folio 255 v^o and folio 256 are left blank. The 21st quire seems to have lost its last folio, and the first folio of the 22nd really supplies its place as folio 249. This last quire is on different paper to the rest, and contains colophons and canticles, not liturgies, in the same hand.

The hand is large cursive known as *bolorgir*, in double columns, of 25 lines. Rubrics in red ink. Diaconica in smaller hand. Coloured frontispieces to the several rites with marginal decorations.

The contents of this manuscript are the following:—

Nos. 1: 2: 5: 6: 8: 7: 9: 10: 18: 28: 19: 20: 30: 32: 35: 45: 21: 27: 22: burial of children: 12: 14: 11: blessing of the grapes: 41-44: 46.

At the end of the canons follow:—

Folio 249. The colophon.

251b. A song or melody of ordination.

252a. A canticle of burial.

254a. A funeral lament, of George the Doctor.

In the colophon, folio 249a, occurs the following:—

'Now there has been written out the holy book composed by our holy father Mashtotz Vardapet. That which he himself accumulated in its entirety, a definite and authoritative book of the mystery of the church, in the year of the Armenian era 1054 (=A.D. 1605), in the village now called Atish, under the shelter of the holy forerunner and S. Sargis, in the Pontificate of Sir Gregory, and of our hegumenos of the holy clergy (or vow) of the Theotokos; of Sir Lazar Archbishop, and Sir Thoros, and Sir Vardan, and of the reverend priest Sir Hohannes who acquired it as a memorial of his soul, and of his parents Sethraq and his mother Thamam, and his brothers Paltasar, Araquel, Miraq, Hovanes, and of his son Karapet, and of his daughters Shahidjan and Hrephsima and Aykun. Also pray for the reverend priest Sir John and his wife Mariam, and his kinsmen the Harpath congregation greater and lesser.'

Much more follows of the same kind.

On folio 248 verso, col. *b*, a rather later hand adds a note to the effect that this Mashtotz belonged to Arjun of the village of Harpath of Sethraq, son of Sir Hohanes.

I=Bodleian Armenian MS E. 8, catalogued by Baronean. Size $7\frac{1}{8} \times 5\frac{1}{8}$ in. Text $5\frac{1}{2} \times 3\frac{1}{2}$ in. 18 lines to page. 238 folios. Writing large bold *bolorgir*, on oriental cotton paper. The first 166 folios comprise the rituals. On 166 v^o-181 r^o are the Lessons of the Murophorai; and from 181 v^o to end various gants or canticles. At the end of the text a note in an irregular hand states that Jeremiah, a deacon, wrote this book in the town of Keli under the shadow of S. Sargis the captain and his son Martyros, in 913=A.D. 1464. It was repaired in 1700.

The following rites are contained in it:—

18: 20 (with canon of taking off the nuptial crown): 21: burial of a child: 22: 14: 12: Paschal Lamb: 5: 3: 4: 7: 8: 6: 34: 35: 38: 11: 28: 32 (Ephrem's rite): 33: 37: blessing of grapes: blessing of a fowl.

This MS appears to have been copied from an uncial of the type of A.

K=Bodleian Armenian MS E. 7, catalogued by Baronean. Oriental glazed cotton paper. Size $7\frac{1}{8} \times 5\frac{1}{8}$ in. Text $5\frac{1}{2} \times 3\frac{1}{2}$ in. 17 lines to page. 202 folios. A leaf is wanting after folio 11. Writing, bold *bolorgir*. A note of the copyist on folio 201 states that the volume was copied by Yousik in 940=A.D. 1491 in the convent of Khardishar.

It contains the following rites:—18: 20 (with canon of taking off the crown): 21: burial of a child: 22: 14: Paschal Lamb: 13: 16 ('Benediction of wheat for distributing in church'): 12: 28: 33: 32: 11: 35: 7: 8: 3: 5: 30.

L=British Museum, Additional, 19,548. Size $9 \times 6\frac{1}{2}$ in. Binding, modern black leather, composed of seven quires, each of eight folios. Text $5\frac{1}{2} \times 3\frac{1}{2}$ in. Lines, 13 to a page.

This codex is a large octavo written on folios of thin shining parchment in a somewhat irregular uncial hand. The margins, which are very wide, are sumptuously decorated with illuminated drawings and fourteen floriated initials. The smaller initials are in gold ink, and the rubrics in red. It is one of the most ornate manuscripts which I have seen, entirely similar in technique to the manuscript of San Lazaro which I call S. This codex is imperfect at the beginning, for of the rite of ordaining a deacon only the concluding portions remain. This is followed by the rite of ordaining a priest, and this in turn by that of blessing the waters at Epiphany. The volume closes fol. 51a with two strophes of a diaconal proclamation. Folios 28 and 29 are of paper, and recently introduced.

They contain prayers written in a cursive hand for the blessing of a priest's raiment.

The copyist writes a colophon f. 27b after the canon of ordination, in which he styles his book a *Tetrak* and *Eritsarar*. The former means a stitched book, and the latter the rite of making an elder. He dedicates the volume to Sir Vartan, of whom he styles himself 'the humble brother.' This colophon is in five lines of uncial writing, between the third and fourth of which is left space for six lines written in red in a smaller hand. In these six lines a copyist named Constantine commends himself to the prayers of all the ranks of the priests. The pictures in the margin include, fol. 17a, a half-length figure of Christ in medallion form, and fol. 44a, a large miniature of Christ crushing the dragon with the cross in the Jordan, in illustration of the text of Basil's prayer.

There is no date, and on fol. 19b in the diaconica the name of the patriarch who occupied the throne when the book was written has been erased. Baronean in his MS catalogue dates the volume as early as the thirteenth century at the latest.

On fol. 29 is the note of a later possessor, the monk Nerses, written Oct. 19, 821 (= A.D. 1372), and begging Hovhannes, archbishop of Melilene, to accept this small book.

On fol. 29b in lower mg. is this note:

'In the year 824 (= A.D. 1375) Yashekh Thamur took the royal city of Sis and there was great sorrow. In the same year was a terrible famine all over the world, and a measure (of corn) cost 100 drachms of Tahir.' Baronean refers us to Deguignes, *Hist. des Huns*, l. xxi, tom. iv, p. 239. The MS came to England from Haleb.

M = Bodley Arm. E. 13, written in large *bolorgir*, 19 lines to page, on paper, 340 folios, in March, A.D. 1662, by one named Astuadstur, in the patriarchate of Jacob Catholicos at Valarshapat, and King Shah Abbas, in Djula. It has the various rites in this order:—

11: 4: 18: prayer over a child 40 days old: 19 (blessing of the token, i.e. betrothal): blessing of the wedding raiment: 20: lifting off of a crown: second marriage: 21: child burial: rite of the second day of the same: rite of the seventh: 22 (with the rites of the second and seventh days): 14: 16: 12: 13: 37: 9: 28: 31: 33: 32: blessing of the people's house of prayer and of raiment on the great fifth day of the week: 35: blessing of vines, etc.: blessing of fruit trees: 38: 3: 7: 8: 6: 36: 40: 10: 34: 5: concerning the Arian and other Heresies: concerning Nestor and the Eutychians: prayers for the sick: concerning Mashtotz and his life: blessing of a lamb: blessing of a fowl: 45: blessing of grapes: gospel of the Murophorai: about the healing of the Gospels: adoration of the Gospels: Canticle of the Dead.

The text of the rites is much modernized in this MS, and we cannot have in it the form in which Stephanos the pupil of Mashtotz read them, though his colophon is given in the volume, fol. 300. I translate it below, p. xxxiii.

N = Paris Bibliothèque Nationale, Supplément Arménien, 107-10. These four volumes are parts of one codex, and should be read in the order 110, 108, 109, 107. They consist of 229 folios of old and somewhat discoloured paper. The writing is half-uncial of the twelfth or even eleventh century; and its continuous character and the few faults of orthography indicate an uncial original. Each canon is headed by a marginal illuminated scroll and decorative letter. The scroll is often sur-

mounted by a bird or other animal. These illuminations are in yellow, red, and green, and resemble those of the twelfth-century codex Ancien Fonds Arm. 88. They also recall decorations of South Slavonic codices of the eleventh to thirteenth centuries. Many folios are misplaced.

The first canon which the codex contained is lost, and the second, which is that of consecrating a church, is incomplete as far as the lection of 1 Cor. 3²⁻¹⁵, the number of each canon being written inside the marginal scroll; and, using the numeration of A, the contents are as follows:—

1: 5: 11: 12: 13: 14: 15: 16: 17: 18: 28: 20: 21: 22: 46:
burial of infants: 30: 31: 32: 33: 35.

Of the above, no. 17 is entitled: Blessing of the grain of martyrs; in 18 the number of the canon is given at the end of the initial rubric together with this title 'Prayer of Catechumens before Baptism'; in 20 the two marriage canons of blessing the crown and of removing it are separated; 22 combines the two canons of the first day and of the morrow; 46 includes separate canons numbered 18-24 for all the seven days which a priest's funeral occupied. After it a later hand interpolates on some blank pages an additional rite of infant burial more modern in tone than that which the first hand gives as canon 25. The rite no. 30 is entitled 'The call to repentance of John Mandakuni,' and differs from that of the uncial A in so many respects that I have translated it separately.

I collated the whole of this codex, and have recorded its readings in all but a few cases.

O=Paris Anc. Fonds Arm. 41. Written on paper, on 199 folios, by three contemporary hands, of which the first wrote foll. 1-187: the second 187-92: the third 192-9. Size 160×120 millimetres, 15 lines to a page. Writing *bolorgir* or cursive. A note on fol. 187 states that this MS was written in the city of Angora at the door of the holy Virgin in the year 995 (=A.D. 1546), and finished on July 5. The contents are as follows, using the numbers of A: 18: 19: 20: 21: infant burial: 13: 11: 28: 12: 15: 16: 32: 8: 7: vintage: 33: 38: 22: 35: canon for a second marriage: canon for a 40 days old child.

In canon 32 the prayer is left out and only the lection from Luke given.

This is one of the few codices in which I have met with the archaic rubric of animal sacrifice in the exact form condemned by Nerses Shnorhali (see p. 84). Thus we read on fol. 138 v^o the following: 'Canon of the Dominical blessing of salt. They bring the victim vowed to the church door and before the cross. And they shall throw a scarlet cloak over the animal vowed and to be offered. A taper is to be lighted upon its horn. And let the animal vowed be without blemish, so as to be pleasing to God. And they say the psalm: Blessed is he whose sins are forgiven,' etc.

P=Paris Bibliothèque Nationale Fonds Arm. 26. The colophon records that this codex was written in the year of the Armenian era 780 (=A.D. 1331), during the patriarchate of the lord Jacob and during the archiepiscopate of the lord Astuadsatur (Theodorus), in the canton of the Apahuni and in the village of Thonrak, under the shelter of St. Atom; for the use of the venerable monk Khatchatur and of his brother's son Bartholomew. The scribe entreats us to impute to the exemplar he used, and not to himself, any faults or alterations of words. The manuscript is

written on cotton paper, and I collated it only for the service of baptism which begins on folio 5. Size 218 × 143 millimetres. 26 lines to the page. 233 folios.

The contents of this codex are as follows: fol. 1, Canon of a 40 days old child. Then using the numbers of A there follow these canons:—

18: 20: 28: 21: 22: 35: 45: 7: 8: 9: 10: 11: Burial of children: 14: 16: 30: 31: 32: 12: 46.

On folio 220 is the scribe's colophon, followed by the canon of a polluted church added by a later hand, and written in double columns.

The rite of Lavipedium is that of Ephrem translated by Gregory V kayasér, and the canon of making a penitent is that of John Mandakuni (see below, p. 294). The last folio, no. 233, of this codex, has been bound in from another MS, and contains the following colophon:

'This book of the Imposition of hands (i.e. ordination) was written in the Ancyra district at the feast at the door of the holy Theotokos by the hand of John bishop of Ezmkay, who in Ancyra encountered sufficient distress and suffering. Do ye that read or copy this book *. . . Father, I have sinned. On the soul of the writer, John the bishop, may his God have mercy and on their souls. Amen. But this book also records the nobleness of the bishop Nicholas. It was written in the year 1049' (=A.D. 1600).

S=an uncially written Mashtotz of the San Lazaro collection, no. 39. 1159. 9. 4. Size 17½ × 13 centim. Written on vellum, 15 lines to page, with illuminations resembling the Brit. Mus. Cod. L. Undated, but probably of late eleventh or twelfth century.

T=a codex in the Library of Edžmiatsin in Valarshapat in Ararat, no. 999 in the printed catalogue of Jacob Karenean'ts, Tiflis, 1863. Written on paper in the village of Bardžandž in the canton Antstay (in the catalogue spelt Atsnday) under the patriarchate of the lord Stephen and during the reign of King Hethoum II by Ananiah the deacon in A.D. 1296.

From this codex the Rev. Theodore Isaac transcribed for me the rite of children's burial. Otherwise I have not used it. It is the oldest dated Mashtotz in the Valarshapat library.

V=Codex 68 of the collection of the Vienna Mechitarists. It is fully described in Dashean's catalogue. 192 folios. Size, 26.5 × 19.5 centim. (Text: 20.5 × 14): 23 lines to page. Large round hand of the kind formerly written by Armenians in Poland. Text adorned with arabesques of birds, etc. Date 1016 (=1567). Name of scribe Minas. The first half of the book was written in Lemberg, the rest in Kamieniec, for the owner Scander of Kamach. The following is the order of the canons, using the numbers of A:—

18: Canon of eighth day: Canon of fortieth day: 19: 20: 21: 22: 23: Burial of a child: 27: Rite for seventh day of same (a later addition to the MS): 14: 16: 12: 15: 6: 36: 11: 5: 35: 4: 37: Canon of Blessing a well, composed by the Archbishop of Tarsus: 32: 28: Canon for wells in which an animal has been drowned: 30: 31: Canon of adopting a brother: Canon of blessing the grapes on the feast of the Theotokos: Constitution in regard to oil used in lamps or in anointing the sick: Blessing of fowls (doves): 3: 8: Blessing of linen cloth, etc. (not identical with no. 7): 34: 9: 10: Blessing of the Omophoron (ὠμο-

* A few words are here illegible.

φάρμακον): 7: Blessing of a picture: Blessing of a shrine: 6 (abridged): 32 (bis): Last unction.

W=British Museum Orient. 2615. This codex is an octavo written on thick cotton paper, in a regular and bold cursive hand, and consists of 109 folios. It is an ordinal, and agrees in its text with the Armenian Euchologion printed at Constantinople in 1808.

A colophon states that 'it was written by the hand of Hovanes the transgressor in the country of Caesarea in the famous hermitage of St. Gregory of Nyssa. For there is there an excellent and choice exemplar composed and written by the lord Arhaqel, bishop of Siuniq. And we were moved by its excessive beauty to transcribe it in the year of the Armenians 940' (A.D. 1491).

This codex contains the Armenian ordinal in its later form, and I had therefore no occasion to use it.

X=Vienna Mechit. Cod. 123. Described by Dr. Dashean. Size 18×13 centim. (Text 13×9.5). 224 folios: 18 lines to page: written on thick shiny paper in a regular and large cursive hand. Date, 960=1511. Written by Kyriakos Abelay in the cloister of Charlišar.

Contents as follows: 18: 19: 20: 21: Burial of a child: 22: 14: Blessing of the Lamb: 13: 16: 12: 28: 32 (Ephrem's rite): 11: 35: 7: 8: 3: 5: 30: 31: 33.

Sundry hymns and canticles complete the volume.

PRINTED EDITIONS.

Msh=the printed edition of the Armenian Euchologion issued at the press of Yohannisean Paulos under Daniel Catholicos of Great Armenia with the assent of the patriarch of Jerusalem and Stamboul in A.D. 1807. A final colophon informs us that many MSS were used for this work, as also earlier editions (viz. Oskan's edition printed in Amsterdam, 1667, that of Avetis and Solomon in Marseilles in 1676, of Minas in 1714); and that the texts were freely supplemented, emended, or abridged, as seemed good to the editors. It contains the later Armenian ordinal, but no monkish rites. Used in conjunction with the codices, as I have used it, this printed edition yields valuable textual results. Apart from them it is almost valueless. The Indian Institute in Oxford contains a copy of this edition.

Ven=the edition issued by the Mechitarists of Venice in 1831.

Their collection comprises some fifty copies of the Mashtotz which had been compared by Father Vrthanes wardapet Askêrean, before they acquired the uncial copy A. The editors date this uncial at least before A.D. 1000, but give reasons for assigning to it a much higher antiquity, viz. about A.D. 700, prior to John of Odsun. If so, the various rites must have been collected into one manual before the age of Mashtotz, whose work can only have had a local significance.

In printing the prayers, the San Lazaro editors have followed more or less faithfully the text of A, supplementing it from the codex C, and from another codex of 1221, which however only contains the rite of burying a priest and from which I have myself made extracts. From a third MS, written in Sis in Cilicia, in 1345, and containing the rites in vogue among the Uniats of that age, the editors took the rite of last unction. They also used two other copies dated 1383 and 1455.

This edition omits the rites of consecrating a church, of ordination, of

monkish initiation, the rites of the *mataʿ* and sacrificial agapês; and includes many later rites found neither in A nor in any codices prior to the year 1400.

SYRIAC CODEX.

The Epiphany rites of the East Syrian Church are translated from a *Gazza* in the Library of the Propaganda, Piazza di Spagna, in Rome. It is there catalogued as Syriac Codex, no. 1; and is a large folio written on paper in an old Nestorian hand in double columns. It is scarcely later than the fourteenth century. The facsimile at the end of my volume will acquaint scholars with the style of this codex.

GREEK CODICES.

Barb. or MS=Cod. Gr. iii. 55 of the Barberini Library at Rome. It is a Greek Euchologion, written in uncials on vellum in the eighth century. Size $7\frac{1}{2} \times 5$ inches, 562 pages, 21 lines to the page.

From this codex Mr. Brightman and Dr. Swainson have edited the Eucharistic Liturgies. As regards its age the former writes thus, p. lxxxix of the Introduction to his *Liturgies* (Clarendon Press, 1896):—‘On palaeographical grounds it is assigned to the eighth or ninth century, and the date is more closely defined as between 788 and 797 by the commemorations on p. 333 below, where the *βασιλεῖς* must be Constantine VI (779–97) and Mary (married in 788) or Theodota (married in 795), and the *βασίλισσα* the dowager empress Irene.’

This valuable codex now forms part of the Vatican collection. It was used by Goar in his *Rituale Graecorum*.

My main text, unless otherwise specified, is in all cases that of this codex. With it I have collated the other Greek codices consulted by me, namely Grotta Ferrata, no. Γ. β. 1. This codex is thus described in the catalogue of Padre Rocchi:—Codex MS Membranac. Gr. Saec. xi, constans foliis 154, longitud. metri 0·24, latitud. 0·18, ex membranis flaviusculis et laevigatis. Character iam prae vetustate flavescens est rotundus et bene compositus. Literae omnes capitales, indicationes multae, aliquot etiam tituli, ex auro confecta sunt . . . Ignoratur calligraphus, sed uti inferius patebit, orientalis sat procul dubio fuit. Lamentandum id unum est, deesse initio quaterniones quatuor, folia scilicet omnino duo et triginta.

In this codex the catechumenate and baptismal rites occupy foll. 48–59. The prayer for the cutting of a boy’s hair, fol. 60, and the Blessing of the Waters, foll. 61 v^o–64 v^o. There is evidence that this codex came from Crete, and it was adduced at the Council of Florence.

Grotta Ferrata, Γ. β. 10. Thus described in Padre Rocchi’s catalogue:—Codex MS Membranac. Graecus Saec. x, constans foliis 115, longitud. metri 0·19, latitud. 0·14, mutilus initio et fine. Membranae crassiores, fulvae, impares frontibus coeuntes, extremae praesertim labefactatae, multae autem naturâ pellium breviores, quaedam gladiolo male decurtatae, pleraeque tandem usu maculatae ac detritae, ita ut literae omnes nigrae iampridem flavescant, aliquot etiam evanuerint.

The rite of Baptism is contained fol. 39 v^o, that of Blessing the Waters, fol. 52 v^o.

Grotta Ferrata, Γ. β. 4. Thus described in Padre Rocchi’s catalogue:—Cod. MS Membranac. Gr. Saec. xi, constans foliis 141, longitud. metri

o-15, latitud. o-12, ordine parum deturbatis, mutilus fine, minuto caractere exaratus est unciali abundans in titulis.

Grotta Ferrata, Cod. Δ. vi. 7. Thus described in Padre Rocchi's catalogue, which numbers it Z. δ. ii: Cod. MS Membranac. Gr. saec. xi labentis, spissus foliis 136, longitud. metri 6-10, latitud. o-9, initio mutilus et ad oras multum inaequalis et nigricans neque etiam bene exaratus, et mendis scatens. Sed tamen magni momenti est prae vetustate et copia rerum.

This MS contains, fol. 96 v^o, the two prayers for animal sacrifice. Folios 99-115 contain a 'Ritus accipiendi aliquem ad publicam poenitentiam,' a rite not reproduced in Goar, but which should be edited. I imagine it to be a rite of *Exhomologesis*, similar to that which is preserved in Armenian.

Auct. or Ep. (in parts of Epiphany Rite which recur in Baptismal Rite)=Bodley Auct. E. 5. 13=Cod. Miscell. Gr. 79, thus described in Coxe's Catalogue, col. 661:—

Codex Membranaceus in 4to, ff. 252, sec. xii exeuntis, bene exaratus; olim monasterii S. Salvatoris, in civitate Messanensi.

Liber Ritualis liturgias SS. Chrysostomi Basilique complectens, necnon ritus alios ordinesque iuxta usum ecclesiae Orientalis.

Divisus est in capita centum triginta unum, quorum tabula, literis rubeis scripta, codici praemissa est.

Tituli, ubi auctorum nomina [Chrysostomi scilicet, Basilii, Germani, Cyrilli, Methodii et Alexii] occurrunt, sequuntur:

- α. ἡ θεία λειτουργία . . . τοῦ Χρυσοστόμου. fol. 6.
- β. ἡ θεία λειτουργία . . . τοῦ Βασιλείου. fol. 24.
- γ. ἀκολουθία τῆς γονυκλίσεως ποίημα Γερμανοῦ πατριάρχου. fol. 54.
- δ. εὐχή ὅτε πληρώσῃ γυνὴ τὰς μ' ἡμέρας τέξασα, ποίημα Κυρίλλου. fol. 81.
- ε. Κανὼν ἐκκλησιαστικὸς ἡκριβωμένος εἰς μνήστρα, ποίημα Μεθοδίου πατριάρχου Κωνσταντινουπόλεως. fol. 83.
- σ. ἀκολουθία τοῦ ἁγιασμοῦ τῶν ἀγίων θεοφανίων, ποίημα Βασιλείου ἀρχιεπισκόπου. fol. 95.
- ζ. Μεθοδίου τοῦ ἀγνωτάτου ἀρχιεπισκόπου Κωνσταντινουπόλεως διάταξις περὶ τῶν ἀπαρνησαμένων, ἐπιστρέφοντες δὲ διαφόρῳ τρόπῳ καὶ οἷας ἡλικίας. fol. 169.
- η. εὐχή τοῦ Χρυσοστόμου ὅταν ἐπαίρονται οἱ ἄρτοι. fol. 177b.
- θ. εὐχή τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου ἐπὶ ἐξυμολογήσεως πάντων ὁφέλῃμα. fol. 191.
- ι. προσευχή Ἀλεξίου βασιλέως. fol. 196.

This volume is then an Euchologion of the ordinary type, containing all the usual rites.

Ld=Codex Laudianus Bodleianus 92 A is thus described in Coxe's Catalogue:—

Rotulus membranaceus, pedum circiter uiginti nouem longitudine, seculo forsan duodecimo ineunte bene exaratus, olim ut uidetur, Eugeniae monachae; [olim 910].

Ritus continet uarios, et officia iuxta usum ecclesiae Orientis; incipit in ritu in ordinatione presbyteri seruando, a uerbis τοῦ νυνὶ προχειριζομένου πρεσβυτέρου καὶ τῆς σωτηρίας αὐτοῦ, ut in Goar, Eucholog., p. 293, l. 31.

The rites contained in this roll are in fact as follows:—

Recto. End of the χειροτονία πρεσβυτέρου.

εὐχή ἐπὶ χειροτονίᾳ ἐπισκόπου.

εὐχή ἐπὶ προχειρίσει ἡγουμένου.

εὐχή εἰς τράπεζαν ἁγίαν σαλευθείσαν.
 εὐχή ἐπὶ θεμελίῳ ἐκκλησίας.
 εὐχή ἄλλη ἐπὶ θεμελίῳ ἐκκλησίας καὶ σταυροπηγίας.
 εὐχή τῆς καταπλύσεως τῆς ἁγίας τραπέζης τῇ μεγάλῃ ᾧ.
 εὐχή τοῦ ἁγίου μπητῆρος.
 εὐχή τῆς ἁγίας ὡς εἰς τὴν γονυκλισίαν.
 εὐχή τῆς ἀπολύσεως.
Verso. End of rite of ἐγκαλισμὸς ἐκκλησίας.
 τάξις γινομένη ἐπὶ σαλευθείσαν ἁγίαν τράπεζαν.
 ἀκολουθία γινομένη εἰς τὰ ἅγια φῶτα.
 Prayers in a later hand.

THE HISTORY OF THE ARMENIAN RITUALE.

The document here translated was intended to be prefixed by scribes to the Armenian Euchologion, as its closing words indicate. And it would appear as if Nerses the Graceful, Patriarch of Cilicia, had found it so prefixed in codices of the twelfth century; for in the year 1165 or a little earlier he wrote a letter to the Armenian priests living in the region of Hamayq in Syrian Mesopotamia at the request of the pious prince Ariuz of the town of Telguran, in which this document is mentioned as follows, chs. iv and viii. I cite the Latin version of San Lazaro, 1833, which I have compared with the printed text, Petersburg, 1788; with the Paris codex Anc. Fonds. Arm. 93, written in the Armenian year 680=A.D. 1231; and with a recently acquired Bodleian Codex of the works of Nerses.

Praeterea audivimus quod nonnulli ex fallentibus sacerdotibus iterum excitant fetidam maledicti Sembatis Tondrakensis celatam immunditiam, in audientium ruinam, dicentes: 'Ecclesia non est illa, quae ab hominibus aedificata est, sed nos tantum: atque liber Rituale^a, et Canones, qui in eo continentur, crucis et ecclesiae benedictio, et alia, non sunt admittenda.' . . .

Quod autem dicunt: *Index*^b non est acceptabilis; quippe non ab antiquis patribus, sed ultimis temporibus a quodam Mashtotz scriptus ac statutus fuit—falsum est, haudquaquam verum. Quidquid enim in eo praecipitur, a priscis Patribus statutum est; nonnihil a nostris Illuminatoribus, nonnihil ab aliarum gentium Patriarchis; quorum cuiuslibet nomina initio Indicis sunt inscripta. Beatus autem Mashtotz in unum librum canones inter se divisos collegit; ideoque eius nomine ipsemet liber vocatur.

Verum etiamsi ab eodem Sancto Mashtotz fuissent universi dictati, quare non sunt acceptabiles? Vel damnum quod exinde est, ostendant; vel seipsos adversarios Christi eiusque legis declarent, a quibus omnis divina gratia, quae in Indice conscribitur, baptismi lavacrum, et sancta consecratio, et communio sancti Sacramenti vivifici, et Christiana sepultura auferatur.

The sources used by me for the following text of what Nerses in the above styles the *Index* are the following:—

a = Cod. Arm. Vaticanus no. 3, written A.D. 1287: a beautifully written codex containing an Armenian version of the Latin rituals of Eucharist

^a The Armenian word means 'The Book of Blessings, or of Consecrations.

^b Arm. *Tsulsak*. The word seems properly to apply only to the prefixed list of authors and translators; it was then used of the rites themselves.

and Ordination, chronological tables up to A.D. 1280 compiled from Eusebius and others, Synodical material, *notitiae episcopatum*, &c. The contents of this codex are for the most part copied from an earlier codex written a century before by Nerses of Lambron. Our text begins fol. 301 v^o.

b=The Armenian text as printed by Zarbhanalian (Father Karekin) in his Catalogue of Ancient Armenian translations (Modern Armenian), Venice, 1889, pp. 246, 247. He printed his text from a San Lazaro codex, which he omits to specify.

c=Codex San Lazaro 693, written on cotton paper in an old *bolorgir* or round hand of at least the thirteenth century. Inside it is the impress of a stamp of which the legend is 'Of Simeon, Wardapet, 1190,' which is probably the date of the codex; though, oddly enough, this date is not according to the Armenian era.

d=A text communicated to me in Sept. 1894 by Dr. Baronean, and taken by him from the San Lazaro Codex, no. 57.

e=A text printed in the Mashtotz of Constantinople, edition A.D. 1807, p. 2. This text is there merely described as a 'treatise found somewhere.'

f=A Valarshapat codex numbered in Karenean's catalogue 1654, and in the new catalogue 1696. It is written on parchment, on 274 folios; size 24 cm. x 18 cm. Date, written soon after 1300. Our tract is found foll. 274*b*, 275*b*, and the text has been printed by Dr. Fr. Nic. Finck in his *Ztschr. f. arm. Philol.*, Marburg, 1902, vol. i, pt. 3, whence I derive my knowledge of it.

g=A text copied out in A.D. 1397 by Gregory, Abbot of the convent of S. Eustachius, called Dathev (South of the modern Elizabethpol), in his *summa* or Book of Questions and Responses, published in 1729 in Constantinople and contained in the Indian Institute. I have used the Bodleian MS Arm. e. 11, written in the fifteenth century.

I have esteemed it best to translate the Vatican codex, recording in margin the variants of the other sources.

Text from *a*.

Title: Order* and disposition of various titles.

Of the ordinal of consecration. By whom and in the times of which of the pontiffs the various rites of the ordinal of consecration were composed. And who brought them to Armenia, and by whose command, or (who) transcribed them in order. Of^b the blessed Moses Chorenatzi the translator, who was scribe of S. Sahak the pontiff of Armenia, son of S. Nerses.

In the 115th^o year after S. Gregory was the beginning of translation

* In *c* the foll. : 'The order and disposition of the ordinal of consecration, the time at which each several canon was appointed, the places, who and from what country, the time of the patriarchs,—I will intimate, who brought them into Armenia, and by whose command gave them literary form and expression. In the 111th year from S. Gr. was made translation into the Armenian tongue. The blessed Moses, translator, who was scribe of S. Sahak, son of Nerses, in the third year of the translatorship of Mesrop: S. Sahak sent to Naziaz the see of theologus and caused,' etc.

The word *tsutzak*, here rendered *ordinal*, corresponds exactly to the technical term *Directorium* or *index*.

^b Of] Here begin *b f*.

* '111th' *b c d f*: '110th' in *g*.

into the Armenian tongue, ^a in the second year of the reign of Wram-shapouh, S. Sahak ^a sent to the city of Andziandz, and caused to be brought back the form ^b of blessing the seed, the threshing-floor, and the wine-press, which in the fifth ^c year of his patriarchate S. Gregory the Theologian had composed.

But the canon of blessing the waters ^d was composed by S. Basil, archbishop of Caesarea of Cappadocia, in the seventh year of his patriarchate, in Jerusalem, for he happened to be there at the time; and Hosrow the translator brought it to Armenia who had come to Jerusalem by command of S. Sahak ^d.

But the appointing of penitents and their releasing again on the great Fifth day of the week, was composed by S. Cyril in the first year ^e of his patriarchate, at the gate of holy Zion, ^f on the day on which he led the Edomites ^g to devote themselves to God ^f. But Ardževan ^h and Koriun the translators brought it to Armenia.

ⁱ But the order of consecrating a mother was composed by S. Cyprian ^k, ^l who also made Justiniana the holy virgin mother of the faithful women ^m. ⁿ But (the rite) for holding (or making) *agapes*, which is called 'Repose of souls' ⁿ, and the rite of burying a priest, ^o which is 18 (lections of) the gospel ^o,—this was composed by the blessed Ephrem ^p, sage of Syria, in the city of Nicomedia, in the second year of his patriarchate ^q. And Lazar ^r the translator brought it to Armenia in the 13th year ^s of the translatorship of S. Sahak Parthev, a man of God, who was zealous in his quest of church orders.

^a *b* has: 'but in the second year of translation, S. Sahak,' etc.

^b the form] Here begins *e* and after 'composed' goes on thus: 'this was brought from Nazianz to Armenia in the third year of the translatorship of S. Mesrop, and in the 21st year of the catholicate of S. Sahak by Moses, translator, who was scribe of the said Sahak.'

^c fifth] 'seventh' *g*, through confusion of short with long *e*.

^d *c* has 'was composed by the Lord Basil in the seventh year of his pat. in Caes., a city of Cap. In Jerusalem happened to be Hosrow, the translator by command of S. Sahak. And he there wrote it and brought it to the Armenians.' So *d* which, however, concludes thus: 'And H. the tr. who was gone to Jer. by command of S. S. chanced on it at the falls of the Jordan, and there he wrote it, and brought it to Armenia.' But Baronean notes that he gets the above text by patching together the various sources. But *b* yields the same sense.

^e *e* has 'the 21st year,' by a scribe's error.

^f *e* and *g* omit words 'on the day . . . God.'

^g Edomites] *b* (= Zarbhanalian) in margin notes that some copies read 'Egyptians.'

^h *e* has 'Ündzak' for 'Ardževan.'

ⁱ *b* omits the whole clause: 'But the order' to 'faithful women.'

^k *c* *d* have 'Cyprian of Kargedon' (i. e. of Carthage).

^l *e* omits 'who also . . . women.' ^m *c* has 'women of the monastery.'

ⁿ *b* has 'But the making holy the agapes, which is the Repose.'

^o *c* omits 'which . . . gospel.'

^p Ephrem was never patriarch, and never probably in Nicomedia. Perhaps his name was substituted in our document for some name less known or suspect.

^q in the second year of his patriarchate] om *g*.

^r *c* *e* have 'And Lazrik.'

^s *c* has 'in the 3.9 (127th) year' (an impossible reading for 3.10=13) and in conjunction with *e* omits the words: 'Parthev . . . church orders.'

* Who also was tenth in succession from S. Gregory, whom he followed after an interval of 111 years, at which date all these <rites> were established and renewed by order of S. Sahak. By the hand of myself^b, Moses the Scribe^c of Sahak Parthev to the glory of God^c.

But^d as regards the Dominical <offering> and^d the blessing of the salt, this was composed by S. Justus, * who was fourth bishop of Jerusalem from the apostle James^e.

^f From the second year of S. Sahak^f, up to his thirteenth year, <these rites> were completed to the glory of God^g.

But the form of Putting on the *Schem*^h (i.e. *σχήμα*, monastic garb), was composed by Theodorusⁱ of Taré^k the city of Pamphylia, in his first year^l, by order of the great^m Antony. The second <form> of those of the Thebaid <was composed> by the holy father Antonyⁿ. And the third is of the Scythians of the mountain^o. But as touching Reader^p, and painted church, <and> subsequent blessing^q, and as touching the subsequent placing of a door^r, and the translation of relics to their rest,—all this is a memorial to us from S. Gregory, our Illuminator. But as touching the consecration of a priest, S. Sahak composed it, * in the first year of his episcopate^s, * in the month of Navasard, on the first day thereof, the day of the commemoration of the holy Precursor (*karapet*): he composed the form of^u consecrating a priest^t, and^u * the burying of a priest, which has seven^x <lections of the> gospel; and the form of burying a layman also, in the canton of Ararat, in the city of Walarshapat^y, in the shrine of S. Rhipsima^z in the 111th^{aa} year after S. Gregory.

For until that time they used the old form.

* c has 'Who was ninth in succession from S. Gregory after a lapse of ten years, when all this was established and renewed by order of S. Sahak, by the hand of Moses the scribe.' b e omit this whole clause.

^b c d om 'myself.'

^c c om 'of Sahak . . . of God.'

^d c om words 'as regards the Dominical and.'

^e c om words 'who was . . . James.'

^f c has: 'In the third year of S. Sahak.'

^g b d e omit the clause 'From the . . . God.'

^h After *Schem* b d add thus: 'has three forms: the first was,' etc.

ⁱ e f add 'bishop' after 'Theodorus': 'by Diodorus, bishop of the city of Pamphylia' (om 'of Taré') g.

^k c e om. 'Taré': b d f have 'Sidaré.' Read Side.

^l c e om 'in his first year.'

^m great] holy in b c.

ⁿ was composed by the holy father Antony] om g. Antony] Ammon in b c d e.

^o c d e have 'of the holy mountain.' The texts may equally mean 'of the mountain of the Scythians.'

^p 'Readers and half-deacons' in c d e.

^q b c d e g om 'and subsequent blessing.'

^r and as—a door] om g.

^s c e have 'after the 21st year of his arch-episcopate.'

^t e om 'in the month . . . consecrating a priest.' c om words 'the day of' down to 'consecrating a priest.'

^u b d om words 'consecrating a priest and.'

^x c e have 'in the burial of a priest he further added seven,' etc.: 'of burial of elder, and the same burial rite of priest which has seven' g.

^y b c e om 'in the canton . . . Walarshapat,' and substitute 'in the city of the plain.'

^z c has 'of the holy Hrepsimeana.'

^{aa} 110th g.

^a He also composed the proclamations^b (i.e. *diaconica*) of the night service; and the four^c prayers of the same, ^d which are the following:—

'For the peace from above ...

'That by night and by day ...

'That he may guide our steps ...

'That we may find ...'

And the prayers^e of the first canon: Lord of the day ...

Change: Unto thee, who art ever merciful ...

Of the second canon: By night and by day ...

Change: Shepherd brave ...

Of the third canon: Lord of heaven and earth ...

Change: In adoration of thy almighty and victorious Lordship ...

Of the fourth canon: We thank thee, Lord ...

Change: Power that quickenest ...^{a d}

But as regards the laying the foundations^f of a temple, and the consecration of a *semantron*, of the chalice and paten^g, and the books, and making of the seal (i.e. baptism), and blessing a cross, and blessing a crown (i.e. marriage), and the quadragesima, the proclamation and prayers of the three hours (in Lent), these John Mankakuni composed, who was the fourteenth successor of S. Gregory^h.

All this, my learned brother, when thou desirest to write out the list (*tsulsak*) of the Mashtotz, thou shalt first write out, as I have written itⁱ.

ON THE LIFE AND WORK OF S. MASHTOTZ.

From the Bodleian Menologion, MS. Arm. c. 3, f. 96, written in folio, stout oriental cotton paper, in double columns, 36 lines to column, in a

^a 'He also—Power that quickenest' om *b c*.

^b *c d* have 'the four proclamations.'

^c *c* om 'four.'

^d which are, etc.] *c d* om, and resume at 'But as regards the laying'...

^e These prayers are recited in the Night Office. See Appendix I.

^f After 'foundations' *b c d e* add: 'and the blessing of a church and the purification.' In *g* a second hand adds this, but instead of 'the purification' writes 'about a profaned temple.'

^g After 'paten' *b c d e* continue 'and of the garment of service and the font, and the performing baptism and blessing a cross and laying on a crown, and the proclamations of quadragesima and the prayer, these Mandakuni,' etc. So also *d*, only reading thus in the last words: 'the proclamations and prayers for each of the three hours of Lent.' After '*semantron*' *g* adds in second hand 'and blessing of a cross, and blessing of crown, and font,' and then proceeds: 'of chalice and paten, and book, and making of houses (! read incense), and blessing of cross, blessing of crown,' etc.

^h After 'Gregory' *c* adds: 'But the dominical sacrifice and the blessing of the salt were composed by Justus the bishop, who was fourth from the apostles,' and omits the concluding colophon. But *b* adds: 'All this by order of S. Parthev, by the hand of Moses the scribe was renewed in Armenia,' being the same clause as was omitted above.

ⁱ The above document is a union of two separate ones, of which the first ended, it would seem, with the words 'Sahak Parthev to the glory of God.' There is no need to identify the Moses who subscribes his name to the first half with the historian, whose traditional date is too late for him to have been the secretary of Sahak Catholicos.

large regular cursive of late fourteenth or early fifteenth century ; repaired in 1068 (= 1619) :—

Sahmi 4 and October 13. Life and Commemoration of our holy Father Mashtotz Wardapet.

Mashtotz our holy Wardapet and father of austere garb, was from the district of Kotêq (*Kotêuts*), from the village Eliward. In the year of our Armenian era 342 (= 893), in the Catholicate of the Lord George Garnetzi, on the death of his father who was a worthy priest, he entered the convent of Magenotz, and attached himself to the holy and God-pleasing ascetics. Here he lived and studied and reached full age, and was consecrated *Abelây* (priest); and made himself proficient in the study of divine writ, of both old and new testaments. . . . Departing thence he dwelled in the island of Sevan in the middle of the sea of Gelam, living the same virtue-loving life as before. But he endured many tribulations at the hands of false brethren, both eminent ones and insignificant ones . . . but for the love of Christ he endured them all patiently. And while the saint was in the flesh occurred on a sudden in the middle of the night a terrible earthquake in the city of Dwin, so terrible that the entire city was destroyed, and overthrown from its very foundations. Bulwarks of ramparts and strong towers were thrown down. Palaces of the magnates and homes of private persons in the twinkling of an eye, as it were dreams, became tracts of rock and boulder. And strangled by the dense suffocating billows of ashes that covered the houses multitudes died, and their corpses were heaped up under the soil . . . and it was impossible to provide graves for such a number of corpses. Wherefore they cast away and hid many in chasms and pits and ravines.

Of this disaster the holy father Mashtotz was informed, and wrote a letter of consolation to the sufferers and survivors . . . (the text of the letter is given at length) . . .

This whole consolatory letter the Wardapet Mashtotz sent to the afflicted survivors. And when he was sixty years of age he was made Catholicos and occupied the throne for one year; and died in the village-city of Garni, and was with honour laid close to the Belvedere (or Kiosk) of King Trdat in the citadel of Garni in the year 346 (= 897-898).

This Wardapet Mashtotz, besides the many excellences of his life, effected many reforms of the institutions and rites of holy church. He collected the rites appointed by the first saints, and himself supplied deficiencies in them. Out of his own God-given grace he also placed in a single manual the order of Baptism, and the Crown (? marriage), the Rites of Communicating (i.e. the sick) and of Burial; the rite of Repose of Souls and of Blessing a Cross, of Blessing Crops sown and ricks, of threshing-floor and vintage, of oil (?), and wine-cask; the rites of Blessing the Water, and of the Washing of Feet; of the Laying of the Foundation and of the Consecration of a Church; of Font and of a Polluted fane; the rite of Laying on of Hands (ordinal), and of Burying a Priest, and all other rites appointed to be used by us.

And for this reason this book was called by the name *Mashtotz*, because by his labours the various rites were collected into one body. And when the patriarch George passed out of the world, many, both nobles and private persons, met together, and by means of their entreaties they seated Mashtotz on the patriarchal throne; who also after seven months passed out of the land of the living. And after Mashtotz, a disciple and

kinsman of his, one John, succeeded, doubly his kinsman . . . through their prayers may Christ God have mercy on Sion, the possessor of this book, and on his parents and on the partner of his life ^a.'

The historian Stephanos Asolik, who wrote between A. D. 991 and 1019, in bk. 3, ch. 3 of his Universal History, p. 159 of the edition of Malkhasiantz, St. Petersburg, 1885, gives this account of Mashtotz :

'In the days of Smbat, in the year 346, died the Lord George Catholicos of the Hayq, and was succeeded on the patriarchal throne by the man of God Mashtotz. He was by ancestry from the canton Aragatsot, from the village of Eliward. From childhood he lived on vegetables with a hermit's austerity. And in the Sea of Gelam he made the island of Sevan his residence and built a church in it, which is called "The Apostles." There adhered to him a large body of brethren who lived together under the rule of St. Basil, being co-religionists in the house of God, possessing a multitude of sacred books ; to the end that the eyes of their souls might be enlightened to behold the way of the Lord with unfailing rectitude.

'At that time there shone in excellency the Father Gagik, *hegumenos* of the order (*lit. vow*) of St. Atom, who compiled the record of the martyrs in a book called the Book of Atom. But Mashtotz the man of God, after filling the patriarchate for one year, passed away to God, and the relics of his bones were laid to rest in Garni near to the belvedere (*or portico*) of Khosrowidukht, which Trdat king of the Hayq had built.'

This same writer in bk. 2, ch. 2 of his History, p. 81, preserves the following account of John Mandakuni, catholicos during the last decade of the fifth century :

'John Mandakuni, who was of the canton of the Arshamuniq of the village Tsakhnnot, brought to perfection many of the rites and offices of the Armenians, to wit, the proclamations (i. e. diaconica) of night and day, the rites of Baptism, of Deacon, Priest and Bishop, and the Consecration of a Church, and the entire rite of offering the Sacrifice (Liturgy of the Mass), which they attribute to Athanasius.'

The following contemporary record of Mashtotz Catholicos is found in Bodley Codex Arm. E. 13, fol. 300, No. 44 of the pieces it contains. It is composed in the rude ungrammatical prose of the ninth century, and the meaning is often obscure :

'Superscription written with his own hand of Stephanos who was a pupil of St. Mashtotz, and of the life of the latter.

'In the year 660 ^b. The year of creation, according to the tradition of the LXX, in which year of the Roman era it was 646. And of the new calendar of the Armenians 342 I completed this humble book, on the Fifth before the calends of April, which day was the 16th of the month Hrotitz, on the great fifth day of the week at the sixth hour in the reign over the Armenians of Smbat, son of Ashot Bagratuni, under the catholicate of the Lord George Garnetzi. On the day on which the city of Douin (= Dwin) was destroyed by an earthquake and many died, and the churches were shattered. This was justly done to us because of our sins.

'And this book was finished in the island of Sevan of the *gelameds dsowak*, by the hand of me Stephanos, unworthy and last of monks. A pupil of

^a The historian Kirakos, in the year 1241 A.D., abridges the above account of Mashtotz, in ch. i of his History, p. 45 of the text printed at San Lazaro in 1865.

^b These dates are all corrupt, save the last.

the thrice blessed Wardapet and holy ascetic of Christ, the Lord Father Mashtotz, whose nobility and excellence of life from childhood until the day when I finished this book, I cannot adequately express in writing; though I will in brief indicate it to you, in order that you may learn it from my few words and try to emulate it and follow in his steps.

'He was of a priestly family of the village of Eliward of the heirs of a monastery^a, which by name was called of the holy Theodoros. And when there waxed strong the tyranny of the Tatschiq (Arabs) over the canton, his father went forth in the years of childhood and came and sojourned in the canton Soritz. And there he lived and married and begat the fair dove of Christ, of whom I have begun to tell, along with other brothers and sisters. After that, he learned of his sons attaching themselves to divine love—for he was himself a priest. Subsequently at his death the child Mashthotz (sic) attached himself to the monks, and he made progress, being indebted to a monk whose name was Theodoros. He applied himself to study and became learned in holy writ, and in the god-clad virtues (*or* powers), in the *skete*, which is called Maqenotz^b, in the canton of Gelarquniq. And he received the grade of priesthood. He was a youth with good memory and loved by the magnates.

'Wherefore, by the grace of God and the promptings of the holy Spirit, of his own will, he retraced his steps from earth unto heaven. . . . From childhood he was assiduous in fasting and prayer, and in austerity of contemplation he surpassed all, and won over many to Christ. He came and dwelled in the island of Sevan, living the same life^c. . . .

'But he did not as others do, but went and dwelled afterwards in a mountain in this island, where under the constraint of Marian princess of Siuniq, who was a very earnest lover of wise and learned silence^d, he set up this order.

'And he collected brethren into the ranks of the Solitaries, in behalf of the soul of her (*or* his) lord, recently deceased, Wasak prince of Siuniq, whose obedient subject he had been.

'After that he believed, he says, that the command was from God, and opposed it not; and he built a *wang* (monastery), and gathered brethren together, holding to the monkish order. And he equipped it with voluminous rules and appropriate fittings, and himself laboured day by day with severe zeal at the works of virtue by grace of God. . . .

'And in those days king Ashot of Armenia went forth into the regions of the Wirq (Iberians), because of a revolt of certain brigands on the banks of the river Hzor which is called Kur.

'Returning in peace he travelled to the border of the Lake, and came and concentrated in a place opposite the island called Banakatel, and asked to see the blessed Mashthotz. When they saw each other there was great rejoicing, and the pious Ashot, who was afterwards king, saluted him warmly.

^a Perhaps it was a monastery founded by an ancestor of Mashtotz, and to which he was bound by hereditary ties.

^b This convent lies north-east of Erivan and south of Lake Gelam, in which is the monastic isle of Sevan. The convent of Garhni is a few miles east of Erivan.

^c I omit some irrelevant matter.

^d The text is so confused that it is not clear that it was not Mashtotz who was the lover of silence.

'Then he bestowed on the blessed father Mashtotz the eternal light which the king of the Greeks, Basil, had sent him. He stood up, and with tears took to himself the holy cross, which was bound with gold and adorned with fair handiwork set with pearls. And he took it and laid it on his eyes and kissed it. And the prince, prostrating himself, kissed his right hand and glorious face. And furthermore, after much converse with one another, about the faith and many other things, they parted. The prince went on his way, and he returned to his monastery. And he received this boon, when he had dwelt in this *wang* eleven years, in that which is called the three churches of the holy Apostles. And after he was made worthy of this great boon he surpassed himself in virtue. For during two days he hardly ate. And in this year in which I arranged this trifling writing, the years of his life were a little over seventy. But the years during which he had abstained from meats and all pleasures of the flesh were thirty-three, and of his domination over the place twenty-two.

'May the hope of the warriors, through this man's influence over the faithful, contribute further to the establishing of the same, and permit the completion of this goodly enterprise, and extend the years of his life till he grasps the kingdom made ready.

'This account of his life which I have given in brief, and superficially, is true. . . . For with sharp eyes I have beheld and apprehended the facts, and not learned them by report. But do ye learn the same lesson from the white hairs of his virtue, and become emulous thereof. May the prayers of this holy man abide yet a little in us and in you.'

ADDENDA.

Burial of a layman from the Codex D. The variants from A, unrecorded on pp. 119-135, are the following:

Incipit: Ps. 16, Ktord (vs. 11): Show me the way. Praise and glory.

Then they say the second canon (i. e. Psalms 19-36). Praise. Proclamation: For peace from above. Prayer: God eternal (p. 120), &c.

On p. 122 instead of the proclamation: 'For the peace from above,' D has that which begins: 'That by day and by night.'

On p. 123, after 'Alleluiah,' D adds the Psalm 143. Instead of the proclamation: 'And again for peace,' D has: 'For the finding of grace.'

On p. 124 instead of the rubric: 'And they begin,' &c., D has the following:—

And the people take up the body and go to the tomb, and on the way they read Matt. 25³¹⁻⁴⁴. And the people take up the body and advance a little, and taking up a position they read Luke 12²⁹⁻⁴⁰. And the people take up the body and advance to near the tomb, and taking up a position read John 16⁹ foll. Psalm 119. Lection, I Cor. 15¹²⁻²⁶. Alleluiah. Psalm 142: With my voice I cried unto the Lord, with my voice. John 12²⁴⁻²⁶, &c.

On pp. 129-130 omit from 'And the congregation sing a hymn' as far as 'eternity of eternities, Amen.'

On p. 130. Instead of the rubric: 'But on the second day,' &c., D has the following:—

But on the second day they meet at the tomb for the early lament; and they repeat Psalm 119 and then Psalm 145. Lection, I Thess. 2¹⁹⁻¹⁷. Alleluiah. Psalm 142: With my voice I cried unto the Lord, with my voice. Luke 21²⁴⁻²⁶. Prayer of Basil. End.

CANON OF THE FOUNDATION OF A CHURCH

TEXT FROM A, WITH COLLATION OF C AND E, AND
IN THE PRAYERS OF MSH.

^a *Of John Mandakuni, Catholicos of the Hayq^a. The laying the foundations of a holy church^b.*

^a *The divine bishop^a shall muster the reverend order of ministrants, and they proceed to a place that is suitable^c. And twelve stones of due size are brought^d, unwrought and unpolished; and they say four^e psalms: 48. Great is the Lord and highly to be praised. 84. How lovely are thy tabernacles^f. 87. His foundation is in the holy mountain.*

And the deacon proclaims:

Let us ask in faith and concord.

Thrice: Lord, have mercy upon us.

And then they lay surely a single rock for foundation of the church in the centre of the bema, and other stones unwrought at the four corners of the site. As the clergy walk in front with lighted tapers and fragrance of incense, the bishop shall say the following prayer:

Through the intercession of the holy mother of God and of all the saints, hear us, Lord our God. Establish the foundations of this church by thy mighty power. Further the work of these hands; that it may be brought to completion in peace, and that we may be worthy to enter its doors, and thankfully glorify Father and Son and holy Spirit, now and ever and to eternity of eternities.

And then he orders the architect to take the measuring tool, and he traces out^h the siteⁱ according to the wishes of the builder. Then he crosses the stones with holy oil and also the four corners and says:

May this stone be blessed, be anointed and hallowed^k in the name of Father and Son and holy Spirit.

^a Of—Hayq] om E.

^b of a holy church] of the Catholiké C.

^c In E: The reverend orders of ministrants muster and proceed to the place selected and suitable.

^d bishop] chief priest C.

^e are chosen E.

^f four] Therefore ps. 85 should be added. See note below, p. 12.

^g E adds: 'ps. 85.'

^h and to trace out C E.

ⁱ site] earth E.

^k and hallowed] om C.

Dedication of Church

This the bishop says, and the elders^a, at the four corners^b. Thereafter the following canon is performed :

Psalm 90. Ktzord. Make straight for us, O Lord, the works of our hands.

Lecture^c from Proverbs, 3¹³⁻¹⁸.

Lecture from Job, 28¹⁻²⁸.

Lecture from Isaiah the prophet, 65¹¹ as far as 66².

Lecture from Ezekiel, 40²⁻¹⁰.

Lecture from Zechariah the prophet, 2¹⁻⁸.

Lecture from Zechariah, 4¹⁻⁹.

Lecture from Haggai, 2¹⁻⁹.

Lecture of Paul the Apostle, I Corinthians, 3⁸⁻¹⁵.

Alleluiah.

Psalm 21 : O Lord, in thy strength shall the king joy.

Gospel according to Matthew, 16¹³⁻¹⁹.

The deacon proclaims : For peace from above.

The bishop says the following prayer^d :

Lord our God, who hast been pleased to build thy church^e upon this rock^f. ^g Do thou, Lord—(for) we offer to thee that which is thine own, to build for thy praise and glory—this house, which is about to be builded, do thou replenish it with thy exceeding heavenly beneficence^h, and be thou our recompenser. Strengthen themⁱ that minister. ^j Keep them free from sickness and hurt^j; and keep its foundations^k untouched and unshakable and sure. ^l Complete and fulfil this house^l, to the end that in it we may with all songs of praise and glory magnify and bless the honourable and gracious^m name of Father, Son and holy Spirit, now and ever.

The deacon proclaims : Let us ask in faithⁿ and concord of the Lord that of mercy . . .

Twelve times : Lord, have mercy.

And Praise and Glory.

And then the bishop takes the mattock in his hand, and strikes the ground, which the artificer hasⁿ traced out, three times^o towards the east and three times towards

^a and the elders] om C E.

^b E adds 'thrice.'

^c In E this is preceded by another lection : III Kings 5²⁻¹⁷.

^d On the origin of this prayer see note on p. 18, below.

^e Thy holy church Msh.

^f upon a rock C : upon an apostolic rock Msh.

^g Msh thus : 'And we worthless servants, offering to thee thine own, are now about to build this house for praise and glory of thy adorable name, wherefore we pray thy love of man, becoming our recompenser, strengthen them,' etc.

^h beneficence] might C.

ⁱ Keep—hurt] om Msh.

^k its foundations] om E.

^l Complete—house] and preserve it pure from dirt add Msh.

^m om 'and gracious' E.

ⁿ the artificer has] they have C.

^o om 'three times' E in the entire passage.

the west, three times towards the south and three times towards the north. And he gives (it) to the workmen, and they lay the twelve stones at the tabernacle's four corners, ^a which the bishop has struck^a. And they enter for the office^b into the place where the altar is being set up, and the following canon is performed:

Psalm 87. *Kteord.* His foundations are in the holy mountain. The Lord loveth the gates.

Lecture from Isaiah the prophet, 60¹⁻⁷.

Of Peter the Apostle, I Catholic epistle, 2⁴⁻¹⁰: Friends, unto whom coming as far as have obtained mercy.

Alleluiah.

Psalm 84. How lovely are thy tabernacles.

Gospel of Matthew, 7²¹⁻²⁹.

The prayer which is called of Daniel the prophet, 9⁴⁻¹⁹.

Lord God, great and wonderful, who keepest, etc.

Thou findest (the prayer) at the end in the rite of laying the foundations.

But at the Dedication of a church, on the eve a vigil is kept of all the clergy^c together, until dawn in the same place. And then at the third hour the bishop shall call together the whole body of the clergy, and they all with one accord take their stand together in the middle of the church^d, and this canon is fulfilled:

Psalm 26. Lord, I have loved the beauty of thy house, and the place of the tabernacle of thy glory.

Lecture from Proverbs, 9¹⁻¹¹.

Lecture from Isaiah the prophet, 54¹⁻⁸.

Of Paul the Apostle, Ep. to the Hebrews, 3¹⁻⁶.

Alleluiah. *Arvesti.*

Gospel according to John, 10²²⁻³¹.

The deacon proclaims:

Let us ask in faith and concord.

The bishop says the prayer of Daniel.

Thou wilt find it at the back of the rite of Founding^e.

Thereafter they set the stone of the holy altar (or table)^f outside the church at the door and the service vestments both together on a table of wood^g. And they all go outside. And the bishop draws to (<^h behind him the door and stands at it. But the priests and all classes of the clergy, and the whole of the children of the church, stand in a festal ring around, and set the altar on a footstool, and the vestments. And the priests raiseⁱ) their hands in sure faith^d. But the bishop, to whose lot hath

^a which—struck] om C.

^b lit. for the hour.

^c clergy] 'with one accord' add C E.

^d After 'church' E adds: 'And they say the (hymn): "Of our Fathers" unto the Church. Canticle 83: "To-day the splendid and luminous."'

^e In E: 'It is written in the rite of Founding. Turn back six leaves and there thou findest it.'

^f outside the church door together with the furniture of holiness on a table of wood C E.

^g The words in brackets supplied from C, for A is illegible from damp.

^h This sentence lacks a verb in A. For 'faith' E reads 'hope,' and then omits all from 'But the bishop' to 'reverently.'

fallen the celebration of the feast, is by them veiled with his white veil^a, with seven-folded orders, and with doubly-folded cope^b, and a square^c wondrously fine. At the same time a footstool^d (is set). Tapers are lighted, and incense is burned. They stand round, reverently and with grace of exhortation and spiritual love, and with fully emitted voice and praising sweet to hear, they say three psalms. The first, 120: In my distress I cried. *Ktsord*. Hear us^e, Lord. Hear us, Lord. Hear us, Lord. *Thrice, repeat.* The second psalm, 121: I have lifted up mine eyes unto the mountains. *Ktsord*. Help us, Lord. Help us, Lord. Help us, Lord. The third psalm, 122^f: I was glad when they said unto me, Let us go into the house of the Lord. *Ktsord*. Alleluiah.

And the bishop shall first begin out loud, and with each psalm in turn they shall give the Glory with the same *ktsord*^g; and at each psalm in turn the deacon shall proclaim: Let us ask in faith.

And the bishop and the priests^h give the Praise and Glory; and signⁱ with the cross the altar and the vestments, ^k giving Praise and Glory^k.

And thereafter they say psalm 118: Confess ye to the Lord, for he is good. And at the dose of the psalm the same proclaiming, and Praise and Glory. Then they say the same psalm out loud^l: ^m Confess ye to the Lord^m. *Ktsord*. Open to us, Lord, the gate of mercy . . . as far as the verse: Open to me the gates of righteousness. This thrice repeating, ⁿ they sign the door with the cross. Andⁿ the bishop opens the door saying: This is the gate of the Lord, and the righteous enter in.

^o And the bishop then enters^o the church, and the priests^p lift up the altar and the vestments; and deposit them in the midst of the church, and alternate the psalm^q, *ktsord* Alleluiah^r. And having finished it they use the same proclaiming, and ^s sign with the cross^s. And next they repeat the same three psalms as at the door^t with the same *ktsord*, and at each psalm in turn the same proclaiming. And they sign with the cross. And then they say psalm 84: How lovely are thy roofs. ^u And on completion of it the same proclamation and same order^u. Again they say psalm 84: How lovely are thy roofs. *Ktsord*. My spirit and my body have rejoiced. ^v (And the same proclaiming and praise follow. And the priests

^a Armenian *sgol*.

^b Armenian *nafort*. After 'cope' C adds 'and with broad doublet.'

^c ἰσογώνιον.

^d *lit.* a stool of the feet.

^e In lower margin C (pr m) has the direction: 'Say the entire anthem (*phokh*) thrice, and each time repeat *Glory* and proclaim.'

^f C has 'ps. 126: When the Lord turned again the captivity of Sion.'

^g *ktsord*] order E.

^h E om 'and the priests.'

ⁱ signs E.

^k giving—glory] 'And they repeat the psalm a second and third time' substitute E.

^l *lit.* 'with voice.'

^m Confess—Lord] om E.

ⁿ they sign—And] om C E.

^o And the—enters] And they enter C E.

^p om 'the priests' C.

^q alternate the psalm] they repeat the same psalm C. *Phokhen* means 'sing antiphonally.'

^r Alleluiah thrice, and they proclaim: 'Let us ask in faith' C.

^s sign—cross] the bishop signs the altar with the cross E.

^t 'as they said at the door, each several psalm thrice,' and om 'with the same *ktsord*' E.

^u And on—order] om E.

^v (< .) Text supplied from C.

lift up the altar and the vestments, ^a and go up to the bema^a, and lay them on the bema^b, saying the same psalm, with the same ktsord, and using the same proclaiming and Praise and Glory. And once more they repeat the psalm and the ktsord and the proclaiming. This completes the order to be observed up to this point.

Thereafter the bishop, and with him the priests, raises up the altar, and the bishop says thrice^c:

Thy altar, Lord of hosts, my King and my God.

The people say: Alleluiah.

Again they say: Thy altar, Lord of hosts.

And repeating this thrice they fix the altar.

Then they say psalm 23: The Lord shall be my Shepherd, with the same ktsord.

And the bishop shall say the following prayer:

Lord God almighty, who hast established (<^dthe heaven^e with its firmament, and alone^f hast created hosts many. Thou Lord of all the earth^d> hast made strong thy holy^g church, and commanded us to establish^h an altar therein, and to offer reasonable sacrifices and burntⁱ offerings, that are presented without blood in thy name^k, for the life and salvation of mankind^l.

^mIn like wise also now, Lord^m, send thy spirit holyⁿ that maketh holyⁿ, and hallow this altar unto^o the hope of the faithful^p, unto the life and salvation of all^q who stand in the presence of thy great glory, ^runto the renewing of spirits and approbation of thy will^r.

Who alone art God merciful, long-suffering, and plenteous in mercy,

For thy name, of Father and Son and holy Spirit, is praised and blessed now and ever.

^a and go—bema] om E.

^b After 'bema' E continues thus: 'And they finish the psalm. Likewise shall they also say again the same psalm, with the same order and ktsord. All this completes,' etc.

^c thrice] four times E.

^d (<...> Text supplied from C, for A is effaced by damp.

^e heaven] earth E and Msh.

^f alone] therein Msh: om E.

^g holy] om C.

^h establish] erect Msh.

ⁱ and bloodless burnt Msh and om 'that are—blood.'

^k thy holy name Msh.

^l mankind] the faithful Msh.

^m In like wise—Lord] Wherefore we pray thee, benevolent Lord Msh.

ⁿ that—holy] om E and Msh.

^o unto] to be Msh.

^p of the faithful] om Msh.

^q of us all Msh.

^r unto the renewing—will] om E.

^s thy blessed will Msh.

And then the deacons approach and wash^a (the altar)^b, first with water and then with wine. And they say psalm 26: Judge me, Lord, for I have walked in mine integrity. And thereafter they deterge it with pure detergents. And then the bishop takes the holy^c myrrh of unction^d, and lays it on the holy altar, saying psalm^e in tone of lament^f, 23. *Kizord*. Thou hast anointed my head with oil. And they shall anoint^g first the head of the altar, next the four corners, and the southern front of the altar, and the western and the northern. And next the pillars^h, and say:

May this altar^h be blessed, anointed and hallowed in the name of Father and Son and holy Spirit, now and ever.

The congregation say: Amen.

ⁱ Next the eastern side of the tabernacle after the holy altar. Then the southern^k; and the front of the tabernacle, saying^l:

May this tabernacle be blessed, anointed and hallowed in the name of Father, etc.

And^l if there be a cross, or a semantron, or any other furniture, mentioning each by its name.

Then he shall descend from the tabernacle, within the bema^m, and the priests shall stand round the bishop. And the deacons with the seistrumⁿ and censer, and the clerks^o in front with tapers, (cense) the wall (p standing in the middle of the church. And the bishop likewise signs it with the cross, first the south side, and then the north, then the west. And after that^p) the pillars, mentioning their several names. Then the doorposts and lintel of the tabernacle^q, and the threshold, and the door, and the joists and arches. And if there be a sacristy^r, he shall enter therein; and if there be an altar, or a font or any other furniture there, they shall do the same. ^s The children of the clergy shall walk in front with lighted tapers, and after them the deacons with lighted censers^t, and then the bishop and the carrier of the myrrh, and he that hath the mace. And after them the priests, and rest of the congregation. And they^u shall kiss the places crossed with the myrrh. But the bishop shall record in whose name the church has been erected, saying as follows:

^a deacon approaches and washes E.

^b the altar] om A.

^c holy] om C.

^d of unction] om E.

^e in—lament] om C.

^f And he shall take and anoint C E.

^g next the pillars] om E: C adds 'of the church.'

^h altar] om E.

ⁱ Next the four corners, saying: Let it be blessed and hallowed—of the altar to wit; and then the font, and also, if so be, the cross E.

^k after 'southern' C adds 'then the northern.'

^l And] C adds 'the font and.'

^m descend into the church before (C = within) the bema C E.

ⁿ Arm. *qshots*.

^o Arm. *dpirq*.

^p (...) Text supplied from C, for A is effaced by damp.

^q of the tabernacle] om C E.

^r sacristy] a deacon's room C E.

^s The children—censers] om E.

^t they] the bishop C.

^a By the calling of the name N. or M.^a, let this temple be blessed, be anointed and hallowed, in the name of Father and Son, etc.

The congregation in accord say :

Amen. In thy house is meet holiness, and Lord, with the long-suffering. . . .

And having finished everything inside, they shall go out. However three priests shall remain there on the bema, by the holy altar ; and shall there sing psalms until the signing with the cross is finished. But the bishop shall go out^b and come along the southern side of the east^c, ^d and shall there record in whose name the church has been erected ;—three times, once inside, in the tabernacle : once in the church, and once outside on the western^e side^d.

Thereafter he makes a circuit of the north and west sides^f, and proceeds to enter the church, saying psalm 100 : ' Raise a joyful shout to the Lord, all the earth.

And coming up to the holy altar, at the end of the psalm they apparel the altar, saying aloud psalm 93^g : The Lord is made king, he is apparelled with majesty. With the sharakan (i.e. hymn) : Thy altar, Lord of hosts^h. No. 81.

Thereafter the deacon proclaims : For the directing of our steps.

And they adorn the altar with seven vestments. And then the bishop says this prayer :

Lord our God, who after the name ofⁱ the chief of thy^k holy apostles, Peter, named the Rock, didst in like wise name thy holy Church, the Rock. Do thou, Lord, also bless this temple, which hath been built in thy name, with thine infinite might. And^l make this altar which has been established in thy name^m into a holy of holiesⁿ, to the end that^o the spotless sacrifices which are offered^p on it may be changed into the precious and incorruptible^q quality of the body and blood of thy Christ.

And vouchsafe to those who enter unto it^q, and acknowledge their sins, that it become atoner of souls^r and health of bodies, through the intercession of the holy Theotokos and of all Saints.

^a By—M.] Let the name and appellation of the holy church be N. or M. C.

^b go out] C adds : ' and draw to the door after him.'

^c of the east] eastwards E. ^d and shall there—western side] om C.

^e ? read ' east.' ^f the north and west sides] E has ' the whole.'

^g Raise—psalm 93] om E.

^h hosts] F. adds the first words of hymn thus : ' Rock of honour, on this offer,' and with C omits the number. See the translation of the 84th Sharakan below, p. 11.

ⁱ name of] ' and through ' add E.

^k chief holy apostle C Msh.

^l make this altar of holiness holy which C.

^m in thy name] om C E Msh.

ⁿ into—holies] om C.

^o the spotless—offered] Msh = oblatum super id per immaculatum sacrificium.

^p and incorruptible] om E.

^q unto it] into its doors E.

^r souls] their sins E and Msh.

For blessed are the names, and glorified the kingdom^a of Father, Son and holy Spirit, now and ever, and unto eternity.

After the benediction^b is ended they draw the veil, and those allotted to the duty light the candles. First the bishop those of the tabernacle, and the others those outside. And then^c they enter for the holy office, and this canon is fulfilled:

Psalm 43. Ktsord. I will enter in before the altar of God.

Lecture from Proverbs, 2¹⁻¹¹.

Lecture from Ezekiel^e, 43¹⁻¹³. And the Spirit took me up—the measure of the altar.

Lecture from Isaiah, 61¹⁰–62⁴.

Lecture from I Peter, 2¹⁻¹⁰.

Lecture from Matthew, 11²³⁻³⁰.

The deacon proclaims: For the peace from above. . . .

And the bishop saith the following prayer:

We beseech thee and entreat thine abundant^d love of mankind, O Lord our God, that thou wilt accept the prayers and supplications of us and of all this congregation. And wilt send (<^ethy holy Spirit that sanctifieth and maketh alive into this holy^e>) altar and church, to hallow (<and bless>) the place consecrated to thy dread name; to the end that we may ever and always praise and glorify in it thy all-holy Trinity, now and ever and to eternity.

Peace with all. Let us adore God.

Thou who art feared and glorified by all creatures. Do thou, Lord, condescend unto us and unto the congregation that standeth here before thee, and accept the supplications of thy servants in the temple of thy holiness. And render it worthy (<^fof offerings and sacrifices, and of petitions, and of the reception and welcoming of all this congregation. To the end that in the same^f>) we may glorify the all-holy Trinity, now and ever.

And then again the following canon is performed:

Psalm 27. Ktsord. For me to behold the pleasantness of the house of the Lord.

Lecture from Proverbs, 8⁶⁻¹¹.

Lecture from II Kings (LXX), 24¹³⁻²².

^a blessed and glorified is the kingdom C: Msh has 'the endless kingdom.'

^b is ended—And then] om E.

^e Ezekiel] in A 'Zechariah.'

^d abundant] 'and infinite' add E.

^f {...} Text from E, for A is effaced by damp.

^f {...} Text from E. A effaced by damp.

Lection from the Epistle to the Hebrews of the Apostle Paul, 13¹⁰⁻¹⁶.

Lection from the Gospel of Matthew, 23¹⁻²².

The deacon proclaims :

That we may obtain grace and mercy. . . .

The bishop says the prayer :

Lord of Lords, and God of Gods, we pray thee. Who hast gathered together mankind that was rejected and driven afar, and hast formed a church after the pattern of the tabernacle.

Now therefore, Lord, through thy Son Jesus Christ, there hath been built in all parts a place of prayer, a temple^a of thy holy name, which thou^b didst ordain should be made and be builded^b, by the apostolic preaching^c of the true faith in the holy Trinity^c, to found the same.

Now therefore^d we pray thee, together with all the clergy of the holy Church, to accept this house named a temple of thy holy name. ^eAnd bless with thy holy name^e, and hallow the holy altar within the same. And may^f the offering of holiness that shall ascend therein, be made thy^g true body and blood through the holy Spirit. To the end that we may be sanctified of and forgiven our sins, both ourselves and thy people^h; and that we may thankfully glorify Father and Son and holy Ghost.

Peace with all.

We pray thee, O Lord, benevolent and plenteous in mercy, with all our hearts, condescendⁱ unto our supplications, and accept our petitions, which in prayer we make to thee. And make the grace of thy holy Spirit to rest on this^k altar and on this temple^k, which hath been established^l in thy name.

And bless^m the stocks and stones that are therein; that

^a temple] place C.

^b didst—builded] didst establish and build C : hast founded E.

^c of the true—Trinity] om E.

^d therefore] 'O Lord our God' add E : wherefore we pray thee with our whole heart, accept this named temple of thy holy name, this house, this holy church in thy good pleasure, that by it we may be sanctified and forgiven Msh.

^e And bless—name] om C : with—name] om E.

^f And may, etc.] A (which lacks grammar) has : 'unto the holiness of the offerings which shall ascend (sing. vb.) in it, may it be made,' etc.

^g thy] of thy son Jesus Christ our Lord E.

^h After 'people' E add : 'both priests and ministrants therein.'

ⁱ condescend] spare us and accept E : incline thine ear Msh.

^k altar—temple] house Msh.

^m bless] 'and hallow' add Msh.

^l established] 'and builded' add Msh.

every one who shall salute ^a them, may do so not as to an unholy stone and stock, as it were in a grove, but ^b as it were to hallowed stone and stock of thy holy name ^c which is therein ^b.

^d And as touching the lightings of light and the burnings of incense, and sweet-smelling perfumes, which they offer to the holy Trinity, mayst thou accept them in praise and exaltation of thy holiness and of the single ^e Lordship of Father, Son and holy Spirit, now and ever ^d.

Again the following canon is performed :

Psalm 136. Ktsord. Lord, thy mercy endureth for ever.

Lecture from Proverbs, 8¹²⁻²¹.

Lecture from II Kings (II Samuel) 6¹²⁻¹⁹ : And David went and brought—every one to his house.

Lecture from the Epistle to the Hebrews of Paul the Apostle, 9¹⁻¹⁰.

Lecture from the Gospel of Luke, 19¹⁻¹⁰.

The deacon proclaims :

For the building up of this holy place, and for the goodly regulation of this congregation.

The bishop saith the prayer of King Solomon before the holy altar, 'and all the congregation stand with arms outstretched' (II Chronicles, 6¹⁻⁴⁰).

And then they begin the office of the third hour and repeat the psalm 147 : Praise the Lord, O Jerusalem.

With Hymn^a. Thy altar, Lord or Which was established through the Word.

And afterwards : Holy God, (who wast manifested.) ^b

And then the following canon is performed :

Psalm 118. Ktsord. This is the day which the Lord hath made.

Lecture from Proverbs, 8³²⁻³⁶.

Lecture from Isaiah, 6¹⁻¹⁰.

Lecture from Hebrews, 9¹¹⁻¹⁵.

Alleluiah. Arvesti.

Lecture from John's Gospel, 6⁴²⁻⁵⁸. Our Lord Jesus saith : Every one that heareth from the Father—shall live for ever.

And then the sacrifice is offered, and the octave of the dedication is kept with rejoicing¹.

^a salute] 'and prostrate himself before' add E Msh.

^b but may he be deemed to prostrate himself to thee and to thy holy name Msh and om words 'which is therein.'

^c name] 'and to a dwelling-place of the grace of the holy Spirit' add C.

^d And as, etc.] 'and through the dwelling of the grace of the holy Spirit which is therein, may the lighting . . . perfumes be for an offering to the holy Trinity of Father, Son, and Holy Spirit' Msh. ^e single] or better tr. 'unitary.'

^f and all—outstretched] om E.

^g Hymn] C E give the following first words : 'Who hath adorned his greatly resplendent ones.' ^h (. . .) Supplied from Msh.

¹ E ends thus : And they repeat the 'We believe,' and the sacrifice is offered,

NOTE I, to p. 7, note *h*.

The *sharakan*, or hymn referred to as No. 81, is given in the hymnbook printed in 1664 in Amsterdam, p. 491, as the concluding strophes of Hymn 84 of the Canon of the Dedication of the Holy Cross. The text is as follows in this printed edition, which however accords with MSS. of the thirteenth century :—

‘Thy altar, Lord of hosts, hath in faith been erected within thy tabernacle. Come, ye peoples, let us adore.’

‘A Rock honourable hath been erected within thy tabernacle to-day. On it hath been offered sacrifice and victim incorruptible. Come, ye peoples.’

The difference in numbering of the hymns, 81 in the Uncial A, and 84 in existing MSS. of the Armenian Hymnbook, must be due to the intrusion immediately before the canon here cited of three canons, Nos. 81, 82, 83 for the three days’ feast of the Assumption of the B.V.M.

NOTE II.

The following ‘Explanation of the Rite of Founding and Consecrating a Church’ is attributed on grounds of style to John of Odsun, Catholicos of Armenia, c. 718.

I translate from the text printed at Venice in the year 1833, p. 119 foll. from an ancient MS. Whether or no the ascription to this author be correct, this discourse reflects an early stage of the Dedication rite, and is on that account here appended :—

‘The divine archpriest musters unto the place set apart thereto the classes of clerics and ministrants.’

In the same manner as also the heavenly archpriest mustered the first elders unto the summit of mount Tabor, to wit the great Moses that constructed the tabernacle of witness, and Elias that raised an altar and was of all the prophets zealous for God’s glory ; but also the Rock so named of faith, and the sons of Thunder from among his nearest eyewitnesses. Unto whom, instead of the booths of which they spake, he shewed forth the cloud-wrought and resplendent vault of heaven. To the end that by two or three witnesses might be confirmed the mystery of the church, which he was indeed about to build upon them, the universal Catholicé holy, according to the apostle, that saith : Builded upon the foundation of apostles and prophets (Eph. 2²⁰).

‘And having taken twelve stones unwrought.’ Even as Joshua Navean (i. e. son of Nun) took from the midst of Jordan in witness of the passage of the people dryshod through the Jordan. In like manner also our Lord out of the ebb and flow of this life took his twelve disciples in witness of the mystical passing of the heathen through the water of the baptism of the font. To whom also he said : Go ye and baptize in the name of Father and Son and holy Ghost.

But the psalmistry hath relation to the same mystery : ‘Great is the Lord and mightily praised’ (ps. 48), by way of beginning this great mystery.

‘The city of God and his holy mountain.’ That is to say this mystery is lofty and touches the sky. For ‘all the earth shall exult with exultation surely

and they dispense the Body and Blood of the Lord to the worthy, and for eight days they keep the Dedication to the glory of God.

rooted,' as beseems the rejoicing of heavenly beings. 'From mount Sion' even unto 'the regions of the North a City' is to be 'of the great king,' and a temple of the living God. For 'as we have heard' from the prophets, 'so also have we seen,' that 'God hath founded this' with mystic stones.

And a second psalm (84) names the 'lovely roof of the Lord of hosts,' and the 'longed for dwelling' of those whose 'heart and body shall exult in the living God,' so that those worthy of dwelling therein may be blessed. And with this also consorts the psalm: 'Thou wast pleased, Lord, with thine earth' (Ps. 85), that namely which we have set apart as a place of habitation. In this 'thou wilt turn away our captivity' which is by the Devil, and wilt 'remit' therein 'the iniquity of thy people,' and by the water of baptism 'wilt cover up their sins.' And again thou wilt make us alive with a twofold renewal, that we may become thy people and rejoice in thee perpetually.

Moreover 'his foundations' are set forth for our knowledge in the psalm (87) which follows, 'In his holy mountain,' as those which he founded in Sinai and rooted deep in the mind of Moses. Albeit 'he loved the gates of Zion,' wherefore also he bestowed salvation on the new Israel,—loved them more than the earlier 'roofs of Jacob,' to wit the tabernacle and temple. And thereof 'the glorified was spoken,' through the inspired prophets that it should be 'a city of the living God.'

And after these psalms the deacon proclaims: 'And again for peace,' 'Let us ask with faith,' that he may prosper the work of our hands unto his own pleasure and will. And thrice is said the 'Lord, have mercy,' as it were mystic prayers, that while we begin, continue and end the work, his mercy may abide with us.

'And then they lay surely a single rock in the centre of the bema,' after the pattern of the spiritual rock, which was quarried from the holy mount, and filled with itself all things.

But 'the twelve stones they have taken they first wash with water and then with wine.' These betoken the twelve apostles, whose feet the Lord washed in the upper chamber, and then regaled them with wine unadulterated, in memory of the water and blood which flowed from his side. After the resurrection however he told them to be baptized in fire and the holy Spirit, and to baptize the heathen in the name of the Trinity with the mystical water of the font. But the placing of the stones at the four corners of the church signifies their circuits made to the four corners of the world, and that they were adjusted surely as a foundation of that temple of God, which we are, who are based on them, as they on the head, Christ.

'And the clergy walk in front with lamps and with incense.' That is with the enlightening counsels of wisdom and the sweet scent of their lives and prayers.

And thereafter the bishop, in reading the prayers, takes up the prayers of the entire clergy and offers them before God. And then he orders (the architect) to take the tool for digging, and the measure of the exact size of the building, and he marks out the site, according to Ezekiel's vision concerning the temple, and Saint Gregory's designing of the shrines of the holy martyrs, by way of signifying that the unmeasured God makes his house and sanctuary of our measurable nature, albeit his nature is ever extended and limitless.

But the anointing of the stones with the divine myrrh is performed with invocation of the mystical Trinity, because they were anointed in Zion with the Spirit of God, according to the Lord's promise : Ye shall be baptized into the Holy Spirit. And the pronouncing of 'Amen' thrice is the promising of our whole being to the almighty God, who is all in all. But the psalmistry (ps. 90) with the refrain : Correct the works of our hands, is as it were a prayer that as the building progresses, so may all the works of rectitude prosper in accordance with God's will.

But the lections intertwined in mystic wise accord with the above injunctions. So also the psalm (27), The Lord is my light, and the gospel has the same mystic import. And the proclamation : For peace from above, and the prayer announce the peace of God, and teach us how to pray.

And again the deacon proclaims : Let us ask in faith. And the bishop pronounces in brief : Praise and glory to Father and Son and holy Spirit for ever and ever. Because it is with God's aid and with diligence in praise-giving that we must draw nigh to begin a work entrusted to us by God.

'And withal the bishop after this takes the mattock, and first he strikes the ground set apart with his own hand, and then he gives it to the artisans.' Because the Lord himself has laid his hand to the work to dig and pluck up out of our nature the thorns that wound, crushing and softening with the sufferings of the cross, and sowing in us the word of faith and, in the manner of our devotion of our selves, of participation in his cross.

But his striking thrice signifies that the mystery of the church was foreshadowed in three sections of time, by the tabernacle of witness, and by the temple of Solomon, and again by the renovation thereof by Zorobabel.

But that (they strike) four times thrice on the four sides, making up a total of twelve, is to suit the number of the stones, and is in mystic semblance of the twelve apostles and of the principal members of a man. And by its transcendent properties (*lit. art*) it is shewn to excel the other numbers, having for its half six, and being four threes, and three fours, and once twelve. And in this number the moon grows full, and the law is fulfilled in Christ the builder of the church.

'And they enter on the office on the site of the altar.' Because there it is that the full round of mystery is completed. And they say 'Alleluiah' *aruesti*¹. Its foundations are in his holy mountain (ps. 87). The foundations of the church are its ancient types : the paradise of God, and the ark of Noe, the tabernacle of Abraham, and that which Jacob beheld, the one shewn to Moses in Sinai, and the which he erected in the desert. These foundations are brought to perfection in the holy mountain Zion and in the heavenly Jerusalem ; and that is why the completion of the founding of a church here pauses with the proclamation : 'For the peace from above,' with lections, and with the gospel, to the glory of Christ God blessed for ever.

The Blessing of a newly built Church.

'At eventide they enter the church for a vigil.' Because they must needs be

¹ Aucher translates this word which the dictionaries do not explain : *modulatione producta*. That is the last syllable was prolonged to musical notes given in the musically annotated books.

alert and joyful, who get themselves ready to be temples of God, must keep vigil with psalms and spiritual songs in the place of congregation.

'But on the morrow at the third hour they again meet together, bishop and priests and deacons, in the church, and they set the altar in the middle of the church.'

The first mystery herein foreshadowed hath reference to the first man, since he was made in the image of God and placed in the middle of the garden. But the bishop and the classes of ministrants ranged around the altar reflect the mystery of the economy (i.e. incarnation) of Christ. For therein surely he (sc. Adam) was visibly shewn forth, attended by the heavenly beings who stand around him. Nay, the hosts of angels also environed the first creature. Meanwhile the congregation standing outside are an emblem of the animals and wild beasts, for they were outside the divinely planted garden.

'And the bishop begins the psalm (26) with the *kyrie*: Lord, I have loved the beauty of thy house.' Because it was the dear wish of the word of God that his image should abide in the place of delight, even as now he has dearly wished to make of our building a temple for himself, according to the prescient prophecies, canticles and lections and angelic songs.

After the Alleluiah the Gospel, the proclamation and the priest's prayer signify the intimate connexion of the old testament with the new, because it is one and the same mystery through the angelic mediation of apostles and prophets, before whom the spiritual altar lies.

'And next the attendants take the altar and carry it outside the door.'

The primary meaning of this is, that the first man after his transgression of the command was banished from the garden by divine decree, and the shutting of the door signifies that God commanded the fiery cherubim to guard the entrance thereof. But in terms of the mystery of the economy (i.e. incarnation) it signifies that in the Father's house the might of this mystery had been prefigured; and the Good Word went forth from the Father's bosom and dwelt in the womb of the Virgin, and went forth unto us through the miraculous birth, being made a second Adam instead of the first that transgressed. And 'he suffered outside the gate' (Heb. 13¹²) who deserved not this suffering and death, in order that he might take away the condemnation of all transgressors.

But we take on ourselves his reproaches, and glorying to share his cross we stand round the holy altar and begin the prayer of intercession with the prophetic strain: 'Hear us, O Lord, Hear us.' And from the head of the psalm in gradations is begun verse by verse the 'Hear us, O Lord' by the priesthood, as if beseeching the Lord to hear the voice of supplication of our weak-voiced and sick nature after the manner of the ancient prophets.

But the uprising of the altar while we give glory, and the carrying of it forward towards the door, signify the uplifting in spirit above the things of earth of the holy patriarchs, and their aspirations to be found in the house of the Lord. But the triple repetition of the same signifies the ever-murmuring prayers which in the beginning, continuance and end of their lives they offered up to God.

The second *kyrie* however: 'Help us, O Lord,' hints at the prayers of the prophets in behalf of our fallen nature; to the end that he who smote us for our transgressions may come and raise and heal our stripes. Raising aloft the mind's eye, they besought the Highest to aid them.

And the raising aloft afresh of the altar and of its furniture, and the bringing of it near to the door, indicates the further upwards approach of the mystery; for on its reaching the doors our salvation was come in the fullness of the time of the mystery's fulfilment.

But the third *hlsord* (with) Alleluiah signifies the ministration of the heavenly watchers waiting on the dominical incarnation, wherein also men take their share, and taking up with their lips the same strain of praise, with one accord cry aloud the 'Glory on High' to him that maketh peace upon earth. And three times three, that is nine times they sing the psalm, to signify that in the Church the votaries are ranged in diverse ranks that answer to the nine ranks of them who are compounded of fire. Furthermore, the elevation during this strain of the altar is a mystery betokening as a symbol the still loftier and more transcendent miracle of the lowliness of the flesh.

But they set the altar close to the door, and begin to recite ps. 117 (118): 'Be ye confessing unto the Lord, for he is good.' And again they repeat by way of *hlsord*: 'Open unto us, Lord, open,' as far as the verse: 'Open unto me the gates of justice.'

Here the repetition of the *hlsord* 'Open unto us, Lord, open' betokens the heart-felt anxiety of the prophets that we, the children of Adam, may be made citizens of the city of the heavenly hosts through the mercy of him that opens before us the doors of atonement.

As then the first psalm is a humble entreaty of the holy patriarchs addressed to the Father, so the second is of the prophets to the Son; while the third is of the ministers of the Word addressed to the holy Spirit. The same explanation holds good of the triple repetition of this psalm. The first singing of it in a low tone is the humble entreaty made with pure heart of the patriarchs. Its repetition in louder tone is the uplifting of the voice of the evangelists of Sion, to the end that we may through justification enter into the roofs of his holiness and say: 'This is the door of the Lord, and the just enter thereby.'

But the entrance within of the priests and ministrants together with the altar signifies that the Man assumed from among us enters with his ministrants into the heavenly pavilion restoring us that were exiled¹ from the garden of life. The signing however of the door with the cross and its being forthwith opened are motived by this, that through his cross Christ threw open the entrance of the garden and of the heavenly pavilion.

And forasmuch as within the church they change the order of the psalm, and repeat the first last, namely the 'I was glad when they said,' together with the Alleluiah as *hlsord*, this is because in the paths of the heavenly pavilion we reach the level of the angelic hymns of praise; being nevertheless still upon earth we need the aid of prayer, and therefore say in the next *hlsord*: 'Help us, Lord,' and (ps. 121): 'I have lifted up my eyes unto the mountain,' to the Lord of the angels to wit, to the angels and to the first just ones, 'whence shall come my help.' And since it is through tribulations that we must abide in the house of God and make heard the voice of supplication, we cry with prayerful tone: 'Hear us, Lord'; because when through the ministration of angels we have been acquainted with the divine mystery, it was through the Church that they in their turn knew of 'the manifold wisdom of God.' as the Apostle says.

¹ *lit.* 'instead of our exile.'

But just as it was with alternation of psalms that, giving glory, they carried the altar to the outside of the door in accordance with the mystery above explained ; so likewise within, it is with alternation of psalms that they advance and carry the altar forward to the bema ; in the same manner also our Lord walked in the house of our nature through the flesh which he took from us, and having given us alleviation of hurtful diseases through his miraculous acts of power and of life-giving healing, he together with his disciples drew nigh to Jerusalem, and bade them go and prepare the mystic banquet. But they, gladdened at the preparation for communicating with him in the feast, could befittingly say : ' My heart and my body shall rejoice in the living god.' Accordingly the priests and ministrants who serve this mystical table chant the words : ' My heart and my body shall rejoice in the living God.' By ' heart ' indicating the spirit, because it is first to feel joy and announce it to the members of the body.

And they begin by reciting it (secretly) to shew that they are offering to God the hidden firstfruits of the heart ; and next they do so with their lips out loud and gleefully by way of bringing forth from the depths of the heart their spiritual joy and gladness.

And they recite it afresh at the moment when they have elevated the altar to the height of the bema. Even as our Lord also with his holy disciples in the upper chamber of mystery, made them, whom he foreknew as his own, to recline around the altar, and made their hearts glad with infinite rejoicing. In like manner now they as ministrants expect the fulfilment of the joyful Sacrament, and so it becoms them to say (ps. 84) : ' My spirit and my body shall rejoice in the living God.'

But the priests on the bema begin out loud the Alleluiah, the angelic chant, because the bema is the image of heaven, and of Jesus' ascent to the altar above. Around it then stand the priests, who are angels of the Lord Almighty, and chant the angelic chant. For as the altar has been raised up into a place that is heaven's image, so the antiphon has been changed into the chants of angels.

And it is also part of the same mystery that they repeat and recite afresh as they ascend the steps the same psalm over again, just as they did ps. 117 (118) at the doors.

And after that they say out loud thrice the psalm (84) ' Thy altar, O Lord of hosts,' and withal fix the altar in its place ; so they symbolize the triple ' Holy art Thou ' of the cherubin praising the holy and co-equal Trinity. And this mystery of Incarnation of our Lord Jesus did Isaiah behold, and heard the hymn of sanctification, even as John the Divine testifies, saying : ' This Isaiah said, whilst he beheld his glory.'

But the washing and anointing of the altar signifies that the body of the Lord was anointed by the Godhead by an ineffable union ; yea, even by the mystery of the baptism in the Jordan, and by the blood on the cross. Wherefore it is with water first and then with wine, according to the saying that the water and the spirit and the blood are one. And the signing with the cross is likewise a mystical reminder of the passion wherewith he sanctified us. But the cross on the middle of the altar is he that was crucified for us. And the words repeated out loud (ps. 23⁶) : ' Thou hast anointed with oil my head,' signify by ' oil ' the godhood of the Word, and by ' head ' the humanity which he took from

us, and united ineffably (with himself). And the children of the church comprehending this trope of the mystery chant unto God the Father the psalm : 'Thou hast anointed with oil my head' together with the other (ps. 44th): 'Therefore hath God, thy God, anointed thee.'

'And after that he seals with the holy myrrh twelve (times *or* spots) on the head of the altar.'

Because he rendered inseparable from his own mystery in the upper chamber his twelve disciples in sharing with them the table (*or* altar). And in the same place also after his ascension he anointed them with the holy Spirit.

'And (he seals) twelve (times) on the four faces of the altar,' forasmuch as the twelve prophets through their mystical utterances are inseparable from this altar. And the phrase twelve times repeated 'Let this altar be blest, anointed and hallowed,' while it is being sealed with the sign all round—this is because blessing is interpreted to be a *revelation-of-word* in the explanation of S. Dionysius, that is the mystery of the revelation of Jesus. Add that the Father in his good providence has blessed us with a spiritual blessing among the heavenly ones in Christ, so that 'we may be holy and spotless through him,' who has anointed us with the holy Spirit, the earnest wherewith the spiritual beings were established. But the anointing of the tabernacle (*Khoran*) signifies the gladness of the heavenly hosts who minister unto the anointed God, and are to uswards stewards of the mystery of the union with God.

Similarly the temple also is anointed, which we ourselves are both in being and in name. Because when Emmanuel was with us, he both made us the equals (*or* ! sharers) of his blood and body, and anointed with the holy Spirit the inner man to be a dwelling-place of himself.

But it is anointed externally on four sides, because he has anointed our body compounded of four elements, which is also called the outer man, with himself, in the sensible purification and anointing of baptism.

And again the inner part of the temple, the Jews to wit, and the outer part, the gentiles, were without distinction made a temple of God, and were built up 'upon the foundation of apostles and prophets.' For 'they that have been baptized into Christ, have put on Christ.' And having through faith been grafted upon Abraham are become sharers of his root and of the richness of the olive tree, and have been blessed through the seed of promise, 'which is Christ.'

But the anointing of the jambs of the doors is a correspondence with the holy Virgin, in whom the Lord Jesus entered and went forth unto us, according to the spiritual vision of Ezekiel. For verily she is portended in the door of the East, by which entered and went forth the God of Israel alone. But their shutting the door after them is (to symbolize) the fact that the seal of her virginity remained unbroken when she became the mother of Emmanuel.

And, again, after anointing the outward sides they enter in, and anoint the southern side, so betokening the ultimate conversion to the faith of the stock of Israel, in accordance with Paul's saying: 'Until the fullness of the Gentiles enter, and then all Israel shall live,' surely through the same faith and anointing, when shall be opened to them once more the door of the mercy of God.

And they clothe the altar in seemly and fair clothing, because he clad the body which he took from us with the fairness of excellency, inasmuch as it becomed him to fulfil in himself all righteousness.

But the lighting of the lamps is by reason of the light of the knowledge of God having been unfolded and spread over the lower world. And the lections of the prophets and of the N. T. are notes struck in concord with the mystic initiation of this new day of the bestowal of our salvation.

And crowning all comes the priestly task of the quickening mystery and the communion. Here is a dominical tradition which in the completion of the economy he bade us fulfil in remembrance for ever of holiness. Therein even to the end of this age the stewards of the mystery communicate, and cause those hallowed by the holy font to commune in the quickening body and blood. And the same is kept ready as an equipment for the direct journey to God for each one's departure at the end of life, of those who are at rest in Christ; against the time when in due season we may recline at the table of his kingdom according to his unerring promise, and enjoy the spiritual repast prepared from the beginning together with Christ, our unfailing hope; and with voice of thanksgiving hymn forth the glory of the all-holy Trinity.

NOTE III.

ON THE RELATION OF THE ARMENIAN TO THE GREEK TEXT.

According to Goar, p. 606, the Barberini uncial Greek euchologion under the head of Church Consecration, contains the single prayer which the Armenian bishop recites in the first part of the rite, and it will be found in any copy of the Greek euchologion. The Greek rubric prefixed enacts that when the foundations have been laid, the arch-priest, wearing stole and pallium, censes the foundations all round, while the singers recite the dimissorium of the saint in whose name the temple is to be dedicated. In the Armenian rite it is only in the second part that the bishop records the name, not necessarily of a departed saint, in behalf of or through which the new temple is blessed, anointed, and hallowed. The Greek bishop next takes his stand on the spot where the altar is to be raised, and recites the prayer above-mentioned. This for sake of comparison I translate, picking out in italics the matter common to it with the Armenian:

'Lord our God, who hast been pleased to build thy Church upon this rock, do thou thyself look upon those who offer to thee that which is thine own, and recompense them for the house which is about to be builded or founded for thy praise and glory or upon the name of N. or M. thy holy servant, with the fullness of thy heavenly beneficence. And strengthen them that minister therein, keeping them free from sickness and hurt. Keep its foundations unbreakable and unshakable, and render thy house complete, to the end that in it we may with all songs of praise and glory magnify thee our true God. For to thee is meet all glory, honour and worship, to Father and Son and holy Ghost.'

The Greek euchologion ends with this rubric: 'And after the prayer, he performs the dismissal. Then taking one of the stones and tracing by means of it a cross, he with his own hands places it at the foundation, and says:

'The Highest hath founded her. God is in her midst, and she shall not be shaken. God shall help her at early dawn.'

And then the workmen begin the building. In the above prayer the Armenian MSS have lost the word 'look upon,' *ἐπίδε*, which is necessary both to the grammar and the sense, and some confusion in their texts has resulted.

CANTICLE SUNG ON THE FEAST OF THE DEDICATION OF
THE CHURCH.

The following text is taken from three manuscripts of the Gantsaran, or book of Canticles.

a = British Museum, Orient 2609, folio 205, in which it is entitled 'A Canticle of the *Sholakath* (that is, of the effusion of light), of the Consecration (or inauguration) of Holy Church.'

b = British Museum, Orient 2608, folio 217, in which it is entitled 'Canon of the Holy Ark and Ecumenical Church.'

An index is prefixed to this volume of the names of the authors of the Canticles which it contains, and in this index this particular canticle is ascribed to one Mkrtitch, who perhaps in the thirteenth century compiled it out of earlier material.

c = the Mechitarist Library of Vienna, MS 133, fol. 190, which entitles it 'A Canticle of Holy Church.'

Cleansed temple, Holy Dominical, harbouring God, tabernacle made of light. Foundation of Faith^a, rock of certitude. Mediator of our life and salvation. Door of light and of mercy^b. House^c of God and of Kingship. Tabernacle^d of joy and gladness. Tabernacle pure. Tabernacle of holiness. Mother of the Christian Faith. Tabernacle of Life Ecumenical. House of dwelling and region of rest, Catholic Tabernacle and full of cleansing. Place of the Saints, citadel of refuge, hallower, mercy seat of sinners. Of the Trinity thou art become the dwelling-place, and of Angels the meeting-place. Thee do we beseech, O Tabernacle of holiness. Intercede with the

^a Faith] Mysteries or Sacraments *b*.

^b mercy] wisdom *b*.

^c House *a*: Name *b c*.

^d *b* = MS 2608 continues as follows:

Tabernacle pure, tabernacle of holiness, tabernacle of pity and mercy, tabernacle of joy, tabernacle of rejoicing, tabernacle of hope, shrine of the whole world. Tabernacle of glory, tabernacle of rest, home of faith and of Christendom, quicken us now, O Lord, and awaken us, in this feast of Dedication, on the Sabbath day. O Catholicè, Tabernacle of Cleansing, place of the marriage, of the pure union, of Saints the home and temple and dwelling, of us sinners hallower and mercy seat. Of heavenly beings thou art become the meeting-place, of mankind the citadel of refuge, of the Lord God the Temple of Rest, of ineffable mysteries the Council chamber. To thee we pray, O Temple of holiness; intercede with the deathless King. Quicken us even now. For thy people met together. The King of Hosts, etc.

deathless King, that he may have mercy upon us in the dread day, and may dispel the fear which saddens us. Thee we beseech.

Place of planting of the Tree of Life that was^a set up amidst men. Unto thee came the King of the deathless ones, O Tabernacle resplendent and full of joy. Door of the Increate, resting-place of the Glory, receptacle of the Word Eternal, dwelling-place of the Angelic Orders,^b that wait upon the saving body. Ark of Noe, booth of Abraham, divinely marvellous Tabernacle of Moses. Thou dost transcend that house of holiness, I mean the marvellous and mighty house of Solomon, and all other patterns that exist, thou whom the prophets foresaw.

To thee we pray, Temple of holiness. Intercede with the King of the deathless ones. Have mercy upon us^b.

The King of Hosts hath humbly stooped and come down unto the Church, the Lord's^c betrothed. Even as Zechariah the great Seer made manifest in prophetic mood. The King gentle and humble, is in thee^d made man through love. He is truly come. Daughter thou of Ancient Sion, receiver of the message^e, to thee the Bridegroom Christ hath condescended, bringing thee an unfading wreath, by will of Father and of Spirit crowned^f. Lo, the Bride gorgeously arrayed in her glory goes forth to meet the Lord the King who is come out to meet <her>. Into thy Holy pavilion invited, the Bridegroom Christ, the Sovereign, is arrived. The children of the Church encircle him and utter songs of praise.

Thee we beseech, Tabernacle decked and adorned of the Sovereign Jesus, to guard us^g and to have mercy upon us.

^a wast c.

^b that wait—upon us] om c.

^c the Lord's] pure b.

^d thee] her b.

^e The MS *a* has *oraneal* 'blessed'; but *avetral* found in *b c* is the *potior lectio*, and is read in similar passages in other canticles. Its literal sense is 'announced' *εὐηγγελισμένη*.

^f *b* = MS 2608 continues as follows:

Of the Lord God a temple made ready, of the King the pavilion spread. The Bride doth gorgeously array herself in her glory, and goes forth to meet the Holy Bridegroom. Into her Holy pavilion she invites him. The Bridegroom the King is come. The children of the Church, etc.

^g *b* = MS. 2608 adds here the paragraph omitted above:

To thee is come the King of the Deathless ones. O resplendent Tabernacle

The Lord of Lords, the God of Gods hath endued thee with grace. Holy of Holies, thine is the band of the twelve Apostles, in order that, O Virgin, thou mayst adorn thyself with a crown on thy head. Thine the company of Holy Prophets, that, O Virgin, thou mayst make thyself a veil for thy face. Thine are the four fountains of the rivers. And thou hast the Gospel for thy box of perfume.

Thine is the assembly of the Holy Pontiffs, precious stones, to be, O Virgin, thy armlet. The preachings of the Holy Doctors, whom thou acceptest, are thy ear-drops, O Virgin. The blood of the Holy Martyrs that, O Virgin, thou mayst accept a mantle of bright dyes. Thou shalt receive, O Virgin, as jewels for thy necklace the souls of the Holy Ascetics. The troops of Virgins made pure, for they befit thee, form, O Virgin, thy corselet. The goods of the merciful ones, when they distribute them, that they may become, O Virgin, a rose swaying^a. Thine are the lives of them that fast and are austere, for thou, O Virgin, smellest them as the fragrance of musk. Thine are the prayers of the Holy Martyrs, for thou waxest fat upon them as upon food.

Thine are the sweet strains of the hosts on high, and to thee, O Virgin, shall these be as a song of songs. Accept for thyself as it were a musician's strains, O Virgin, the melodies of the worship of Saints. For thyself, O Virgin, shalt thou take the Cross of Life flaming like fire, to be a Summer wreath for thee of the Sovereign of all spirits, of the Creator of all bodies, of the crowner of all Saints. Thou art the glory of the Saviour of all things that live and breathe. Thee we beseech, O Dwelling-place of Saints; forgive our debts and transgressions and have mercy upon us.

Unto thee we lift up our hearts and our speech, the eyes of our body and the supplications of our souls. O Tabernacle

of holiness, place of planting of the tree of life that was set up amidst men, thou place of rest of the Increate, Eternal Receptacle of the Word, Storehouse of the Discarnate hosts, Celebrant of the Great Mystery, Ark of Nce, Booth of Abraham, divinely marvellous Tabernacle of Moses. Remember us. And furthermore. Our Souls we commit. Throne of fourfold shape, etc.

Thus this MS 2608 omits the bulk of the Hymn.

* swaying] MSS have *khaʿats*, a vox nihili. I conjecture *khaʿats*, and render accordingly, though the text remains obscure.

full of joy^a, decked out with light, Altar of God and Rock adorable. May the reasonable Hosts encamped draw nigh unto thee, to praise the Increate One^b God. In thee reclineth the Prince of the deathless ones, O thou Altar foursquare of Holiness. In thee is dispensed the bread of Immortality, which is the Holy Dominical body. Out of thee the cup is vouchsafed to men, that is the blood unadulterate and saving. Through thee the Priests are made illustrious, and the congregations are glad and exult. Through thee is established the Faith of all that have been baptized in thy Font. Through thee have been blessed the virginal wreaths, that are joined unblemished in thee. Through thee sinners find forgiveness when they have with faith confessed; and they who in thee have fallen asleep in hope, pass in bliss unto their maker^c. O praised for ever. Now therefore remember us. And furthermore, may we beseech thee for peace.

Our Souls let us commit unto thee.

Throne of fourfold shape, Wonderful, adorned with stones holy and twelve. All-praised Virgin incorruptible, Mother of God^d, Temple Dominical, Flare of Light, Torch ethereal^e,

^a full of joy] of holiness c.

^b One] or unitary. c reads 'in unison.'

^c maker] life, God c.

^d b has the Armenian equivalent of *theotokos*. For the thought compare J. Friedrich, Bericht über die Paulikianer, in *Sitzungsberichte der philosoph.-philolog. Cl. der Akademie der Wissensch. zu München*, 1896, Heft I, p. 70. He cites cod. Scorial. 1 Φ I (cod. sec. x, Chron. Georgii monachi), ch. vii: 'Ἐπειτα δὲ βλασφημοῦσι μὲν εἰς τὴν παναγίαν θεοτόκον ἀμετρα. ἔαν δὲ βιασθῶσι παρ' ἡμῶν ὁμολογήσῃσι αὐτὴν, ἀλληγορικῶς λέγουσιν· πιστεύω εἰς τὴν παναγίαν θεοτόκον, ἐν ᾗ εἰσῆλθε καὶ ἐξῆλθε ὁ Κύριος· λέγουσι δὲ τὴν ἀνω Ἱερουσαλήμ, ἐν ᾗ πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθε Χριστός, καθάπερ φησὶν ὁ ἀπόστολος· Καὶ οὐ λέγουσι κατὰ ἀλήθειαν τὴν ἀγίαν Μαρίαν τὴν θεοτόκον, οὐδὲ ἐξ αὐτῆς σαρκωθῆναι τὸν Κύριον.

Also Aristaces of Lastivert, sec. xi, translated in *The Key of Truth*, p. 139, of the Armenian clergy, c. 1000 A.D.: 'they sang all the night a hymn of thanksgiving to God, having for the leader of their choir the spotless Mary, who is the holy Church, bearing in her hand the cymbal, that is the truth of the faith.'

Acta Archelai, ch. 47: Nupserit Ioseph virgo, castissima et immaculata Ecclesia. Dollinger, *Sectengesch.* vol. ii. 598 (Inquisitors' Report on Cathars in MSS Jean Doat): Suam et suorum ecclesiam, quam dicunt esse veram poenitentiam, confingunt esse Mariam Virginem. See Maitland on the Albigeois, p. 273.

Clemens Alex. *Paedag.* lib. i, ed. Sylb. p. 102: ὁ δὲ Κύριος ὁ Χριστός, ὁ τῆς παρθένου καρπός, οὐκ ἐμακάρισε τοὺς γυναῖκες μαστοὺς, οὐδὲ ἔκρινεν αὐτοὺς τροφεῖς . . . μία δὲ μόνη γίνεται μήτηρ παρθένος. Ἐκκλησίαν ἐμοὶ φίλον αὐτὴν καλεῖν· γάλα οὐκ ἔσχεν ἡ μήτηρ αὕτη μόνη, ὅτι μόνη μὴ γέγονεν γυνή· παρθένος δὲ ἅμα καὶ μήτηρ ἐστίν· ἀκήρατος μὲν, ὡς παρθένος· ἀγαπητικὴ δὲ, ὡς μήτηρ. Καὶ τὰ αὐτῆς παιδία προσκαλονμένη, ἀγίῳ τιθηνεῖται γάλακτι τῷ βρεφῶδει λόγῳ. διὸ οὐκ ἔσχε γάλα.

^e ethereal] inextinguishable c.

golden censer of the fire divine. In thee was kindled the fire from above, even that which shone in Tabor^a. In thee gleamed forth that light ethereal, which erewhile gleamed on Sinai's^b Mount. In thee has gleamed forth the peerless Sun, illumining the races of mankind. From thee hath shot forth^c the unfading rose, which exhales the fragrance of immortality; and all the garden burst into bloom and was filled with odour thereof. All-praised, blossoming garden, thou place of the Glory of the Holy Trinity, do thou intercede with the deathless King for the peace of this world of ours, for the establishing of our Church, to the end that its children may abide unshaken.

And now have mercy upon us.

Christ^d is come, the Holy High Priest. Into thee he enters, O Temple fraught with light, O Mountain of the Lord and house of God. Thou that hast much seed, O Virgin bearing without throes the race of mankind, by means of the Holy font unto the adoptive Sonship of the Heavenly Father, in thee is set up, O holy Church, an Altar of Holiness, on which is ever distributed among us the flesh and blood of the Son of God.

Let us with one accord ask of the Giver of all good things, to vouchsafe unto us a life of peace. And to him be glory, honour and thanksgiving, now and ever and always, unto Eternity. Amen.

HYMN FOR THE DEDICATION OF THE CHURCH.

From the *Sharaknots* or Hymnbook of the Armenian Church, printed in Amsterdam in the year of the Armenians 1113 and A.D. 1664, on August 14, at the Press of holy Edjmiatzin and of S. Sargis, p. 469. For the meaning of the word *Shōlakath* see the note at the end of the hymn below.

Canon of Shōlakath. Hymn.

Be thou glad, holy Church, for Christ the king of heaven doth to-day crown thee with his cross; and hath adorned thy ramparts with his wondrous glory.

^a Tabor] Sinai *c*.

^c shot forth] bloomed *c*.

^b Sinai's] Tabor's *c*.

^d Christ] *b* and *c* omit from here to end.

Rejoice exceedingly, daughter of Sion. For earth is this day become heaven over again through thy renewal; and the heavenly king is pleased to dwell in thee.

Together with the heavenly hosts we exult and feast thee to-day with untiring praise-givings. Be thou glad, bride without stain, in thy inscrutable mystery.

A tabernacle of holiness hath been erected, holy Church. And Christ the king is offered therein. Come, ye faithful, and let us sing unto Christ a new song.

Ranks of angels descend from heaven, and sing, saying—with graceful voice they modulate, and sing the hymn of praise, voicing—the ‘Thrice holy.’

Be thou glad and rejoice in thy betrothal, holy Church. Irradiate thy children in their praise-givings of him that emits and shoots the sheen of light into thee, O mother church.

Be glad to-day, holy Church, and feast thy feast, daughter of Sion. For in thee is pleased to dwell the Lord God of our fathers.

Be thou glad, princess, daughter of Sion, and rejoice thou Jerusalem above. For Christ the king of heaven comes unto thee, the Lord God.

Be thou glad, O Sion, mother church. For into thee a sheen of God-engendered light hath streamed from the Father.

Praise ye the Lord, and exalt him for ever, who hath to-day crowned holy Church with the sign of his cross, who with second birth of the holy font hath enlightened the races of the sons of men. With song praise ye the Lord on high.

Who hast stablished with a word thy church, Christ, upon the apostolic rock, to sing therein spiritual songs.

Therein erected an altar of holiness distributes his body and blood, and gives therefrom to us renewal for the remission of our sins.

There descends the holy Ghost in dovelike apparition, upon the Lord’s body and blood, for healing of our souls.

Illumine, O Jerusalem, and deck thy ramparts. For to thee hath come nigh the heavenly bridegroom. Vouchsafing to thee salvation he crowns thee with his wonderful glory.

To-day hath dawned on thee, princess, daughter of Sion, the

Sun of Righteousness, Christ, and there are shed about thee the graces of the holy Spirit, mightily and as a free gift.

Rejoice to-day, holy Sion, mother church. Make thy children to shine as the Sun, because with joy unspeakable hath Christ the king fulfilled thee.

There came down the only-begotten from the Father and the light of glory with him. The voices rang aloud of the nether world, of the abysses.

Beholding the light, the great pontiff Gregory told the tale with joy to the king that had believed.

Come let us build the holy tabernacle of light. For therein hath shone forth on us an effulgence of light in the land of Hayasdan.

[The feast of Dedication called Shōlakath (Downpouring of Light) is now held on Sept. 13. In the vague year it was formerly held on the 20th of the month Trē. It commemorates the vision of St. Gregory, when he beheld the only-begotten descend from heaven with the angels, and smite the earth with a golden hammer on the spot where now stand the church of Edschmiazin (the only-begotten came down) and the shrines of S. Rhipsima and her companions. The feast of the cross followed on Sept. 14. The Armenian editors of 1664 prefix to this hymn a woodcut of the Assumption of the Virgin taken from a Latin book of devotions. The Virgin, her feet on a crescent moon and with wreath of stars, is being received into heaven by the Son. Above hovers a dove, and angels escort her. The Armenian editors have interpreted the figure of the Virgin as that of the Church. The Bodley MSS Arm. f. 2, fol. 201 and f. 1, fol. 208 contain the hymn, but without variants from the edition of 1664. I have examined several thirteenth-century MSS, but they always give the same text.]

CANON WHEN THEY SET A DOOR IN A CHURCH

TEXT OF PRAYERS FROM A, WITH COLLATION OF I K VEN
AND MSH (which amplifies and paraphrases the text of the
other sources).

They fix the door in its place and say Psalm 118. Ktsord. This is the gate of the Lord, and the righteous enter by it. *Antiphonally*: Confess ye to the Lord, for he is good.

Proclamation^a: Through the Apostolic Church let us pray to the Lord, that he may save us from our sins and quicken us with the grace of his mercy. Almighty Lord our God, quicken and have mercy.

Twelve times: Lord, have mercy.

And the priest says this prayer:

Lord God, creator^b and fashioner of thy creatures^c, who from the beginnings of thy creation hast disposed all things made through thy Word, and^d in the days of time which passes^d didst bring thy people unto mount Horeb, leading them with a pillar of fire and a cloud of light. And through Moses thou badest be made the Tabernacle, tent of the hour^e, wherein God dwelled among men, with precious gold and silver of purity, and bronze work of resonance; and of undecaying woods they were to bring^f an offering of holiness to thy tent and Tabernacle, setting the doorposts of thy house and the door of thy entry, O God of Israel. The which the prophet Ezekiel^g, the seer of marvels, beheld in his vision. He contemplated the entry and the going forth thereby of the Lord God, so adducing a pattern for the holy Virgin Mary.

And now, O Lord our God, bless our enterings and our goings forth through the door of thy holiness. Bless this timber with the blessing that passes not away, so that he who enters and goes forth through the door into and from the house of our prayers and supplications, may find rest and remission of sins. And may we with thankfulness glorify Father and

^a I omits the proclamation, which I translate from Ven.

^b creator] renewer I K: Msh has 'creator, fashioner and renewer.'

^c of thy creatures] om I.

^d in—passes] om I.

^e In the Arm. *Vrandjamu*.

^f they were to bring] the Arm. has simply the participle: 'bringing.'

^g Ezek. 44.

Son and holy Ghost, now and ever, and for ever and ever,
Amen ^a.

CONSECRATION OF A FONT.

TEXT FROM A, WITH COLLATION OF C AND MSH.

Canon of blessing a font, which contains the ^b beginning of baptism for the divine grace of the regenerate. Forasmuch as a church is not complete, which does not contain the births of its womb ^b. And this is the order to be observed.

They fix the font in its place, and then wash it with water within and without. And next they mix water with wine ^c in a shell; and place on the right-hand side of the font the water of holiness and the oil of anointing.

And then the bishop stands together with the priests round him. And they lay their right hands on the lips of the font, and they say in unison psalm 29: Give unto God, O ye sons of God.

And the deacon proclaims:

Let us ask in faith and concord of the Lord to bestow on us the grace of his mercy.

Twelve times: Lord, have mercy on us.

And they make the sign of the cross, and repeat the same psalm and the order, and a third time also they repeat the psalm.

And the deacon proclaims: In concord asking ^d of our Saviour to send the grace of the holy Spirit into us and into this congregation here present, and into this font; and to make us radiant in a garment of light through the grace of his mercy. Our Almighty Saviour, make us to live.

Thrice: Lord, have mercy on us.

And (the bishop) ^e saith the prayer:

O Lord God, great and glorified by all creatures: in thy awful and almighty name taking refuge ^f, we have established this font of baptism for the forgiveness and remission of sin. Through the intercession ^g of all saints ^h we pray thy love of mankind ^h, send thy holy Spirit and bless the same, as thou didst bless the Jordan ⁱ, who art wholly pure from sin, for a pattern of the font of the birth of all men. ^k.

^a I K add the rubric: And he signs with the holy oil cross-wise the door and lintel and jambs, saying: Let this door be blessed and anointed and hallowed in the name of Father, Son and holy Spirit, now and ever, Amen.

^b beginning—womb] Msh: 'the order of salvation and divine grace of regeneration, whereby also holy Church is brought to perfection, for the holy Font is regarded as her womb bringing the Christian to birth.' This paraphrase clears up the obscurity of phrase of the MSS.

^c wine with water C.

^d let us ask C.

^e (...) supplied from C.

^f taking refuge] om C Msh.

^g After 'intercession' add 'of the holy theotokos and' C Msh.

^h we—mankind] om C Msh.

ⁱ Jordan] add 'descending thereinto' C Msh. ^k six letters not legible in A.

Vouchsafe to them that are baptized therein remission of sins, reception of the holy Ghost, the grace of adoption by the heavenly Father, unto the inheriting of the kingdom of heaven. To the end that hallowed from sin, we may live agreeably to thy will in this world, and may receive thine infinite benefits together with all thy saints, and may thankfully glorify ^a the honourable and profitable name of ^a Father and Son and holy Spirit, now and ever and unto eternity.

And forthwith they wash the font with water and wine; and the bishop takes the oil of anointing, and sets it in the middle of the font, and with his finger he makes the sign of the cross on the four corners.

And the priests without concur, and during the anointing recite psalm 46: God is our refuge . . . in full.

And they robe (him) in linen and gird round (him) a girdle, and they make the sign of the cross, giving glory. And then the following canon is accomplished: Psalm 114. Ktsord. The mountains shall rejoice like rams, and the little hills like young sheep.

Lection from Genesis, 30³¹⁻⁴³.

Lection from IV Kings (= II Kings), 5¹⁻¹⁴.

Lection from Isaiah the prophet, 35¹⁻².

^b Psalm 23. *Ktsord. The Lord shall be my Shepherd.*

Of Paul the Apostle to the Galatians, 3²⁴⁻²⁹.

Alleluiah. Psalm 92¹². Ktsord. The just shall flourish like the palm-trees.

Gospel according to John, 1¹⁻¹⁷.

And then the deacon proclaims:

And again for peace. For the peace of all the world and the establishment of holy Church. Let us pray to the Lord.

For our patriarch N. or M.

For our bishop ^c.

For priests, deacons, and clerks.

For this holy font, which hath been established for the renewing of life, let us pray to the Lord.

For the coming of the holy Spirit upon it for the making of it perfect, let us pray to the Lord.

That it may become a fountain of purification ^d of the regenerated, let us pray to the Lord.

For the gracious dispensing of the gifts of the holy Spirit, ^e that we may be made worthy in it in soul and body, let us pray ^e.

And again in unity for our true and holy faith let us beseech the Lord.

Let us commit ourselves and one another unto the Lord, the almighty God.

Lord, have mercy on us.

^a the honourable—name of] om C.

^b Psalm, etc.] om C Msh.

^c For our bishop] om C.

^d purification] forgiveness C.

^e that it may be made worthy of the holy Spirit. Let us pray C.

And the bishop says the following prayer:*

God exalted and terrible, God inscrutable and worker of marvels, God merciful and full of pity; out of thy love for mankind look upon us and fulfil our petitions according to the goodwill of thy mercy^b.

Thou art God who wroughtest marvels from the beginning of the human race with divers wonders. We beseech thee, heavenly Father, send thy holy Spirit, and bless this font, which we have established through the name of thy Christ^c, whereby we receive thy spirit and put on Christ. Make it a fountain of grace, and a gift of incorruptibility for thy faithful ones. To the end that they that are baptized therein may be inscribed in the book of life, and freed from the servitude of Satan. That also we may all become sons of light of the Father and co-heirs with Christ; and be accounted worthy of thy heavenly kingdom, and may thankfully glorify Father and Son and holy Spirit, now and ever and to eternity of eternities. Amen.

CANON OF DEDICATING AFRESH A PROFANED CHURCH.

TEXT FROM A, WITH COLLATION OF I K AND MSH.

Canon of dedicating a church defiled by the lawless, and of setting up afresh an altar that has been disturbed.

The bishop enters with the priests and the deacons and the whole of the congregation, and he orders the floor and the walls of the church, so far as the hand can reach, to be washed, as also the doors and the doorposts. And the priests clothe (and unveil)^d the altar, and the veil and all other (furniture) that has been touched by filthy hands; and they shall lay them on a wooden table. And they shall quit the church, and set the table in front, and say the psalm: O God, the heathen have come into thine inheritance, reciting the gobolay entire.

The deacon proclaims: Let us ask in faith and concord.

Twelve times: Lord, have mercy on us.

The bishop says the following prayer:*

Thou who dost welcome the prayers of thy people, Christ

* And he says C.

^b 'thy goodwill,' and om 'of thy mercy' C.

^c Christ] only-begotten Msh.

^d (. . .) effaced by damp in A. Supplied from K.

* bishop] priest K.

God, on them that stand before thee and petition thee look, O Lord, from heaven out of thy sanctuary, on thy saved people that stand before thee in humble supplication. For we have sinned against thee. So then as we confess our sins, do thou, through the psalms of prophets and apostles, accept our pleadings gently and with forbearance^a. And make us worthy to ask of thee^b,—for thou art God, life of our souls and bodies,—to equip and renew us a second time, O terrible renewer, and to glorify thy^c name. For to thee are due glory, rule and honour, now and ever and unto eternity.

Then they^d take up the altar and enter the church, saying : Why hast thou utterly rejected, O God.

The deacon proclaims : Let us ask in faith and concord of the Lord.

Twelve times : Lord, have mercy on us.

He shall say this prayer^e :

We magnify thy all-blessed name, God of much pity and merciful, and we entreat thee in our all-earnest hearts, send the almighty grace of thy holy Spirit, and hallow this house and this altar of oblations and sacrifices. For thy house is a house of prayer and a place of expiation of sinners, albeit through the wickedness of the lawless it has become a cave of robbers, because of our sins. But do thou implant afresh the same grace of holiness in this altar and church^f ; for thou, Lord, of thyself art holy, and art dwelling among the holy ones ; and to thee, the Lordship of three persons, are due glory, rule and honour, now and ever and to eternity.

And then they recite the Of our Father^g, as far as the lesser half of the same :

Blessed art thou, Lord God of our fathers. Blessed and glorified is thy name for ever. With justice hast thou brought all this to pass upon us. Righteous art thou, Lord, and all thy works are true. Thy paths are straight and all thy judgements are righteous. Judgement of righteousness hast thou passed upon us in all things. Whatsoever thou ~~hast~~ brought upon us and the holy city of our fathers, Jerusalem, etc.

^a and kindly K.

^b thy] by thy K.

^c This is the only prayer given in I.

^d i. e. Daniel 3^d foll. as far as vs. 28.

^e thee] add 'mercy' K.

^f they] the priests K.

^g in this house and altar I K.

Dedicating afresh a Profaned Church 31

Then they shall go up to the bema, and the deacon proclaims: Let us ask in faith.

And the bishop says^a the following prayer:

Lord God, glorified in all things, thee do we magnify at all times^b; for thou art our holiness and the crown of the faithful. Terrible and wonderful is thy name. For every one who shall not acknowledge the name of Father and Son and holy Spirit, he is not a man; and every place where they glorify not thy life-fraught name, that place is not holy. Now, Lord, are we thy peoples and thy ransomed ones, and thy name is glorified in this place.

The heathen have entered and have polluted thy holy temple, trampling with their filthy heels upon its holy floor which of saints was become the place of sojourning; and with filthy hands they have handled thy holy altar from which the powers above shrink abashed. Yea, they have set at naught thy ransomed church. But lest the heathen should say, Where is their God? as thou art jealous, Lord, look upon our prayers and abandon us^c not out of thy hands. For albeit we are weak and worthless, and have not confidence before thee; yet thou art holy, and of the saints the desired.

Unto you we offer our supplications, holy apostles, who illumined and converted the darkened world.

We offer our supplications to thee, holy Virgin Mary. Look, Lord, upon the prayers of thy servants and of thy congregation; and send thy holy Spirit into this spot and into this altar, and hallow it as before, that it may become the resting-place of the holy Trinity and place of welcome of thy faithful ones. That thy people may rejoice afresh in its illumination, looking to thy strong hand and to thy uplifted arm and to thy loving kindness, to overlook our transgressions; for thou art not for ever wrath, and dost not for ever cherish thy anger. Who didst listen to thy people when they returned from captivity unto thy holy city in the age of the Maccabees, and didst listen to their prayers; pointing out to them the site of the temple and altar, and working mighty wonders, turning the water into fire. Hear,

^a the bishop says] they say K. ^b times] add 'and entreat thee' K.

^c us] add 'thy people' K.

Lord ^a, the prayer of thy servant, thou who hast deigned that I should be of thy ministry and of such a grade ^b. For it was not that I was capable of such a mystery, but thou, Lord, art gentle and forgiving, and hast through compassion overlooked my transgressions, and appointed me overseer of thy congregation.

So then do thou who hast shown these acts of love unto mankind, and rendered us worthy of the things we ask of thee, look upon our prayers and the prayers of thy people. Hallow and illumine and make once more to shine thy temple and altar, that thy Godhead may repose in this place continually. For all things are thine, heaven and earth, and of all thou art Lord, and there is none other but thee, Father and Son and holy Spirit, who hast called us to this holy calling, to carry thy name glorified in heaven and on earth. For thee do seraphin and cherubin praise, in unceasing hymns glorifying thee by day and night. In their likeness do we glorify thee in this place. Glorified art thou, and to thee are due glory, rule and honour.

Peace be with all. Let us adore God.

Thou who wast sent from the Father^c for the salvation of mankind, Christ God, and wast shot forth, a light in the darkened world, and didst impart thy knowledge of God to thy faithful ones. Thou didst take upon thee the death of the cross in thy passion, and take away the sins of the whole world, and give all the mysteries of thy will into the hands of thy holy Church; didst crown her with thy holy cross, and through her give to us all gifts of grace. Thou hast made her a heaven upon earth, so that in all places where ^d thy ^e Lordship shall be glorified by the orthodox faith, those places become heaven. Now therefore, O Lord, not because we are able to praise thee as befits the holy Trinity or to comprehend the dreadful mystery of thy godhead, yet do thou, Lord, who hast taught us through the holy apostles and said: Ask, and it shall be given unto you, knock, and it shall be opened to you ^f; thou who for our sake hast been called lover of man, Lord, gentle and not vindictive,

^a Lord] 'even now' add K.

^c 'Father's bosom' K.

^e thy] the name of thy K.

^b mentioning his grade.

^d where] om A.

^f add: 'ask and ye shall obtain' K.

open, Lord, thy eyes and look upon the destruction of thy temple, which has been profaned because of our sins by the lawless. For the traducer and adversary in his crookedness is ever striving for the destruction of thy Church. But do thou, O Lord, not neglect the place of thy name, holy of holies, for thou hast saved it. Preserve it firm and undisturbed from all trial until the manifestation of thy second coming. And do not turn thy face away from us because of our sins, nor from thy sanctuary. For if we sin, it is in thee we take refuge, and entreat thee to give us help and holiness. For thou art our God who didst find the one^a gone astray, and liftedst it^b up on thy shoulders, and madest us worthy to call thee Father, and named us sons and brothers. Now therefore look, O Lord, upon our prayers, and purge away the filthy tracks of their heels from thy sanctuary. Constitute it a receptacle of thy holy godhead as it was before. Preserve it unshaken ; and through the intercession of all thy saints make thy congregation in the orthodox faith worthy to praise thee by day and by night, Christ our God. And to thee are due glory, rule and honour, now and ever.

Continued from MS K.

Then they lay in front the vestments of holiness, and say in tones of mourning psalm 51 : Have mercy upon me, O God.

The Church, as it were, of herself having repeated this, there follows the lection : Isaiah, 63¹²-64¹².

And the deacons shall draw near and wash the altar, first with water and then with wine. And they repeat psalm 26 : Judge me, O Lord.

Alleluiah. This they repeat thrice, and fix the altar. Thereafter they say psalm 23 : Thou hast anointed my head with oil, in tones of lamentation. And he lays the myrrh on the head of the altar, while they repeat the psalm. And next he makes on the altar the sign of the cross in the manner already described. And so with the entire church ; likewise also the altar and the ambon, and if there be one, the cross, and the hour-striker, and any other furniture that there may be, mentioning the name of each thing : Let this be blessed, anointed and hallowed, in the name of Father and Son and holy Ghost. And the people shall say, Amen. In thy house is holiness meet.

And they shall sign everything with the cross, as in fullness of detail we directed above in the former rite. And they enter the church, and begin the remainder or little portion of the hymn : Of our fathers. Blessed art thou, Lord God of our fathers.

And furthermore the hymn : To-day the splendour and pillar of Light.

^a the one] us K.

^b it] us K.

34 *Dedicating afresh a Profaned Church*

And they veil the altar. The deacon proclaims: For the guiding of our steps.

And the bishop says the prayer: Lord God, great and wonderful . . .

Psalm 30. Ktsord. Thou hast turned my mourning into joy.

Lections: *Isaiah*, 57¹⁵⁻²¹. *Romans*, 11¹⁻⁶.

Alleluiah.

Psalm 77: I have cried unto the Lord with my voice.

Lecture: *Matthew*, 21¹³⁻¹⁶.

The deacon proclaims:

For the building up of this holy place.

The bishop says this prayer:

We thank thee for all things, O God . . .

And then they begin the office of the third hour, and say psalm 147. Ktsord.
Praise the Lord, O Jerusalem.

Hymn. Holy God, holy and . . .

Psalm 118. Ktsord. This is the day which the Lord hath made.

Lections: *Isaiah*, 54¹¹⁻¹⁷. *Romans*, 11²⁵⁻²¹.

Psalm 34. I will bless the Lord.

Lecture: *Luke*, 19¹⁻¹⁰.

And then the sacrifice is offered without scruple or misgivings. But if the altar be a new one, the former order is observed, and the discarded one is placed on the right hand for other uses. And during seven days the feast of dedication is kept, and that in a becoming and honourable manner.

Note. MS I, fol. 86 gives a briefer, and apparently older, form of the above rite, as follows:

Canon of a profaned church. Some ceiling (or wainscoting) is put in position as opportunity allows.

Psalm 30. I extol thee, O Lord.

Lections: *Isaiah*, 57¹⁵⁻²¹. *Romans*, 11¹⁻⁶.

Proclamation: For the building up of this holy place . . .

Prayer: We magnify (as above).

CANON OF BLESSING A PAINTED CHURCH.

TEXT FROM A, COLLATED WITH MS I.

Holy art thou, Lord, and dwelling among holies. Do thou hallow the images of these martyrs which we with pictorial art have now made in memory of them, and for the adornment of thy holy Church, for the honour and for the adoration* of thy

* adoration] glory I.

holy Trinity. Do thou, Lord, hallow and bless this delineation^a for the honour of thy glory^a. Vouchsafe also a goodly reward to them that have laboured thereat. For to thee is freely offered by all creatures^b honour, rule and glory, to whom are in worthiness due thanks and praise and adoration^c of thy all-holy Trinity^c of Father, Son and holy Spirit, now and ever, Amen.

Note. MS I prefixes this rubric to the prayer :

They assemble in church, and recite the psalm (119): Blessed are the spotless. And they go up to the bema, and recite the Lord from Heaven. The three antiphons.

And then they recite a psalm: Let the Lord's name become.

And he makes the sign of the cross on the pictures with the muron.

Proclamation: For peace from above.

BLESSING OF VESTMENTS.

TEXT OF THE PRAYERS FROM A, COLLATED WITH K
(Bodl. Arm. e 7).

Canon of blessing the vestments used in the service.

They bring the apparel used into the church, and set it before the bema; and while the deacons hold it up, they say psalm 18: I will love thee. O Lord, my strength. Psalm 104: Bless the Lord, O my soul. Psalm 132: Lord, remember David.

The deacon proclaims:

And again for peace let us pray to the Lord.

We will pray to God who loveth mankind, to accept this apparel in the good pleasure of his will and for the praise of his name, and to make us alive through the grace of his mercy. Almighty Lord our God, make us to live and have mercy.

Make us to live, O Lord.

Have mercy upon us, Lord our God, according to thy great mercy. Let us all say with one accord

Thrice: Lord, have mercy upon us.

Prayer:

God on high, that hast clad thy Church in the light of thy glory, and art become unto us a vesture of incorruption, accept from us these vestments, as formerly those of the tabernacle and as those of the children, spreading them out in honour of thee. Bless and hallow them, as thou didst the

^a for—glory] om I.

^b creatures] the faithful I.

^c of—Trinity] om I.

linen raiment of Joseph, offering it for a vesture of thy divine body; that this also may become worthy of the service of thy holy Church. To the end that the offerers of the same may exult in the hope of receiving reward and recompense here, and in the world to come thy great mercy. And thou shalt make us worthy thankfully to glorify Father and Son and holy Spirit, now and ever, and to eternity, Amen.

BLESSING OF CHALICE AND PATEN.

TEXT OF PRAYER FROM A, WITH COLLATION OF I K
VEN AND MSH.

Canon of blessing the chalice and paten.

They carry the chalice and paten into church, and wash them with water and then with wine in the church, and deterge them with pure detergents, and say psalm 18 : Ktsord. Thy cup as it were pure wine hath he given to me to drink.

Antiphon: The Lord shall be my shepherd.

^a *(The deacon proclaims :*

And again for peace let us pray to the Lord.

Let us all come, and with one accord, in faith and hope, ask of the Lord to hallow and bless these instruments of his service which we are about to bring nigh to the sanctuary, for the making withal of the body and blood of our Lord and Saviour Jesus Christ. Almighty Lord our God, make us alive and have mercy on us.

Thrice : Lord, have mercy ^a.)

The priest says this prayer :

Blessed art thou, Lord our God, who hast given us this material and permitted us, according to the capacity of the intelligence bestowed on us by thee, ^b to make this vessel ^b. Now therefore, accept it ^c from our hands and hallow it, that it may become worthy to be attached to thy sanctuary ^d, that through it they may rejoice that offer the same, looking forward to the reward of thy good things. And make us worthy to worship thee all the days of our life, Christ our God, to whom with Father and holy Spirit are due honour, rule and glory, now and ever, Amen.

^a (. . .) I fill in the portion bracketed from Ven edition. The MSS lack it.

^b to—vessel] om I K : add ' of thy holiness ' Msh. ^c it] this material I K.

^d or ' to thy Holiness ' : Msh has ' to be received in the service of thy holy Church.'

BLESSING OF CHURCH BOOKS.

TEXT FROM A.

Canon of blessing a newly made (or newly bound) book.

They bring the book into church and carry it up to the bema, and as the deacons support it on their arms, they say psalm 58: Give ear, O people, to my law.

The deacon proclaims:

Let us ask in faith and concord of the Lord, to work upon us the grace of his mercy. May the Lord Almighty make us alive and have mercy.

Thrice: Lord, have mercy.

The priest prays:

Blessed art thou, Lord our God, who hast given us thy commands for the enlightening of our eyes^a; accept even now at our hands this renewed^b book, bless and hallow it, that the hearts of those who shall read and listen to it may be opened to understand and do thy commands, to write them in their hearts, to become unto thee a people chosen and apart. And that thou mayst be unto us God. For thine is the Godhead, and to thee are due glory, rule and honour, now and ever, and to eternity of eternities, Amen.

Peace unto all. Let us adore God.

Accept, O Lord God, the prayers of us and of our people that stand before thee, and hearken to the voice of their supplications and of ours. Have mercy, and bless this book, and its writer; and write his name in the book of life. Because through it are enlightened thy congregations in the dominical feasts and in the commemorations of the holy martyrs that are gone to rest, and of all that are fallen asleep. Make to shine along with them, O Lord, the soul of this man; and if he shall have committed any trespass, small or great, thou shalt work remission of it through the intercession of thy holy Theotokos and of all thy saints. For thou hast separated them^c by exceeding grace, as thou didst Beseliel, giving thy special^d spirit in him. To the end that we too welcoming it with spiritual kiss, as if the book written on tablets of stone, may utter praise

^a eyes A: souls *est*.

^c them] him Ven.

^b renewed] new Ven.

^d special] om Ven.

to thee, all-quickenings authority, now and ever and to eternity of eternities, Amen.

CONSECRATION OF A SEMANTRON.

TEXT FROM A, WITH COLLATION OF D AND MSH.

Canon of blessing a semantron^a.

They wash it with water and then with wine; and deterge it and hold it before the holy altar. And they say eight^b psalms: 98. O sing unto the Lord a new song of praise, for he hath done marvellous things. 104. Bless the Lord, O my soul, O Lord my God. 136. Let us confess to the Lord, for he is good. 138. I will be confessing thee, O Lord. 142. With my voice I cried unto the Lord. 146. Praise the Lord, O my soul. I will praise.

The deacon proclaims:

Let us beseech in faith and concord.

Thrice: Lord, have mercy.

The priest saith the following prayer:

Lord God of hosts, and maker of all creatures. Thee do all creatures praise. Thee the trees^c praise, fruitful trees and all cedars^d. Thou because of thine infinite love of mankind wast pleased to dwell in the midst of our fathers^e and to listen to their prayers. Thou hallowedst all the furniture of the tabernacle^f by the hand of Moses through sprinkling of blood. And now, O Lord our God, send the grace of^g thy holy Spirit into this wood, that it also may be brought nigh to^h and belong to the implements of^h the worship of thy holy Church.

Give, Lord, grace toⁱ the voice of warning thereof, so that all who hear its noise may feel contrition in their hearts for the wrong they have done, and turn away from (filthy)^k thoughts and from all lawless words^l, and seek forgiveness and remission of their sins. And thou in thy kindness shalt give ear and have mercy on them.

Give, Lord, grace to the voice of warning thereof, so that all who are afflicted with sickness or terrors of Satan, and hear its

^a *lit.* hour-striker. It is a wooden rattle.

^b ? six.

^c Thrice *all* trees D.

^d Ps. 148^o.

^e D Msh add 'and didst converse with our fathers in the tent of witness.'

^f D adds 'of holiness.'

^g D om 'the grace of.'

^h and belong—of] om Msh.

ⁱ to] or of, and so below.

^k added from D.

^l lawlessness D.

noise, may remember thy holy and dread name, and entreat for mercy; thou shalt hear them, and alleviate and disperse all their woes.

Give, Lord, grace to the voice of warning thereof, that all who are in sorrow or other troubles, and hear its noise, may remember thy holy Church and thy dread worship, and entreat of thee succour; and thou shalt hear them and disperse their troubles and griefs.

Give, Lord, grace to the voice of warning thereof, that when the clouds^a of wrath are massed together, and men hear the sound thereof, they may also remember thy terrible name^b,^c at which all creation doth tremble^c, and may entreat of thee indulgence towards their transgressions, and protection of their fields and of all their fruits. And thou shalt hear and have mercy on them, and avert the sentence of thy wrath. For thou art wont by means of trifling instruments of thy service^d to work mighty wonders.

Even as thou didst overthrow the wall of Jericho by means of the sound of a trumpet-horn; so now vouchsafe by means of the noise of this to overthrow among us all the fortifications^e of the enemy, that we may be worthy to bless thee, almighty God, now and ever and to eternity.

And then they bring it to the bema before the holy altar, the deacons holding it up. And the priest anoints with the chrism the four corners, and takes the semantron and strikes it thrice, and gives it to the attendant to beat. And forthwith they go into church for the office of the hour^f.

CONSECRATION OF A CROSS.

TEXT FROM A, WITH COLLATION OF E AND OF VEN AND MSH.
FOR THE CLOSE D ALSO IS AVAILABLE.

Canon of blessing a cross.

They bring it into church, and wash it first with water^g and then with wine^g, and say psalm 61: Hear my prayer, O Lord God, and hearken unto my prayer.

And again they wash it with wine, and say psalm 64: Hear, O God, my prayer, in my entreating.

^a D adds 'of hail.'

^c at which—tremble] om Msh.

^e all the contrariety D.

^g and—wine] om E.

^b terrible name] goodness D Msh.

^d D om 'of thy service.'

^f i. e. the mass.

Consecration of a Cross

The deacon proclaims :

Let us ask in faith and concord. *And:* Praise and glory.

Then this canon is fulfilled. Psalm 98. Ktsord. All the ends of the earth have seen the salvation.

First lection from Proverbs, 3¹³⁻¹⁸.

Lection from Isaiah, 6a¹⁰⁻¹².

Of Paul the Apostle, I Corinthians, 1¹⁸⁻²⁴.

Alleluiah. *Psalm 60.* O God, thou hast cut us off and hast broken us down.

Gospel of John, 19¹⁶⁻²².

And the deacon proclaims :

That the Lord God may show his kindness upon his people, and hear our prayers, let us pray to the Lord.

For the bestowal of his great and abundant mercy on the faithful, let us pray.

That he may give us the heavenly peace which he wrought with his cross, let us pray.

For the guarding of us under the victorious might of the same, let us pray.

For the sending of the grace of the holy Spirit into the image ^a of the holy cross, let us pray.

That we with true hope may make our boast therein in the last day, let us pray.

^b For fresh salvation and blessing of ^c the all-victorious cross ^b, let us pray.

And again in unity : Let us commit ourselves. Have mercy on us.

And the priest ^d saith the following prayer :

O Lord God, that hast no beginning, but art for ever real. God of hosts, and maker of all things, reality made perfect through personality ^e. Inscrutable, unattainable; for heaven suffices not for thy majesty; nor doth earth exhaust thine infinite creative might. But thou fillest with thyself all the ends of the earth, and dost enclose and guard it in the might of thy unattainable glory. By thy miraculous power, and by thy behest, guiding and self-controlling, thou bestowest on all creatures ^f the grace of thy benefits, adjusting them to limits assigned to each of them. Holy Trinity, perfect, all-mighty in power, who sittest upon the cherubin, glorified by discarnate

^a image] or typifications.

^b Msh thus: 'that through this blessing this holy cross may become all-victorious.' This seems to be the true text.

^c of] through Ven. E adds 'and for the souls of the dead.'

^d priest] bishop E.

^e or 'existence fulfilled in selfhood.' E adds 'through great and mighty power.'

^f creatures] E Msh add 'heavenly and earthly.'

armies, by lines of seraphin and by camps of angels; by principalities that with hymn of thrice holy glory do truly exult. Creative power, whereby heaven and earth are full of thy glory; who in the beginning, out of thy very benevolence, didst fashion man by the hand of thy only-begotten in the image of thy benevolence, appointing him unto the great and marvellous performance of mysteries. ^a And thou didst set him in the garden of delight in glory ^b that knew not shame ^{a b}.

But he from lust of things unattainable was in his ignorance tricked by the deceiver into transgressing the commandment, and was undone by the bitter tasting of the tree of knowledge. And forfeiting the godlike commandment, he became heir to a life on which a curse was laid and to death.

Then thou didst relent in thy fatherly care and compassion; and sentest from thy bosom thine only-begotten Son, our Lord Jesus Christ, the Saviour, who fashioned us, and renewed us grown old by a second and divine quickening unto life; whereby he transfigured all that is ours by making it his own in an economy, enduing us with the same grace unto the glory of his father's will. He was crucified on the tree of life, and withal fastened to the cross along with himself the old man in us, (<^o to the discomfiture of the all-wicked deceiver. To us he vouchsafes the same cross, the divinely-given grace^o), the tree of life ^d and of knowledge to thee-ward, Lord our God, staff of strength and armour of defence, faith in our participation in the cross, and an ascent on high in glory unto thee, O Lord our God.

Even as then, by spreading abroad his divine creative arms thereon, thine only-begotten gathered together them that were scattered into reconciliation with thee, abolishing from among us death and corruption, by means of this divine emblem^e, which thou hast provided for the salvation of them that fear thee by^f the sight of the rainbow; by whom is adored and worshipped thy all-holy Trinity, in the mystery of thy life-fraught cross, which

^a And thou—shame] om Msh.

^b that—shame] resplendent E Ven.

^c (< . . .) supplied from E Ven Msh, for A seems defective.

^d life | add 'and tree of hope' E Ven Msh.

^e emblem] E adds 'strengthened.' ^f by] or from.

is itself a vision of God fraught with virtue, and a divine power^a heralded forth for the salvation of the world, the succouring emblem of the all-conquering cross. By it the thorns of death were trampled on, and by his^b blood which he shed thereon, a fountain flowing with life, have been healed the sores and wounds inflicted by the crafty enemy on us.

For thou art God, caring tenderly for us in thy fatherly love and pity; and Lord over all thy creatures. Thou hast made peace in heaven and earth by the precious^c cross^d and blood of thine only-begotten^d.

Wherefore to thee, Father, is glory due, and to thine only-begotten Son, and to thy holy Spirit giver of life and freedom, now and ever and to eternity of eternities.

Peace with all. Let us adore God.

Thou who art in being and essence, with Father and all-holy Spirit, sharer of being and participator in creation, Son^e, our Lord^f Jesus Christ, term and word of the Father—thou wast sent light from light, and life from life, God from God, Saviour of the world. Becoming Word and God in our likeness, thou didst take the form of the likeness of men^g from the holy Virgin, and gavest thyself as a ransom for the world.

Of thine own will and choice thou camest unto the cross, and in thy conquering glory didst trample under foot the tyranny of death: didst shed thy blood upon the tree of the cross, didst lift off us the condemnation of the curse; and clothing with divine, true and incorruptible faith the nakedness of the repast of our forefather^h, gavest the emblem of victory, thy cross, Lord, precious and chosen from the first.

As in that hour by stretching forth of thy divine creative handsⁱ upon the same emblem, and by the shedding of thy blood, thou didst constitute it a term of thy divine rule, and a great source of glory^k to beings heavenly and earthly^k; so even now,

^a power] witness E Msh.

^b his] add 'divine' E Msh.

^d and blood—begotten] om E.

^f Lord] add 'and Saviour' E.

^h The purport is, it would seem, to contrast the sacrament with the eating of the forbidden fruit.

ⁱ arms E.

^c om 'precious' E.

^e Son] E adds 'only-begotten.'

^g men] of human nature E Ven.

^k to—earthly] to us thy worshippers E.

Lord, lay thy divine hand upon the same emblem now dedicated to thee, and stooping bless it with thy dominical blessing, which passes not away. Pour out upon it the same mystery of grace, vouchsafing it unto us as a fresh ransom, and a talisman against all risks and tribulations; as a weapon of our divine armour and a wall of defence. This is the emblem of divine succour, the hidden mystery of thy glory. This thou didst take^a and keepest with thee^b unto the strengthening^c and honour of the all-holy Trinity.

For through it thy blessed and life-fraught name is acknowledged among all inhabitants of the earth; and by means of the emblem of the cross all the ends of the earth shall bless thee, shall praise thee^d, Christ, king of glory, who art become the delight of them that worship thy precious cross, whereby thou hast wrought salvation in the world.

This cross shall comfort us in our lowly state, wherein thou hast given us hope. This shall be for us a path and a torch of light, guiding our steps in ways pleasing to thee. A staff of strength out of Sion ruling over our enemies, thou hast bruised^e the head of the venomous dragon. This is the throne of glory, sceptre of rectitude^f of thy kingdom, wherewith thou hast led us up into life^g.

O Lord God our Saviour, thou hast wrought these great deeds for all the faithful, to endow us with the glory of the majesty of this divine mystery. For thou art Lord over all the earth^h, who guidest thy saved ones with the emblem of thy cross, wherewith thou hast created for us wealth and a marvellous name.

The heavens shall declare thy righteousness (<ⁱ and earth acknowledge thy gloryⁱ), because thou hast shown unto all the ends^k of the earth thy people's glory and riches^l.

All nations shall praise thee with thankfulness, who hast by

^a It was believed that Christ descended with his cross into hell and rose with it, and with it ascended into heaven.

^b keepest with thee] acceptest Msh.

^c strengthening] praising E Ven Msh.

^e thou hast bruised] to bruise Msh Ven.

^g life] E adds 'immortal.'

ⁱ (...) supplied from E, etc. In A omission through homoioteleuton.

^k ends] races E.

^d shall praise thee] om E Msh Ven.

^f rectitude] strength E.

^h the earth] creation E.

^l glory and riches] salvation E.

the grace of this emblem, all-blessed and harbouring God, confirmed in them that fear thee thy mercy and truth; for by its conquering power death hath been swallowed up in victory, and the thorns of hell ground to dust.

This cross hast thou given to them that fear thee, an emblem of defence, and a discomfiture of the host of demons, and a crown of boasting to the catholic Church, and for the shame of the enemy.

This hast thou given us as a boast, and a light^a to all believers; and through it they feast before thee^b their salvation^c, with old-time faith (reposed)^d even in the extremities^e of this same blessed emblem^e and life-fraught cross of thine.

This is the will of the Father and the good pleasure of his glory; and an ascent on high to meet and encounter thee, Christ our God, who art wrapped in the sheen of this same emblem of the cross, who sittest in the heaven of heavens towards the dawn in thy Father's glory. There shall we be in thy presence with glad countenances, who have been set free from the empty shows of corruption, and been translated into the freedom of glory by thy saving advent.

Quicken into life, O Lord, thy people, and bless thine inheritance. Shepherd them with thy divine emblem henceforth unto eternity.

For thou art God, who hast made peace in heaven and earth, by the emblem of thy cross, and to thee with Father and holy Spirit are due glory, rule and honour, now and ever and unto eternity.

The deacon proclaims:

Let us ask in faith and concord of the Lord that he will show forth over us the grace of his mercy.

Thrice: Lord, have mercy on us.

And^f the priest saith the following prayer:

Blessed art thou, Lord God, creator of all creatures, visible

^a light] hope E Msh.

^b before thee] om E.

^c their salvation] their majesty E.

^d (reposed)] I supply this to make sense.

^e of—emblem] of this emblem dedicated to thee E.

^f And] Before this prayer E introduces the anointing of the cross and the lections. So also Msh.

and invisible^a. Thou, Lord, hast of foreknowledge by thy truth (<^b from the very beginning^b) foreshadowed the miracle of the tree of life, as a type of things to come. And from the waters of the flood thou savedst Noe, thy beloved one, together with the thronging animals; piloting in thy love of man, under shelter of the same element (scil. wood), him that thus equipped^c bore in himself the truth of this age. For the name of the cross was aforetime the instrument of condemnation, but is now the implement^d of life; on which extending his life-giving arms thine only-begotten beloved Son, our Lord and Saviour Jesus Christ, invited us to eternal happiness.

Now therefore do thou, our merciful God, look upon thy servants and on the work of thy hands. Stretch forth thy invisible right hand, and bless this cross, for the preservation and salvation of thy worshippers. Hide us under the shelter thereof through thy conquering might, and deliver us from all^e temptations of the enemy; to the end that we may always give thanks and glorify Father and Son and holy Spirit, now and ever and to eternity.

Peace with all. Let us adore God.

Thou hast saved^f us, O Lord God, by thy truth, and hast vouchsafed to them that fear thee an emblem invincible, that they may be rescued by^g the sight of the bow, and from the ensnaring adversary.

For this is the tree of life of all thy believers, and a strong citadel against the adversary (<^h and altar withal that received on itself the Lord's body^h), the true sacrifice which was offered as a sweet-smelling savour to thee, God, Father beneficent and loving mankind.

And now I pray thee, O God plenteous in pity and merciful, send the grace of the all-holy Spirit, and bless this cross with thine everlasting blessing that passeth not away. Endue with

^a visible and invisible] E om.

^c thus equipped] or in the future.

^e from all] in all seasons of E.

^f Thou hast saved] E Msh, and so far as its mutilated condition allows us to judge D also, substitute for this prayer one which begins 'We pray thee, only-begotten Son of God.' See below, p. 48.

^h <...> supplied from Ven.

^b <...> supplied from E.

^d the implement] om E.

^g by] or from.

splendour and glory the blessing thereof, unto the repulse of the enemy arrayed against us, and for the boast of them that have faith in Christ; for the preservation of all Christians, that we may in all things thankfully glorify Father and Son and holy Spirit, now and ever and to eternity.

And the priest taking the holy myrrh stands beside the cross, and saith the following prayer:

Thou who didst stretch forth thine arms, that fashioned the world and are without blemish^a, upon thy saving cross, and pouredst out thy holy blood, to make alive them that were straitened^b in the servitude of the death of sin, do thou thyself, our Lord God, Jesus Christ, send the grace of thine all-powerful and uplifted arm into this oil, which we have received among the grace-given benefits, plentifully dispensed, of the all-powerful^c holy Ghost, to the end that as we pour it out over this cross, in the name of thy holy Trinity, it may receive the power of the all-conquering holy cross, ^dfor the preservation of our persons and ^d ^eas a means of worshipping^e thy holy and co-equal Trinity, of Father and Son and holy Spirit, now and ever and unto eternity.

And then he makes the sign of the cross with the holy oil, first on the eye of the cross, and then^f on the four wings, and as he makes the sign he shall say:

May this cross be blessed, anointed and hallowed^g in the name of Father and Son and holy Spirit, now and ever^h.

And thenⁱ he saith the following prayer:

Lord of hosts, Christ our Saviour. Lay thy creative hand, which thou stretchedst forth, upon this same emblem of the cross, and bless this cross, unto the preservation of all thy faithful ones.

^a without blemish] all-powerful E.

^b straitened] exiled E.

^c all-powerful] om E.

^d for—and] om E.

^e as—worshipping] for a boast and for the adoration of E.

^f and then] and on the crown and E.

^g after 'hallowed' E adds 'he names the cross of each several place.' But this seems to refer to the several parts of the cross.

^h ever] add 'And the people say, Amen' Ven.

ⁱ And then, etc.] E has before the prayer this rubric: 'And then he assigns a name, in whosoever name he chooses, and binds on a crown red and white.' Bod. Arm. e 7 has this: 'And then the people say Amen. The name whereby to call this holy cross is this, whatever they desire.'

And^a he lays his right hand on the cross^b:

Lay, O Lord, thy holy hand upon this emblem of the cross, and bless it; and grant it as a trophy to thy people, (<^b whose boast is in thy life-fraught name^b>), now and ever and to eternity.

Again he saith as follows:

Stretch forth, O Lord, thy quickening and uplifted right hand^c, which thou didst spread open upon this same emblem, <^d endued thereby with power^d, and (<^e didst create inscrutable riches^e>). Bless this cross and bestow it as a watch and guard of them that acknowledge thy all-holy Trinity; and as a shield of defence, to quench all the fiery darts of the enemy arrayed against us. For thine is the Lordship and^f glory now and ever and unto eternity, Amen.

And thereafter the following canon is accomplished. They say psalm 97. Ktword.
The heavens shall declare his righteousness.

Lecture from Genesis, 28¹⁰⁻¹⁹.

Lecture from Exodus, 37¹⁷⁻²⁴.

Lecture from III Kings, 6²¹⁻³⁶.

Of Paul the Apostle. From the Epistle to the Galatians, 6¹⁴⁻¹⁸.

Alleluiah. Psalm 4. There hath been made a sign unto us of the light of thy countenance, and thou hast given gladness to our hearts.

Gospel according to Matthew, 24³⁰⁻³⁵.

The deacon proclaims:

And^a again let us give thanks for the all-quickening advent of the Son of God, who of his own free will took upon himself the torments of the cross, and saved the world from death, through the shedding of his blood, almighty Lord.

Twelve times: Lord, have mercy.

And he^b saith the following prayer:

Lord God of hosts, and maker of all things that come to be, who despisedst not man wounded and undone by the venomous wild-beast; but out of the infinite pity of thy creative love, didst send the consubstantial word God, thy only-begotten Son,

^a he—cross¹ again he says E.

^b (<...> supplied from E and Ven and Msh.

^c right hand] arm E.

^d (<...> from E and Ven and Msh.

^d endued—power] E om.

^f and] E adds 'power and.'

^e And] E Msh 'For the right guidance of our steps,' and no more: D 'And again for peace, for the peace from above,' and no more.

^b he] i.e. the priest. For this prayer Msh substitutes the prayer: 'Blessed art thou.' See above, p. 44.

for the renewal of the first-fashioned Adam. And he came and took his form in the pure womb of the Virgin; and, nailed on the salutary tree, he slew the enmity in his own person, and bestowed on all his faithful ones the power to bear in themselves the emblem of the all-conquering holy cross, according to the saying of the inspired one, who said: Thou hast given to them that fear thee a sign (^a that they may be delivered by (or from) the sight of the bow^a). Wherefore he himself revealed in his preaching of the good tidings, to them that followed after him with this emblem of divine impress, saying, Let a man take up his cross and come after me. And he gave them power to trample on asps and vipers and on all the power of the enemy.

Now therefore, beneficent Lord, God almighty, hear the prayer of thy servants, and make unto us the emblem of thy kindness. Make for us a trophy, the power of the holy cross; that it may be impressed on this newly-fashioned one, and that there may repose therein authoritative power, for the protection of them that have set their hope in thee. Through the grace of the mercy of thy only-begotten Son, our Lord and Saviour Jesus Christ, with whom to Father and holy Spirit are due glory, rule and honour.

Peace with all. Let us pray.

I ^b pray unto the only-begotten Son of God, for the pity of the Father and for the pity of the holy Spirit, make worthy of thy blessing, and hallow this emblem of the holy cross by thy almighty right hand, that it may become a tower of defence and a strong citadel. To the end that we may find shelter under the victorious might of this solid armour, (^c may abide fearless in this life^c), and through its virtue soar aloft amid the clouds to meet thee, continuing in unending bliss with all thy saints, and glorifying in the presence of the cross, Father, Son, and holy Spirit, now and ever and unto eternity.

And then they offer adoration, and kiss the cross in turn according to their rank, and in unison they sing the following melody:

^a (...) supplied from Ven.

^b I etc.] We pray thee E and D, which is here available as far as 'right hand.'

^c (...) supplied from E and Ven: A om from homoiteleton.

Before thy cross, O Christ, we bow ourselves, and thy burial do we laud and magnify. Thy holy resurrection we glorify. Come ye all and bow down before Christ's holy cross^a, forasmuch as he hath come by virtue of his cross and hath vouchsafed to the world gifts of grace.

The above they recite thrice with a psalm, and continue to give glory and adore, until all have kissed. Then the deacon proclaims :

Through this holy cross let us pray to the Lord to save (<^b us from sin, and make us alive by the grace of his mercy. Almighty Lord, our God, give us life and have mercy^b).

Thrice : Lord, have mercy.

The priest^c saith the following prayer :

We thank thee, Christ our Saviour^d, who hast bestowed on thy faithful people through this divine emblem thy heavenly and divine grace and mercy. On it thou didst mount and bestow salvation on the world ; and gavest it as a spiritual sword for the slaying of sin and for the death of the adversary. And thou hast made us partakers in its power and grace, to bless therewith and impress^e all that is ours in thy name. For thereby the light of thy glory^f hath been made to shine and hath been emblemed unto us, that by it all the ends of the earth may remember and turn to thee.

Blessed art thou, Christ our Saviour, hope and refuge and strength and succour in distress, to us who were hemmed in by the shadows of death. Lord of hosts, God with us, hide us under^g the shelter of the wings of thy divine emblem ; ^h in which thou hast made us to hope. Thou hast caused to shine forth in us ^h spiritual knowledge of this grace, and hast given it to thy holy Church, a crown of boasting, and a well-spring of blessings ; in order that she may nurture and increase the children of the covenant of thy holiness, whom thou hast made partakers of the happiness of thy body and blood. Being offered up on the cross, thou didst effect peace in heaven and earth. Along with them, we pray thee, make us also worthy of thy life-fraught grace, through thy cross ; and of thy eternal life together with all thy saints, who bearing the cross

^a Christ's holy cross] ' Christ our God' in the printed texts.

^b (< . . .) from Ven.

^d Saviour] E adds ' and glorify thee.'

^f glory] countenance E.

^h in which—in us] in our hearts E.

^c priest] bishop E.

^e impress] seal E.

^g hide us under] that is E.

have with boasting sealed their paths unto thee, Christ, our God, with whom to Father and holy Spirit are due glory, rule and honour, now and ever.

Peace. Let us adore God.

O Lord God, maker of all things, thou art God in heaven above, in earth below. Thee we acknowledge. Thee we glorify. Thee we adore and entreat. Endue with the grace of thy holy Spirit this emblem which we have set up in thy name. Grant it to be a guardian of souls and bodies for all who shall put their trust in thy Son crucified, and who bow down and adore this emblem, which we have raised in thy name. And to each that asks for justice and righteousness, do thou hear him and have mercy, and graciously grant his petitions. And may they who shall see it afar, and seal themselves with the emblem of thy cross, be holpen^a by thee in all their straits. And if enemies assault any man, or if he be oppressed by foul spirits^b, do thou, Lord, help and save any such. And if any be afflicted with divers diseases, and fall to praying before this cross, do thou hear and help them.

And what time thou bringest death on men, and they shall come and pray to thee before this emblem, do thou^c pardon them and make them to live.

May the destroyer be put to shame thereby, as by the vision of Ezekiel, and as by^d the doors duly anointed in Egypt.

And if there be astir clouds of wrath laden with hail, or parching winds, or angry storm of frozen rain, or blight or locust or caterpillar, ^eor any other edict of wrath^e,—and if men come and pray to thee before thy cross, do thou hear such and forgive, and avert the wrath of thy punishment. And do thou heal murrain and all diseases of our cattle, and all disasters^f of fire and water. And grant us the emblem of thy cross as a trophy and talisman.

Remember also the maker thereof, and have mercy on him. Regard not my unworthiness so as to deny to this emblem

^a holpen] E adds 'and saved.'

^b spirits] E adds 'and he take refuge therein.'

^c thou] E adds 'hear and.'

^e or any—wrath] om E.

^d as by] here D resumes.

^f disasters] add 'of earthquakes' D E.

the grace of thy holy Spirit, but^a have pity on thy people and bless thy servants. Accept our prayers and supplications^b, and make us worthy to glorify Father and Son and holy Spirit, now and ever and unto eternity.

The following extracts from Armenian fathers illustrate the history of the above rite.

1. From the canons of John of Odsun, Catholicos of Armenia, c. 718, pp. 73, 74, of the edition of San Lazaro, 1834:

27. If any one shall make a cross of wood or of any material whatever, without giving it to the priest, for him to bless and anoint it with the holy myrrh, it is not to be treated with honour and veneration, nor made an object of worship, for it is void and empty of the divine power, and contradicts the tradition of the Apostolic Church.

28. It is right however to honour and worship, to prostrate oneself before and kiss those crosses which the priest has perfected with blessing and anointing, namely all crosses whatsoever that may be instruments of the divine mystery. Because in them the holy Spirit dwells, and through them dispenses among men acts of preservation, and the graces of the healing of the diseases both of souls and of bodies. If moreover it shall be any one's fate to die in behalf of the same at the hands of the heathen, he shall not avoid it; for to such an one is held out and assured a vast hope, and he is reckoned among the martyrs.

(See also the extracts from the treatise composed by the same author against the Paulicians printed in *The Key of Truth*, pp. 152, 153.)

2. Of the tradition of the Apostolic Church, alluded to by John Catholicos, Nerses the patriarch, writing in 1165, gives us a fuller account, as follows, p. 59 of Cappelletti's translation, Venice, 1833. Nerses is here defending his practice, not against the Greeks but against the Paulicians of his own land:

With regard to the blessing of the cross I would have you understand this. The holy apostles, and the fathers who succeeded them and had within them the same spirit, were wont to take the four-winged cross made of any material and place it before them. They then laid their hand upon it, and offered up prayer, just as the Spirit gave them utterance befitting the occasion. Their prayer was that the sensible matter before them might receive and harbour the spiritual power of God. After that they set up the cross towards the east, and commanded the faithful to worship it. And from these crosses proceeded the very greatest signs and works of power, as is narrated in the books. When however the visible graces of the Spirit had dwindled among the faithful, then in order to confirm the weakened faith of its recipients, those who were moved by the same spirit happily devised this rite, namely that the priests should read over a cross duly made and set up lections of the spiritual prophets and of the apostles and of the evangelists, as it were personating and in the behalf of the latter. They were also to offer written prayers and supplications, but as it

^a but] add 'of thy great mercy' D E.

^b supplications] D add 'and fulfil them'; E add 'and fulfil them for our good.'

were with the lips of the apostles and evangelists, and not with their own. They were also to wash the cross with water and wine after the pattern of the streams which flowed from the side of Christ on the first cross. Lastly they were to smear it with chrism by way of confirming the unction of the Spirit's holiness; in order that through the grace of the holy Spirit and through the intercession of those saints whose words they read, and whose name they commemorated over it, the same divine power might dwell within the figure of that cross as dwelled aforetime in crosses fashioned by the saints themselves.

This done, Christ was thenceforth to be worshipped and adored in that cross: not the material being adored, but the power of the word of God which we who adore believe to be inseparable therefrom. Those however who adore crosses without such previous blessing, adore the material only, and not the power of God. For there are many shapes wrought in the form of the cross in heaven and on earth, among the animals also that are without reason, and on textile fabrics, and upon variegated designs; and these we have not received any command to adore. For in them the divine powers are not present: and sacred writ has condemned under an anathema, as if he were a pagan, him who yields adoration to a material creature.

3. From the Defence of the Armenian faith, addressed by the Archbishop Nerses, brother of Gregory the Catholicos, to Alexius the General and son-in-law of the Emperor Manuel, when the latter was visiting the east and staying at Mopsuestia, the metropolis of Cilicia, in the Armenian year 614, A.D. 1166, p. 188, vol. i. of Cappelletti's translation:

And again in the epistle the following ridiculous statement was contained: every year they baptize over again and bless all their crosses. Now this was never done among us either by the instructed or by the ignorant. For the blessing of a cross is performed but once, and not several times, as you wrote. Moreover the rite of blessing a cross was not originated by us, but by your ancient fathers, as our own fathers have handed it down to us. And in the present age we have found it written out in ancient books in Greek characters in exactly the same form as our own. For in these it is prescribed that we should 'begin by washing a new cross in water, and then wash it in wine,' to wit because of the mystery of the two streams which flowed from the side of Christ. And then we are to recite a psalm appropriate to the mystery, and to read lections of the prophets and apostles, and the mystical gospels.' And then the priests' prayers follow to this effect: 'that he will give to this cross to which he was himself nailed, grace and power to drive out demons and to wipe out men's sins, and to avert the wrath which because of our sins comes on us from above.' And their prayer also contains the following: 'Do thou for ever dwell in this cross^a, as thou dost in thy first cross; and make it to be for thyself a temple and throne and panoply of strength; to the end that our adoration in the presence of this cross may be tendered to no material created thing, but to thyself alone, O invisible God.'

^a The Armenians held that when Christ 'laid down his soul' for men, he deposited it inside the cross, where it has remained ever since. See Nerses' commentary on David the Armenian's Panegyric of the Cross, printed in the San Lazaro Latin version, vol. ii. pp. 260, 261 and *passim*.

And many other prayers of the same purport follow. And afterwards we are to take the cross so blessed, and set it up facing the east and prostrate ourselves before it, blessing it however only once, and not several times, as in the epistle we are accused of doing.

4. The Armenian cult of the cross was viewed by the Greeks and Syrian Melchites with dislike and derision. The criticisms of the latter are preserved in the *Letter book of the Patriarchs*, p. 345, in the answer of the Lord George, bishop and philosopher of the Armenians, to the letter of John, patriarch of the Syrians. It appears to have been written late in the ninth century :

‘Now let us turn to your question about the blessing of the cross : for you say that it was the disciples whom Christ commanded to be baptized and to become children of the kingdom, and of whom Paul speaks when he uses the words : “ye that were baptized into Christ, have put on Christ.” Have then, you ask, the cross and the semantron put on Christ or become children of the kingdom ? Tell us then, you add, whom the Lord bade be baptized or whom the apostle bade put on Christ. Surely it was men gifted with intelligence and reason, and not the lifeless materials of stone or wood ? Accordingly, you say, we declare that it is not these lifeless material things which become the children of the kingdom, but the children of men who are born of water and of the spirit.

‘It is true (answers George) that we bless the cross and pour upon it water and wine, but we do not thereby cause the stone or the wood to become children of the kingdom : we only figure in the cross a model of Christ’s cross. For aforesaid the holy wood was a cause of death, when the word of God was nailed upon it, and opening the fountain of his side poured out upon it water and blood from his body ; and forthwith the unholy was hallowed and the instrument of death became an instrument of life. In the same manner do we also in making the model of the cross of Christ figure forth therein the mystery of him. Otherwise the adoration of God’s faithful ones would be offered to mere stone and wood, and would be heathenish and devilish : for those who adore it without the mystery of Christ being accomplished therein, really adore the creature, and not God the creator. And again it seems improper to you that we should apply the *muron* to the cross ; for as you say Christ was nailed on the cross, and thought it not unworthy of him, but hallowed it and made it protector of the faithful. If so, what harm is there in our applying *muron* to the cross ? If however you think that the one cross and the one sacrifice suffice, and that all cross-shaped objects as such are blessed and become suitable objects of worship, then I would answer that it was once and once only that Christ used the words “This is my body,” so that to be consistent you must regard all and any bread as the body of Christ. Again, he only once said to Peter, “Thou art the rock, and upon this rock will I build my house” : therefore to be consistent you must regard every building or house as a church. Again, he gave once and only once to the apostles the authority of the presbyterate. Therefore to be consistent, you must admit all men to be presbyters and bishops without any laying on of hands.’

CANONS OF ANIMAL SACRIFICE.

TEXT FROM A, WITH COLLATION OF B C D F I N.

Canon of dominical blessing.

^a They bring the offering promised to the door of the church, and before the cross
^b they place scarlet and cotton-wool, and ^c cover it with a ^d scarlet cloak ^b. ^d But they
 offer some animal that is free from blemish and a yearling, that it may be acceptable
 to God ^d.

And at the door of the church they say three psalms, 32: Blessed is he unto
 whom remission. 34: I will bless the Lord at all times. 51: Have mercy upon
 me, Lord, according to thy great mercy ^a.

The deacon proclaims: Let us ask in faith and concord.

And (the priest saith), Praise and glory.

Then this canon is accomplished.

Psalm 20: May the Lord remember all thy offerings ^f.

Lecture from Leviticus, 1¹⁻¹³.

Lecture from II Kings, 6¹⁷⁻¹⁹. And David offered—to his house.

Third lecture from Isaiah, 56^{6,7}. Every one that keepeth—for all peoples.

Lecture from the catholic epistle of Peter ^a (sic) the Apostle (Hebr. 13¹⁰⁻¹⁶).

Alleluiah. Psalm 29: Give unto the Lord, ye sons of God.

Gospel according to Luke, 14¹³⁻¹⁵.

The deacon proclaims:

For the peace which is from above.

^a X gives the first rubric thus: 'They bring the animal offered (or dedicated)
 to the door of the church and cover it with a scarlet cloak, and lay before the
 cross scarlet and cotton-wool, and say ps. 32,' etc.

P has the following: 'Canon of the Dominical. They bring the animal offered
 to the church door. And before the cross (lay) scarlet and paper. But they
 shall present a spotless (victim). And repeat psalm,' etc.

In lower margin, f. 117 v^o of P, first hand writes the note: 'This resembles
 the old law, which the Lord annulled in the hour of the cross.' And f. 118 v^o
 'Christ was offered on the cross and annulled all this.'

V as follows: 'They bring the promised victim to the church door and before
 the cross. And they place (on it) scarlet paper, and throw scarlet cloaks over
 it. And they shall offer a victim without blemish, and let nothing be involuntary,
 that it may be acceptable before God. And at the church door they say psalm.'

H as follows:—'They bring the animal dedicated to the door of the church,
 bound with scarlet and with a scarlet cloak cast over it,' etc.

^b 'and they place a fillet scarlet and white, and throw a scarlet cloak over it'
 D, punctuating after 'cross': 'and they place cotton-wool and a red fillet, and
 cover,' etc. C, punctuating after 'cross.'

^c they throw over it a B F.

^d But they offer—to God] om D F.

^e B N add a fourth ps. '65: To thee is praise meet.'

^f B adds rubric: 'when thou offerest a *mata* to God, this is the order
 observed.' H adds the additional prayer No. II (p. 64).

^g Peter] 'Paul' in the other MSS.

And the priest saith the following prayer :

Almighty God, glorified by the ranks of those above, and worshipped by those below, the word God, who with Father and holy Spirit from the beginning hast foreshadowed the form and figure of things to come.

For although man fell away and was driven from the beautiful garden, and of his own free choice was perverted and lost his glory and honour through the wiles^a and deep malice of the traducer; nevertheless when man's seed was multiplied upon the face of the earth, thou wast pleased that our kind should worship and adore thee with altars (and sacrifices^b) of good things^c, even such as ^dAbel the just presented unto thee^d, and as Noe when he went forth from the ark and offered a sacrifice that smelled with a sweet savour^e unto the Lord God^e; and as Abraham presented before thee the true^f whole burnt-offering of trial and testing, which foreshadowed thy inviolate death upon the cross.

Now therefore, our beneficent God, we pray thee and with humble supplications implore of thee, accept in thy mercy this offering^g at our hands for the propitiation of thine almighty will.

Accept, O Lord our God, this offering of our promise, which we promised^h to thee in our distress, when we cried aloud unto thee, and thou savedst us.

Accept in thy loving foresight, O God, this sacrifice, which we venture to offer thee, Saviour who lackest nothing, but whose compassion and mercy hath no measure and is inestimable.

Accept it and be not offended, but esteem it equally with the blessed and holy offerings dedicated and laid before thee by ourⁱ forefathers, whom thou didst wean and separate from their false and empty sacrifices, and from the pollution of heathenish immolations and devilish idolatry.

^a wiles] promise B C.

^b <...> supplied from B C D F etc. The loss in A is attributable to homoioteleuton.

^c good things] or of wealth.

^d Abel presenting to thee was called just D F I N.

^e unto thee, O Lord B D F I.

^f true sacrifice, the whole, etc. B N.

^g offering] B C F add 'of promise.'

^h promised] vowed B C D.

ⁱ by our] by the holy B : om 'our' D N.

For through thy blessed prophet Moses thou enjoinedst on thy people Israel to offer up to thee sacrifices, of their flocks and sheep^a and of other pure animals, bringing them to the door of the tent of witness, to the Levite priests^b, who should lay their hands on them and pour out their blood on thy holy altar, O Lord; and thereby sins were expiated and petitions fulfilled.

Yet in all this thou prefiguredst, as in a shadow, the things to come, that true salvation which thou hast graciously given us through thy^c coming into the world. For thou thyself, all-merciful and beneficent Lord, through thy foreseeing Spirit declaredst by the prophet, saying: I accept not of your steers the fat, but offer thou^d a sacrifice of praise to God, and with willing mind tender unto God^e a bloodless victim. For is there not the saying^f: The sacrifice of God is an afflicted spirit, and a humble^g spirit doth God not despise?

So now we that have sinned and are unworthy, humbled in our hearts fall down before thine infinite pity; and supplicate for thy abundant love of mankind and mercy, and for thy unfailing promise which thou madest to thy beloved ones, to^h our fathers.

Condescend, O Lord, to this our offering, and accept it from our hands; even as thou didst the whole burnt-offerings of rams and steers, and as thou didst the innumerable offerings of fat lambs.

Graciously grant our petitions, that we may not become the sport of our enemies, but rather rejoice in thy salvation. For if thou weighest all the mountains and the plains in thy glance, and holdest heaven and earth in the hollow of thy hand, and sittest in the height of heights on the throne of the cherubin, and the abysses are not hidden from thee, and all four-footed animals and all that have the breath of life suffice thee not for whole burnt-offering—how dare we to presume before theeⁱ and to offer sacrifice?

^a and sheep] of the fields C D.

^c thy] add 'true' B.

^e unto God] om B C D.

^g Before 'a humble' add 'a broken heart and' C I N.

^h to] and B.

^b to the Levite priests] om B.

^d offer thou] om C D.

^f saying] teaching B C.

ⁱ before thee] om C I N.

But do thou, Lord, who wast pleased to be made flesh for our sake, and taughtest through thy holy apostles the spotless faith in thy holy Trinity^a, whereby thou madest us worthy to be called brethren and sons, through thy^b body and blood, O God the word ; do thou also now, great and wonder-working Lord, accept^c from our hands the oblation of this slaying through the intercession of the holy mother of God, and through the might of thy all-victorious emblem, whereby we continually do homage, and through the prayers of the holy apostles and prophets and of the whole body of thy saints, and of the blessed martyrs, who shed their blood in return for thine.

And grant the requests of them that present this offering, and vouchsafe remission of their sins. Increase the flocks and herds and all the chattels and possessions of thy servants. Pour out the clouds genially on our fields, and endue our land with the fruit of fertility. Drive off and frustrate all the snares of Satan^d ; to the end that in this life we may abide in true piety according to thy will and pleasure, and may become worthy to meet thee at the manifestation of thy^e glory, in the dread day when thou comest once again from heaven to reward us^f according to our works. For to thee are due glory, rule and honour, now and ever^g.

CONSECRATION OF THE SALT.

TEXT FROM A.

To bless the salt^h.

The blessing of salt. First a psalm is said, 67 : God, be merciful unto us and bless usⁱ.

The priest saith the following prayer :

Blessed art thou, Lord God^k, creator of all creatures, who madest all thy creatures good and excellent, nor is there in them aught unclean. And thou gavest them for the uses of men.

^a Trinity] † read 'baptism.'

^c accept] C adds 'also now.'

^e thy] add 'great' B D.

^g ever] B adds 'and may they rest in the name of the blessed Trinity.'

^h B C have 'Canon of blessing salt,' etc., and B numbers this canon 43.

ⁱ us] B N add 'Proclamation : May the Lord hear the voice of our prayer.'

^k God] + 'Almighty' B D I.

^b thy] add 'spotless' B C D I N.

^d of Satan] om B.

^f us] each C, and below 'his' for 'our.'

Thou madest also salt from the foundation of the earth and of the congregation of the waters.

Now therefore we^a, having received this great^b gift of thine, do thank thy name^c. Bless, O Lord, in thy mercy this salt^d, to the end that everything, wherewith it shall be mingled, may be for us unto holiness of^e forgiveness and remission of sin. That always with unceasing thanksgiving we may glorify Father, Son, and holy Spirit, now and ever, etc.

THE REPOSE OF SOULS.

TEXT FROM A.

Canon of performing the repose of souls, ^for the commemoration^g of the dead^f.

They say psalm 32: Blessed is he of whose sins remission is made.

And: Praise and glory.

Then they say the following psalms in gobolay. 37: Fret not thyself. 38: O Lord, rebuke me not in thy wrath. 41: Blessed is he that considereth the poor.

Praise: I said (1 Is. 38¹⁰⁻²⁰).

Proclaiming: For peace from above.

Twelve times: Lord, have mercy.

Prayer:

We are fallen down before thee, O God beneficent and <^hplenteous in mercy; and we pray to thee with our whole hearts and ask for pity of thee. Even as thou didst promise thy servants, saying: Whatsoever ye shall ask for with faith in the name of the Son from the Father, I will give you.

And now vouchsafe to them that have put their trust in thee, and fulfil unto their good their petitions, for we have taken refuge with thee.

And in thy plenteous mercy comfort us in this life, and lead us forward to attain unto thine ineffable kingdom of heaven.

Unto the glory and honour of thy all-holy Trinity, now and ever^h.)

^a we] + 'thy servants' C D.

^c name] bounteous mercy D.

^e of] and B C D I.

^f or—dead; om D F: B substitutes following: 'They place a table and five loaves upon it and salt.'

^h (. . .) This is added from N and Constant. Msh, for the other MSS only give the first words.

^b great] om C D I N.

^d salt] + 'and hallow it' C.

^g commemoration] sacrifice C N.

Then they say psalm 54 : Behold, God is my helper, and the Lord is with them ^a.

First lection, from Proverbs, 3⁹⁻¹².

Lection ^b from Acts, 24¹⁴⁻¹⁸. So serve I the God—purified in the temple.

From the catholic epistle of Peter ^c the apostle lection, 4⁶⁻⁷.

Alleluiah. *Psalm 67* : God, be merciful unto us, and bless us.

Gospel according to Luke, 19¹⁻¹⁰.

The deacon proclaims : For peace from above.

And the priest saith the following prayer :

Heavenly Father, compassionate and full of mercy, gentle^d unto all who entreat of thee, look upon us, the creatures of thy hands, who seek refuge in thy beneficence. Accept in thy mercy this sacrifice, which we who have believed in thee^e offer in memory of them that have fallen asleep in thy holy name. For thou art our God, that hast established in our hearts the hope of resurrection, as the recompence of good, for all who shall have faith in the coming of thine only-begotten.

Thou, Lord our God^f, art he that, overcome by thy love of mankind, didst send forth ^gfrom thine inscrutable bosom ^gthy only-begotten Son, who came and ransomed us from the slavery of sin, and became man like ourselves, and invited us ^hto the sonship by adoption^h of thee, the heavenly Father. He offered up himself as a sacrifice by thy will, and bore the sorrows and illsⁱ of our manhood, in order to reconcile us who were proscribed unto thee^k, by means of the shedding of his blood. He was reckoned with the dead, and was laid in the grave without seeing corruption. Them that were given over to death from the beginning he tore from the hands of death. He rose miraculously from the dead and through^l the eternal life hath made our own mortal nature to participate ^min his own Godhood^m.

And now, Lord our God, bless this sacrifice, sending forth

^a them] B adds following : 'Ktsord : Save me, O God, in thy name. After the decease. The order of blessing the salt is this.'

^b Before lection of Acts C adds a lection from Jeremiah : 'Lord God almighty, God of Israel.'

^d gentle] + 'and long suffering' B C D F I N.

^e our God] om B F.

^h to the—adoption] to the inheritance B.

^k unto thee] om C D : from (or by) thee B F.

^l through] in C F N (viz. participate in).

^c Peter] Paul B.

^e in thee] om C N.

^g from—bosom] om F I.

ⁱ sorrows and ills] debis C I N.

^m in—Godhood] om cel.

thine invisible right hand, and make ^ato rest (upon it) the will of thine acceptance; an earnest (unto) those who present it that ^bhe ^a who has^b passed away shall receive the rest which thou hast bequeathed in the dwelling-places made ready (for us) of thine unspeakable good things.

Replenish with the unspeakable grace of^c manifold rejoicing them^d that have met to partake of this^e banquet. May there be spread beside us to join in our dances^f the camps of watchers^g, ^hreposing in the enjoymentⁱ of thy benign will^h. To the end that the souls of the departed may be made glad with twofold rejoicing, ^kthrough the promptings^l of the grace of the Spirit^k. Thou who failest not to glorify^m them that of their own will have devoted to thee that which is thine, irradiate with inextinguishable light the spirits of those in whose name our prayers and sacrifice are offered, through the intercession of thine elect ones, who offered themselves with reasonable blood to thee, Lord, who acceptest (it)ⁿ; and ^owho shall enjoy in thy invisible recompense^o (*or* rewards) the glory which now is not made manifest.

Wherefore we all^p with thankful giving of glory ^qand with adoration^r offer praise and lauds^q to ^athy all-holy Trinity^a, now and ever, and to eternity of eternities^t.

^a 'to rest the will of thy acceptance upon those who present it, an earnest that he,' etc. *cat.* (but 'an earnest' is om in C).

^b he—has] they—have C F.

^c of] irradiate with C D N.

^d them] thy congregation *cat.*

^e this] + 'spiritual' F I.

^f in our dances] om B.

^g of deathless watchers B.

^h reposing—will] om B C.

ⁱ enjoyment D F I: ascent P (*male*).

^k through the—the Spirit] om B.

^l promptings] *or* intimation.

^m glorify] recompense B C I.

ⁿ (it)] ? (them). The Arm. expresses neither.

^o who—recompense] I render Msh, for this best reconciles the discrepant readings of the MSS. The uncial A can only mean: 'to behold and enjoy thy recompense': F = 'who beholdest (them) in enjoyment of rewards.' The MSS B C I support the text of Msh: D that of the uncial. I believe F to have most closely preserved the true reading, though it is the youngest of the MSS.

^p all] om B I.

^q and with—lauds] offer adoration D F.

^r with adoration] om C.

^a thy . . . Trinity] the Father B.

^t eternities] B and F continue 'Peace with all, let us adore,' and then add the prayer given in the appendix p. 64, 'Blessed art thou,' etc.: E adds this rubric: And then taking the salt he says, ps. 51: Our God, have mercy . . . and proclaims: And again for peace. May the Lord hearken. Prayer: Blessed art thou, Lord God. . . . Find it in the Dominical (see p. 61).

BLESSING OF A DOMINICAL ALTAR OR TABLE.

TEXT FROM A.

The blessing of a dominical altar (or table) and of sacrifice^a.

Blessed art thou, Lord God almighty, Father of our Lord Jesus Christ, who in token^b of thy love hast prepared for us thy servants to do thee pious homage with tables^c (or altars) of riches.

We beseech thee, Lord, and entreat thee, accept and bless^d the vow of this sacrifice, as thou didst those of Abel, of Noe, and of Abraham. And remember the spirits of the departed together with thy holy ones in thy glory^e. Vouchsafe unto them the goodly reward of thy gifts. Accept this offering^f, consecrated by us in the name of the holy Cross and of holy Sion and of the holy resurrection.

To the end that we also, being thankful for thy acts of pity, may glorify thy all-blessed name.

Remember, Lord, in thy mercy^g them that present the sacrifice, fulfil their requests unto their good, and recompense them with thy mercy^h for ever. For thou art always able. And to thee we offer praise and glory, to Father and Son and holy Spirit, now and ever, and to eternity of eternitiesⁱ.

THE BLESSING OF AN OFFERING OF GRAIN.

TEXT FROM A.

The blessing of an offering of grain^k.

We thank thee and glorify thee, beneficent and compassionate^l Lord, Saviour that alone knowest not hatred, but

^a B gives title to rubric thus: 'No. 44. Canon of blessing a dominical table and sacrifice, that is, the table of God's *mata*. He blesses and eats.'

D has title thus: 'Blessing of the Dominical and of the sacrifice of grain.'

^b in token] out of the pity B. ^c tables] + 'and with sacrifices' B C N.

^d and bless] om C D N. ^e in thy glory] om B.

^f offering] + 'which we present' B C D N. ^g in thy mercy] om D.

^h mercy] + 'which is' B C N: + 'Lord, who art' D.

ⁱ eternities] in B this prayer is followed, but without insertion of a new number in margin, by the 'Canon of performing the rest of Souls.'

^k B gives a fresh title, thus: 'No. 47. Canon of blessing the grain of the sacrifice (or offering). That is to say that which is the repose of the dead, and the blessing the table of the *mata* and eating of it.'

It is to be noticed that the canon, which in B precedes this, bears the title: 'No. 46. Canon of blessing the salt of the holy theotokos, of the apostles, or of the archangels.' This canon is absent from other MSS, and I have not rendered it. It concerns the salt ritually used on the festivals of these powers.

^l beneficent and compassionate] om C D N.

lovest mankind. Thou ever art in substance God, ineffable emanation from the Father, light effulgent, sharer of the substance of the holy Spirit. Thou sittest on the throne of the cherubin, and in antiphonal^a hymn that passeth understanding art continually praised, by the seven-winged^b light-clad fire-formed^b seraphin, and by all the heavenly throng and assembly of deathless holy watchers.

Thou for our sake that were gone astray didst make the heavens to bow down, and camest down unto earth, through the good pleasure of the Father and through the free-willed union^c of thy holy Spirit; and in our own form, figuring forth the likeness of our flesh, didst in the virginal holy womb^d unite in ineffable wise our mortal nature with thy divine passionless nature. ^eThou becamest man not in mere semblance^e, thou the ever incircumscribable God, and in thy person didst fulfil all the sufferings of human life, sin apart, completing all the fore-ordained excellencies.

Thou alone art mighty in power and terrible^f in thy princely glory. Thou art indivisible in substance, and in thy loving care for man thou wast pleased to suffer with insult in thy person our death as a debtor along with us, whom according to thy true compassion thou wouldst call unto glory. And them that were in bondage to the tyranny of death, thou didst surely liberate, and raise up afresh unto the salvation of life, made incorruptible^g by the generous fulfilment of hope in the good tidings of thy holy resurrection. Whereby thou hast promised to raise up unto endless life in thy second coming when thou art manifested, them that acknowledge^h thine ineffable economy and avow thy holy body and blood.

God of Abraham, Isaac and Jacob, ever-living and God of the living, unto thee we bend the knee of our hearts, and entreat of thy benevolence, remember the spirits of thy servants in thy heavenly pavilion and join them with thy saints in thine inestimable joys.

^a antiphonal] om B.

^b light-formed] om C.

^c 'free will' and om 'union' B.

^d after 'womb' B leaves a blank of ten letters, † *avasani*, i.e. 'of the font.'

^e Thou—semblance] om B.

^f terrible] om B.

^g made incorruptible] and of incorruption B C D N.

^h acknowledge] + 'thy name through' D.

Look propitiously upon the sacrifices which we present before thee, O God who lackest nothing, and vouchsafe unto them entrance into the life above, overlooking their^a transgressions. For from the beginning thou art wont, O God, to forgive sins and repent thee of the evil deeds of men, if they ask of thee with true and unfeigned faith.

Thou, O Lord our God, art the same, and thy years pass not by, nor is there in thee any change or inconstancy. Thou acceptest the prayers and art pleased with the sacrifices of thy forechosen saints. I raise my humble entreaty before thee, pleading their holiness. Incline thine ear to the supplications of thy sinful servant^b; and hearken unto us that exult in the might of thy all-conquering and^c precious cross, through the intercession of the holy mother of God and of all thy saints.

And vouchsafe repose to them that are here commemorated before thee. Stretch forth thy bounteous and holy^d right hand^e, and bless this altar (*or table*), and the grain and wine^f here laid before thee^f, which we offer after the example of all the holy^g martyrs and in memory of the spirits of the departed. And vouchsafe unto all who partake thereof salvation through wholesome amendment of life and expiation of sins.

Give, O Lord^h, a goodlyⁱ reward to those who are presenting this sacrifice. For thy mercy doth continually outrun and conquer thy almighty will.

And now, because of thy love for mankind, O Lord, blot out the written bond of transgressions of all this congregation. Remember also the seal and sign of our boasting, ^kthy holy cross, O Lord^k, forasmuch as we are called after thy name Christians.

For⁺thou art our resurrection and life, O Christ God; and to thee with Father and holy Spirit are due glory, rule and honour, now and ever.

^a their] our C.

^d and holy] om B.

^f here—thee] om B.

^h O Lord] om B C D N.

^k thy—Lord] om B D N.

^b servants B C D N.

^e hand] + 'of blessing' B: 'of mercy' C D.

^g holy] om B C D.

ⁱ goodly] om B C D N.

^c all-conquering and] om B.

Blessing of the grain^a.

Blessed art thou, Lord God, maker^b of all creatures, who hast filled all the earth with the fruit and enjoyment of fatness, and hast given all for the uses of the delights of the children of men, that thy holy name may be glorified.

Now therefore, benevolent Lord, we entreat thy love for mankind; send the grace of thy holy Spirit upon this table (*or* altar) which is here set before thee. And bless this grain and this wine. To the end that all who eat and drink thereof, may do so unto holiness and the expiation of their sins, unto life and salvation of their souls.

Through the intercession of all thy holy martyrs; and make us worthy with thankfulness to glorify Father and Son and holy Spirit, now and ever.

APPENDIX.

I. Additional prayer from B and F.

Peace with all. Let us pray.

Blessed art thou, Lord God almighty, creator of all things, who art Lord of covenants and God of all sacrifices, who in thy love of mankind didst stoop from heaven, and put on flesh from the Virgin Mary, that thou mightst take away the transgressions of the first-fashioned, through thy own voluntary sufferings. Thou wast slain, thyself a sacrifice upon an altar of four corners, and by the pouring out of thy blood savedst the world from sin.

Wherefore we beseech thee, Lord, bless ☩ this our sacrifice ☩ these steers ☩ and rams ☩. And bless this grain ☩, this bread ☩, and this wine ☩. Accept the same at our hands according to thy pleasure; and in behalf of those in whose name we present thee with this holy offering. Be reconciled, O Lord, with the spirit of thy servant, and remit to him his sins, voluntary and involuntary. Receive him among the number of thy saints, and bless this thy congregation.

Forthou, Lord, lovest man and favourest him, and dost not ever allow them whom thou fashionedst to fall from thy hands. Hear therefore our prayers, who cry unto thee, O Lord. Accept them and be appeased, and set them in the array on thy right hand, together with the saints and with those who love thy holy name, who with all their strength have loved thee and have kept thy commandments, with blameless conversation and godly works. For by the mouth of all creatures is glorified thy all-holy Trinity, now and ever.

II. From British Museum Cod. or 2669 = H.

Blessed art thou, O Lord, God loving-kind, who hast caused this to be clothed for thy servant, who art Lord of vows and God of sacrifices. For in all places

^a B has title: 'No. 48. Canon of blessing the grain of martyrs continually, if they bring three portions of honey and small grain to the table of the *martyr*. The following order.' The prayer is the same in B, which was collated for the first lines only. N also adds 'of martyrs.' ^b maker] + 'almighty' B.

all thy worshippers lay sacrifices of vows upon the altar (*or table*) of thy holy name. For unto thee cometh every animal, as our first fathers offered before the Godhead of thy glory steers, rams and goats and lambs, and were pleasing to thy Godhead because of their good works. Now therefore we thy servants in our feeble persons through thy Son Jesus Christ bring this offering. Accept it at our hands, that it may become a sacrifice of holiness acceptable to thy Lordship and for a memorial of our humanity, in thy presence for all time, through the grace and love for man of our Lord, etc.

SACRIFICE OF THE PASCHAL LAMB.

TEXT FROM K, WITH COLLATION OF F X. VEN HAS TITLE AND PSALM, BUT SUBSTITUTES ANOTHER PRAYER. A AND MSH OMIT THE RITE ALTOGETHER.

From Bodl. MS Arm. e 7, fol. 100.

Canon of blessing the lamb of the booths^a of Zatik^b.

Psalm 66. Ktsord. I will offer unto thee burnt-offerings of fatlings.

Saying the following prayer:

Lord of feasts and God of all vows^c, who ever replenishest with fatness^d them that fear thee. Accept the lamb of sacrifice which we offer unto thee. Increase and multiply the household of this thy servant, as thou didst the household of Abraham, Isaac, and Jacob. And may this sacrifice be to thee for reconciliation, as was the sacrifice of Abel. And in every season do we offer sacrifice to thee, who art full of kindness and wisdom. And may we send up to thee hymns of praise and glory, to the Father and Son and holy Ghost, now and ever, Amen.

SACRIFICE OF A FOWL.

TEXT FROM F, WITH COLLATION OF VEN AND MSH.

Canon of blessing a fowl. They say psalm 68. Ktsord. The wings of a dove covered with silver, and her pinions with yellow gold.

The deacon proclaims:

Let the Lord hear the voice of our prayers.

And he saith this prayer:

Blessed art thou, Lord our God, who through thy law hast

^a of the booths] om F.

^b of Zatik] F adds: 'or of Wardawarh. The order of the Dominical and the prayers are as follows,' and omits psalm.

^c vows] + 'and sacrifices, which are in thy name' F.

^d with fatness] om F.

enjoined us to offer unto thy Godhead fowls, turtle-doves, and young pigeons, which are ^a a figure of the truth.

But we by the precious blood of thy only-begotten Son have been made free through thy holy Spirit; and we having trusted in thee offer unto thee this fowl for thy good pleasure.

Accept and bless it, and vouchsafe unto us health, and make us worthy to praise and offer glory to Father, Son, and holy Spirit, now and ever and to eternity, Amen.

Note on the Codex, Bodley Arm. e 8 (= I).

This codex presents a very pure text of the above rites, copied, it would seem, from an uncial exemplar, and often presenting the archaic forms of A, e. g. *pnnu* for *pnu*. The order of A is reversed, and the rite of the Repose of Souls precedes that of Dominical Sacrifice, and begins fol. 70^{ro} as follows:

Canon of performing the Repose of Souls. Ps. 51. 'Praise and glory.' Psalms, *gublay* of three, Nos. 57, 38, 41. *Sharakan*. Thou who art long-suffering (Lord, gentle and without vindictiveness, Rest the souls of thy servants. That he may not become forsaken and ashamed in the day of the dreadful assize. Mayst thou accept the memorial of them that have withdrawn in thy good pleasure. And accept our vows, like those of Abel, Noe and Abraham. That he may not, etc. In thy tent of those who love thee mayst thou rest thy servants, and rank their spirits with thy saints. That he may not, etc. *From the printed book of Sharakans, Amsterdam, 1664, p. 666*).

'Praise.' Ps. 41⁴: I said.

Proclamation: For peace from above.

And the priest says the prayer:

God benevolent, who art judge of the quick and of the dead, and lord of souls and bodies. Send thy angel, and bless the memorial which we offer in the name of those who are fallen asleep. Range them with thy saints in the tents of them who love thy name; and make their spirits to shine by means of this sacrifice which we offer to thy . . . ^b blot out . . . of their transgressions in the book of life, For to thee are due, etc.

Peace with all. Let us adore.

Blessed art thou, Lord God of Abraham, Isaac and Jacob, who dost bless the offerings of the ancients by means of the preaching of the patriarchs. In like manner now, Lord who lovest mankind, accept this sacrifice at our hands, which we offer to thee in memory of them that have passed out of this world into endless life. Rest their souls with thy saints, and range them in thy ineffable tents. For thou art wont from the beginning to be indulgent of sins. . . .^c

Ps. 54⁴: Behold, God is my helper.

Lections: Proverbs (as in A): Jeremiah (Baruch in LXX) 31³: Acts: Epistle of Peter (both as in A).

^a are] were Msh.

^b The dots represent words effaced by damp in I.

^c The last four lines of this prayer are effaced by damp.

Alleluiah. Ps. 66¹⁴: I will offer.

Gospel according to Luke (as in A).

Proclamation: That we may find.

Prayer: Father heavenly, compassionate and merciful . . . (as in A, p. 59).

Peace with all. Let us adore.

Blessed art thou, Lord God almighty, creator of all creatures (as in B and F. For text see Appendix, p. 64).

Psalm: Have mercy upon us.

Prayer: Blessed art thou, Lord God almighty, creator of all creatures, who createdst all thy creatures good and excellent . . . (as in A, see p. 57). End.

The above rite is entitled throughout in lower margin 'Blessing of Salt,' a title only really applicable to its conclusion. It is followed, fol. 77^{ro}, by the 'Canon of Dominical Sacrifice.' As follows:

'They bring the animal dedicated (*nouireat*) to the door of the church, and set on it scarlet fillet (*naraut*) and paper (*bambak*). And they cover it with a scarlet cloak, and light taper and incense. And they offer a victim without blemish,' etc.

The psalms follow as in A, with a *sharakan* or hymn; then the proclamation, and then the priest says the prayer: 'Blessed art thou, Lord God, in thy mercy, who art Lord of vows' . . . (as in H, see Appendix, p. 64).

Then Lections: Leviticus (as in A): Leviticus again, 2¹²-3¹ (according to LXX): 2 Kings: Isaiah: Peter Ep. (all as in A): Alleluiah. Ps. 29: Give unto the Lord. Lection of Luke (as in A).

Proclamation: For peace from above.

Prayer: Almighty God (as in A).

Then I omits the new title given in A, and continues:

Ps. 67: God, have mercy upon us.

Proclamation: May the Lord hear.

Prayer: Blessed art thou, Lord God almighty, creator of all creatures (as in A, p. 57). End.

Thus I gives the special prayer for the Salt twice over, at the conclusion of each rite. The above rite of Dominical Sacrifice is followed in I by the Canon of the Blessing of the Lamb. It omits the other kindred rites added in A.

ARMENIAN DOCUMENTS ILLUSTRATING THE HISTORY OF THE RITES OF THE MATAL.

I. FROM THE ARMENIAN CANONS OF ST. SAHAK, PRIOR TO A.D. 440.

Text from the San Lazaro edition of 1853, from the San Lazaro codex of A. D. 1285 and from cod. Berlin, No. 54.

CHAPTER III. The priests shall in concert perform the service and the sacrifice of the *agapés*^a. Without reading the gospel the priests^b shall not

^a The Greek word *ἀγάπη* is transliterated in the Armenian. The word *patarag*, here rendered 'sacrifice,' is used equally of the animal victim and of the Eucharist.

^b the priests] they Berlin cod.

venture to present it. But if one of them be found guzzling previously to the sacrifice, he shall not venture to come to the bread of the sacrifice, but shall be excluded by his fellows.

Likewise also cultivators who have been invited to the *agapés* shall participate in the service and the sacrifice. Previous to the sacrifice they shall not dare to eat and drink in their houses. If there be any one who has previously eaten and drunk in his house, let him not dare to come to the bread of the sacrifice, lest there be condemnation of himself and insult to the spiritual festival. For such perversity is in any case vain. If any one does make bold so to come, the priests and their associates shall not let him in, for such wantonness is hateful to the church.

And some laymen have been wont out of ignorance to fall into sin by dividing with the priests the hide and fat of the sacrifice, and taking them into their own houses under the pretence of their being rest-houses (or *wang*). Henceforth let them not presume to make such division. If however there be any one who so divides, the priests^a shall not present the sacrifice, lest they participate in the sin of such a one. For that portion does not belong to those who properly make the sacrifice.

The laymen shall gladly and contentedly render to the churches and rest-houses^b, as is right, the appointed first-fruits and all presents of vows, of *Zatiks* and *agapés* and other festivals. Let them not, by denying the means of life of soul and of body, confine and hamper them with worldly cares. If however any one through perversity rebel against his priest and rest-house (or *wang*), and present his fruits and offerings outside his own church to some other rest-house (or *wang*) or hermitage, let such a one along with those that receive his gifts be excluded from blessing and from communion of his fellows, along with his intimates, until he repents and pays a fine to the church. For he has made himself a transgressor and enemy of God.

Let them not hold carousal in mourning. Let no one hold a wake over the dead; for all such things are devilish. If however any one disobeys and does so, let him be condemned to do penitence at the doors of the holy church.

CHAPTER IV. As to the *agapé* which is by division, half of the hide shall go to the *wang* and two parts of the fat. But the complete [hide] to the priests, and of the sheep the pelt and the tail with limb, and the fat and the ventricle. And the sojourners in the houses of priests and of their brothers shall likewise give, and the ministrants^c shall with much reverence eat all the offerings in common and believing brethren as well; and as for the bread of the feast^d which has passed in common, all the ministrants shall eat it, likewise also the bread of the penitents which in the days of quadragesima they make at the close of the Sabbath or of the Lord's day.

But in regard to the sacrifice made in a *wang*, the first-fruits, if there be a convent of ascetics in the village, they shall give them to the same. But, if not, then shall they give to the married priests. For it is not right for any one to

^a the priest Berlin cod.

^b and rest-houses] om Berlin cod.

^c after 'ministrants' Berlin codex adds 'and the poor.'

^d One Venice codex written in 1668 has 'for the grain of the feast,' reading *hat* for *hats*.

leave the dues of the Lord under the roof of his own house. But for married priests the following shall be feasts: the Sabbath of *Zatik*, and the holy *Zatik*, and the second *Zatik*, and from the second *Zatik* on, every Sunday^a; and the feast of the holy mother of God and of *Wardawarh*, with the exception of Firstlings, which is the completion of the quadragesima of the apostolical feasts of the faithful, of *Zatik*; and the fruit of all crops bushel by bushel; and the sacrifices which are by division, half of the hide and two parts^b of the fat shall be left to the *wang* for purposes of worship and of lighting. One part they shall bring for lighting along with the tail and member, when it is a sheep, and the fat and the ventricle and the pelt; and the raiment of deceased ladies only. And the feasts of shrove-tide and of great palm-Sunday, which being translated means day of praise; and any other feast which may be held in the name of apostles and prophets shall be common. For in this way the classes of ministrants will be kept out of doubt and antagonism, because they will know of what gifts they are severally worthy, to the end that they may live temperately and in love of learning; and may not be disputatious, but amiable, watchful and lively in all things. So that they may be able to rebuke the petulant and bring the backsliders into the order of the faith; for this is the duty of the doctor and of the spiritual shepherd.

Colophon of the Copyist.

This code of ordinances was written by command of St. Sahak, the great patriarch of Armenia, as he received it from the brave champion, the lord Gregory, being translated only from Greek into Armenian. If therefore any one be minded from disobedience to his rule to innovate on the prescriptions herein laid down, may he forfeit his portion and lot in the inheritance of the kingdom of Christ our God. But whoever conforms to them and carries them out, may he receive strength from the Lord and share in the gifts and endless repose of the blessed Gregory and of our father Sahak and of the truly orthodox ones who followed them; who in the great and famous day will be crowned on the all-sufficing right hand, eternalized for ever in a sheen of light unutterable, for ever and ever, Amen.

CHAPTER VI.—*Of the same. A book of Tradition, concerning the order of the ministrants of holy church, and about the produce (fruits) of the laity presented unto the house of God.*

Our holy Illuminator, the great Gregory, having regenerated the land of Armenia by the birth of the font, and having presented for adoption by the heavenly Father those illumined by the baptism in Father and Son and holy Ghost, then our land of Great Armenia, of the house of Thorgom, was thereby filled with joy and gladness. The king Tirdat in especial was radiant with faith and bestowed not a few presents on the ministrants that were his neighbours. And on the sons of pagan priests he bestowed many gifts, saying to them: 'Henceforth ye shall receive riches a hundred-fold and possessions, and first-fruits and produce in the holy church of God; and in the time to come

^a Later MSS add 'and Pentecost,'

^b two parts] the half Berlin cod.

life eternal shall ye inherit, freed from the service of frenzied and idolatrous cults.'

But they in answer spoke to the king and to Saint^a Gregory thus :—

God, who is kind and good to men, has not neglected the beings created by his pure hands ; but in his compassion has made known to us through your grace the infinite power of his beneficence, and the incomparable mercy of his providence, and has not left us to perish with our fathers in our wickedness. Be his name holy and glorified in all things. Nevertheless bodily needs, so long as we are in this life, compel us according to our wants to make provision of food and raiment, and to satisfy modestly our other necessities. Yet we have no art or craft which may enable us to earn food and maintenance for ourselves and our children. For so long as we served devils, we were fed from their victims and fruits. But now we discern not clearly the fruits of offering by which we shall live along with our families, and be able to glorify the ever-living immortal God.

Then the blessed Gregory said to them :—

Ye, my children, whom I have regenerated by the love of Christ, shall take care to serve the living and true God alone, and place your hope in him with a whole heart and raise your thoughts to where Christ sits on the right hand of the Father. There are the mansions and dwelling-places, there the life, which ye shall ask for of the Lord ; and all this shall be added unto you according to the Scripture of our Lord God in his holy gospel. So then the fruits of the offering of holiness rendered up unto the temple of God shall be for you blessings among the people instead of those filthy victims, in which ye were partakers with devils. Now shall ye offer the firstlings of the holy sacrifices and other fruits, and through the grace of Christ be found partakers with the holy angels ; and there shall be for you fruits and firstlings appointed after the manner of the tradition which the great prophet Moses received from the Creator and handed down to the congregation concerning the offerings and fruits which were for ever tendered by law inevitable to the levitical priesthood, so that the said priests might not be impeded in their religious attendance on the tent of witness.

In the same manner shall be appointed and defined for the new^b congregation the bringing of gifts for the holy of holies, that is for the table of purification ; to the end that the entire produce of the threshing-floor and wine-press^c and of other crops^c may be blest, and that the fields and vineyards with the fruitful trees may yield abundant harvests to the profitable servants, according to the word of the wise one, which saith : ' In the honouring of the Lord by righteous works, thy garners shall be filled with fullness of grain, and thy vats shall overflow to excess with wine.'

And as the Levites gave tenths to the priests, although they themselves received tenths from all Israel, but at the same time gave tenths to the priests of all things, and as it was commanded to pay to the sanctuary of the Lord the ransom of every first-born, on the same plan must ye also proceed. From all the congregation your dues shall be, of the sacrifices, the hide and right

^a Saint] the Great Berlin cod.

^b new] om Berlin cod.

^c and—crops] om Berlin cod.

back (*lit.* spine), the limb and fat, and the tail and heart and lobe of lungs, and the tripe with the lard, of the ribs and shank-bones a part, the tongue and the right ear, the lip with nostrils and the right eye, and all the secret parts.

But of the threshing-floor and wine-vat and of the other crops each one shall pay you tenths, in order to the hallowing of every one's profits and the increase of all. But by you also shall be made presents to the table of God, whence ye are become worthy before the rest to receive the spotless and incorruptible body and blood of our Saviour in commemoration of your salvation, as was formerly commanded through Moses by the Lord unto the priesthood of the Levites. And your contribution to the table of the Lord shall be one penny (*lit.* drachma) from each of your households; and the things dedicated by you and the firstlings of the sacrifices of redemption (or salvation) shall go to the *wang* of the head priests, that is to say of the bishops. Just as on the congregations there are levied for you spiritual dues, so also must you pay your spiritual dues to the bishops, who are called overseers. And the latter shall not dare to peculate, but shall contribute all to the poor.

These then were the appointments of St. Gregory; and the tradition of that saint shall likewise be firmly imposed by us upon all the faithful. Laymen shall hand over all their fruits and firstlings to the elders without any hesitation, in order that their offerings may be acceptable before God.

II. FROM THE ARMENIAN CANONS OF BASIL (OF UNCERTAIN AGE).

(Text as below from the four San Lazaro codices and the Berlin cod. Γ 54.)

Canon 192 (Γ 746 in Berlin numeration and 169 in oldest Venice MS):

If any one shall be ceremonially polluted by eating any flesh of his own accord which has been sacrificially slain by the lawless, he shall remain two years among the Hearers. One year under discipline (*lit.* hand) at the door shall they repent. The same canon applies to those who eat things strangled^a.

Canon 193:

But if they sell to another the thing strangled or meat that has been polluted ceremonially by a dog or a mouse, they are under anathema, and for two years shall they repent.

Canon 194:

Many animals fall into snares, and men are polluted, because of their avarice. But what they slay sacrificially by drawing a knife and allowing the blood to flow out with the breath of life, they shall eat without scruple. If however an animal has fallen into a snare, as may happen, then they shall slay it sacrificially and let out the blood with the breath of life, and eat.

Canon 195:

It is not right to eat the flesh of a camel or of a wild ass or of a hare. If however any one dares to do so, let him not receive the sacrament, till he has repented for one year.

^a Arm. *mereloti*.

Canon 196 :

Of the many animals for which snares are set by men by water and by land, deer and birds and fish, such as may die by the knife may be eaten, according to the word of Isaac, who gave command to Esau. But that which is stale and high they shall not eat, nor what a bird of prey has lit upon. It shall be called carrion. But if it be caught in a gin, they shall slay it sacrificially by hand and then eat it.

Canon 197 :

But a fish fallen into a snare, as they happen to find it, shall be eaten.

Canon 198 :

But of creatures hunted let no one dare to make a mata], but only of doves and other clean birds.

Canon 199 :

Of an animal that is maimed or in any other way defective, no matter how, let no one dare to make a mata], or of what has been robbed. And if any one presumes to do so, either priest or layman, let him be under anathema ; and may God make the mata] unacceptable.

Canon 200 :

If a general assembly (i. e. *συνάξις*) be held in a land of enemies, it is not right to slay a mata], and they shall not dare to give salt to the victims.

Canon 201 :

An animal that a person devotes to the Lord, he shall pay the same to the Lord. But if unexpectedly it falls into a trap, he shall give it salt and distribute it to the poor. And he shall give the pelt and the dues to the church. If however it be carried off or fall into the jaws of wild beasts, it is right to pay the debt to the Lord ; and if he does not, let him be under anathema.

Canon 202 :

An animal devoted to the Lord, and which one pays to him, let no one keep it in his house among the eatables. But on the very day he shall distribute it to the poor with all goodwill, and if any one keeps it, let him be under anathema.

Canon 244 (=938) :

It is not right to wrap a corpse in many linen shrouds, but in one only, and to give the rest to the poor.

Canon 245 :

It is right to perform the commemoration of the dead in the same year in which he died, and to distribute his portion to the poor. And they shall make the sacrifice from the sheep or from birds according to the five senses of man. But if they have not these, then as they best can.

III. FROM THE CANONS OF THE COUNCIL OF SHAHAPIWAN.

In the decrees of the council of Shahapiwan held by the Pontiffs of Armenia in the year 447 the eleventh canon enacted was as follows:—

As regards those who institute mourning for the dead and weep without hope, neglecting the farewell which is given in hope and with blessing, about which this proclamation was made : if in this life alone we set our hope, how

pitiable are we, and ye shall not be in ignorance concerning them that are fallen asleep, that ye sorrow not even as the heathen that have no hope. But if any of the nobles or of the cultivators in defiance of the apostolical direction weep and appoint mourning, let those who appoint it and make lament be accursed. For one year they shall not be admitted into church, and shall be mulcted,—a nobleman a hundred drachmas, and a cultivator fifty, and the fine is to be given to the poor. For inasmuch as they have made God angry and have disturbed the spirit of the dead, God can only be appeased by means of gifts to the poor, and by the same means alone can the departed win repose. And this is all the more the case, if he that died bade them not to set up a mourning and the relatives have done so. In that case, as we said above, both those who institute the mourning and those who carry it out shall be excluded from the blessing and from the church; and the relatives of the dead shall not make a sacrifice, for they themselves fall under our prescription. But the elders and the ministrants shall of themselves in the name of the dead offer a sacrifice, as duty demands they should, until the relatives comply. And in the holy mystery they shall commemorate the names of the dead, in order that their spirits may be at rest.

If however the person deceased during his lifetime ordered them to institute mourning for himself, then they shall pay double the fine prescribed by the canons; and the relatives and the mourners shall suffer the penalty we have fixed. But the priest shall not offer sacrifice for the dead man, nor commemorate him or make mention of his name,—this because of his lack of hope.

IV. FROM THE HOMILIES ATTRIBUTED TO JOHN MANDAKUNI, CATHOLICOS OF ARMENIA, ABOUT A.D. 480.

I translate the text published in the Convent of San Lazaro in 1860. This edition is based on an ancient uncially written MS belonging to their collection. In it the name of the author of these homilies is effaced by damp, but in some later MSS they are ascribed to Ephrem Syrus.

From Homily VI, upon fruits, and sacrifices, and alms :—

... But if they that offered what was worthless under the old dispensation, incurred so severe a penalty, what will they do who under the new devote what is worthless to God of the threshing-floor and vintage, and who offer the skinny and useless animals among their flocks for the banquets of the poor? Through a worthless and unacceptable offering like this Cain was lost. For thou hast not divided aright, says he, and this thing furthermore shall return to thee. ...

If therefore we offer to God what is worthless, how can he be indulgent, and forgiving to us? For he says: Ye shall offer to your God the first-fruits of the threshing-floor and vintage, and the very choicest of your sheep. And: Honour the Lord by your just labour, and assign to him the fruit of your corn-crops of righteousness. This is acceptable before God. But if any one offer a sacrifice of ox or sheep or ram, having gotten it by robbery or theft or false accusation, or by usury, or by usurpation of the market, or by extortion and oppression, that sacrifice is as abominable to me as would be that of one who

flayed a dog or who should smite a man on the head, or pour out the blood of a hog.

Why then should any one dare to offer such sacrifices as are abominable and an occasion of Gehenna, or destroy the welcome of the poor to his banquet by the honours he pays to the powerful and the rich, who want not? This is what Christ forbade when he said: Whenever thou holdest a feast or a reception of the poor, invite not thy brethren or thy neighbours or thy friends, nor the wealthy, in order that they too may invite thee, and so there may be to thee a return. But whenever thou holdest a reception for the salvation of thy soul, invite the poor and the maimed, the blind and the halt.

And blessed art thou, for there shall be to thee a return in the kingdom of the righteous. If thou wouldst honour thy mighty ones, honour them. Thou hast 365 days to give up to the flesh; devote one at least of them to thy spirit. But lo, thou grudgest to assign even one day to things spiritual and to the banquet of the spirit.

Hast thou made the poor man physician of thy wounded soul, hast thou assembled the poor to make intercession and to pray to God, hast thou invited them to thy home as an expiation of thy sins? Then on that day of the reception of the poor and of thy soul, that day on which sin is to be expiated, set aside for once thy worldly (*or* fleshly) thoughts, and with them also thy worldly (*or* fleshly) friends; and introduce into thy home not one of thy powerful, not one of thy worldly friends, lest thou forfeit remission of thy sins through the doing of honour to them, through the paying of respect to them, while thou escortest them and settest them above the rest, and nothing to eat is left over by them. Meanwhile the crowd of the poor, the mercy-seat of thy sins, are low down and look upwards; and their tables are empty, so that they sigh heavily. And some indeed of them are left outside as if in scorn, and these merely listen to the voices of them that repose within on couches; but in their hearts they lay ambush for those who thus despise them, and they sit crouching on the ground and ashamed. Beware then of giving such a banquet as this on the day of the sacrifice of reconciliation (*lit.* of reception or acceptance), for thou wilt go unrewarded for thine expenditure.

But if thou wouldst seek remission of thy sins, then invite the orphans and the widows, the oppressed and the miserable, the maimed and the blind and the halt, and all that are hungry and uncomfited. Them do thou comfort, them cherish, them feed, on them alone attend, them escort, them accommodate and cultivate with kindly words; in order that thou mayst gain remission of thy sins and the salvation of thy household. So then shalt thou arrange the banquet of reception of sacrifices, and not introduce the rich and the mighty into the reception of the wretched and of the poor. . . .

V. FROM THE CANONS OF NERSES CATHOLICOS AND NERSHAPHO, BISHOP OF THE MAMIKONEANS, OF THE DATE A.D. 555.

We have the following precepts in regard to animal sacrifices, largely based on the canons of Sahak:

No. 23. In the *agapés* the priests shall not venture to carry off portions

according to the canons, but shall give them to the poor there and then in the presence of the master of the *agapé*.

No. 24. And the laymen invited to the bread of the sacrifice shall not dare to eat in their houses on the pretence of guests or of (being) managers out of gluttony, and if there be any one who has eaten, to the bread of the sacrifice let him not dare to come; and let not the priests and members of the congregation dare to allow such a one to come in; for it is wanton conduct, and his is a guilty conscience. But if there be any one who insolently makes his way in, then the priests shall go out, and shall not dare to bless the bread.

No. 26. The priest shall not dare to perform the act of laying hands on oxen.

No. 27. Priests shall not dare to go to the blessing of broth-pots, for it is an act of base greed, for he has blessed the holy sacrifice, (to wit) the ox or the sheep.

No. 28. The priests shall not dare to receive oxen and sheep alive into their houses, for it is an act of avarice, and the members of the congregation shall not dare to give them alive. They shall themselves make them (ready) in a regular manner in their houses, in order that they may be worthy of the blessing of the holy sacrifice, through the outlay and trouble.

(The above canons are translated from four MSS of the Armenian Conciliary in San Lazaro, of which the oldest was written A.D. 1282, and from the Berlin cod. 54, written A.D. 1650.

In canon 27 the older cod. omits the words 'the ox or the sheep,' and sets them as the first words in canon 28. Here the Berlin codex omits them, and to make sense we must render *kendani* 'an animal,' instead of 'alive.' The older text is best.

This council was held in Dwin 'in the fourth year of the Catholicate of Nerses, in the 14th of the reign of Khosrow, king of kings, and in the 14th year of Justinian Caesar,' according to John Imastasir in the *Letter-book of the Patriarchs*, p. 221. The date of Justinian is of course due to a misunderstanding of the words 'Post consulatum Basilii XIV,' of the official Roman Chronicle. The year was therefore A.D. 555. Michael Tchamtcheantz in his *History of Armenia*, Venice, 1785, vol. ii. p. 237, dates this council wrongly in 521; and thus paraphrases canons 26 and 28:

The priests shall not dare to go and choose at their pleasure an ox for alms-offering.

The priests shall not dare to keep the animals offered alive, but shall have them slain and distributed to the poor.)

VI. FROM ARISTACES OF LASTIVERT, SAN LAZARO ED. OF 1844.

(In ch. xxii of his History, written about 1080, this writer describes the heresy of one Jacobus, bishop of Harq, who about the year A.D. 1000 joined the dissenters of Thourak. The following passage relates to the custom of sacrificing a mata] for persons deceased:)

But he (Jacobus) taught as follows, that if a man has not in his own soul himself repented of his sins, then commemorations help him not, nor sacrifices. And together with his minions he would scoff and jeer; for they would bring an animal and set it before them, and say as follows: 'Alas, thou unhappy

animal. Let alone the fact that yonder man in his time committed sin and died, still what sins hast thou committed, that thou shouldst die with him !'

VII. THE FOLLOWING IS AN EXCERPT FROM A WORK AGAINST THE ARMENIANS ASCRIBED TO ST. NICON (1059-1067).

Printed by Combefis in his notes to the *Apostolic Constitutions*, bk. ii. ch. 24.

Περὶ τῆς δυσσεβοῦς θρησκείας τῶν κακίστων Ἀρμενίων. . . Ἀλλὰ καὶ τὰ νομικὰ σχεδὸν πάντα, ἃ καταργήθησαν, εἰσέτι τελοῦσι. θύουσι γὰρ τὸν ἄμνον τῇ μεγάλῃ κυριακῇ, καὶ τὰς φλιάς χρίουσι, καὶ τὰ δστᾶ τοῦτου καίοντες, τηροῦσι τὸν χυὸν μετὰ τοῦ αἵματος εἰς τύπον καθαρσίου. . . καὶ μέντοι καὶ ὑπὲρ τῶν νεκρῶν θυσίας προβάτων καὶ βοῶν ποιοῦσι· καὶ οὐκ ἄλλως ἡγοῦνται σωθῆσθαι τὸν τεθνεῶτα εἰ μὴ ἐν τοῖς τρίτοις αὐτοῦ καὶ τοῖς ἐννάτοις καὶ τεσσαρακοστοῖς αἱ τοιαῦται θυσίαι ἐπιτελεσθῶσι. πρὸ δὲ τοῦ τυθῆναι τὰ τοιαῦτα θύματα, ἅλας ἐπευλογοῦντες, εἰς τροφήν αὐτοῖς διδῶσι. καὶ μέντοι καὶ ἐπὶ ταῖς κεφαλαῖς αὐτῶν, εὐχὰς τινὰς ἐπιλέγουσι, καὶ οὕτω σφάζουσιν, ὀνοματίζουσι δὲ τὰς ταυῆτας θυσίας Ματάλια.

Compare the *Invectiva in Armenios* printed by Combefis in his *Historia Monothelitarum*, i. cap. ix. col. 352, cap. x. col. 356, and the λόγος στηλιτευτικός of the renegade Armenian Catholicos Isaac, § 28, col. 416, of which the text in Cod. Vatic. 1107 runs thus:

Αἵρεσις. Ὅτι ἐν τῇ βδελυκτῇ αὐτῶν θυσίᾳ οἱ Ἑβραῖοι αἱρετικοὶ Ἀρμένιοι φέρουσι βοῦν ἢ κριόν, καὶ γραμμαρίζουσι αὐτὸν μετὰ βαμμάτων κοκκίων καὶ (add εἰς τὰ κέρατα αὐτῶν Combefis) ὀπωρῶν παντοίων (ὕψωρας παντοίας Combefis), καὶ φέρουσι (αὐτὸν add Combefis) εἰς τὴν θύραν τῆς ἐκκλησίας, καὶ ἀλείφουσι μετὰ βουτύρου τὰ μέλη τοῦ βοός, εἴτε τοῦ κριοῦ, καὶ θύουσιν ἐν τῇ θύρᾳ (εἰς τὴν θύραν Combefis) τῆς ἐκκλησίας· καὶ λέγουσιν αὐτὸ δεσποτικὴν θυσίαν. θυσίαι δὲ ἀσεβῶν βδέλυγμα Κυρίου, καὶ γὰρ παρανόμως προσφέρουσιν αὐτάς.

Αἵρεσις. (Ὅτι εἰσὶν ἀνόητοι καὶ ἀγνώμονες, καὶ οὐ πιστεύουσιν ὅτι τὸ αἷμα τοῦ Χριστοῦ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου σωτηρίας· ἀλλ') ὅτι ὅταν ποιῶσι (δε ποιήσουσι Comb.) λειτουργίαν τῶν προαπελθόντων, λέγουσιν ὅτι ἐὰν μὴ γίνεται σφαγμὸν καὶ χύσις (χυσίαι Comb.) αἵματος προβάτων ἢ βοῶν ὑπὲρ τῶν τεθνεῶτων, οὐ γίνεται ἀνάπαυσις τῶν ψυχῶν ἡμῶν, οὐδὲ ἐνεργεῖ ἡ ἀναίμακτος θυσία.

The words bracketed thus (. . .) are omitted in the Vatican codex.

VIII. FROM THE CANONS OF ST. THADDAEUS, NO. 12.

Question : How is it proper on a day of grace to effect the comforting of the people with meats and drinks ?

Again the apostle said :

When the bishop fixes up the altar, it is right on the same day to perform slaying of victims, bulls and rams and sheep. Even as did Solomon, when he builded his temple and fixed up the altar, and it was pleasing to God, and the Lord smelled the sweet savour*.

* The Armenian Menologion, Bodley cod. Arm. c. 3, fol. 54, relates under date Horj 4 = Sept. 13, the Feast of Dedication of Church, that Constantine, St. Helena and Bishop Silvester when they dedicated the Church of the Resurrection in Jerusalem sacrificed during the entire octave of the feast rams and

(Text printed from several MSS in Vienna and Berlin by Father Jacob Dashean, Vienna, Mechitarist Press, 1896, in his edition of the *Teaching of the Apostles, a Book of Spurious Canons*, in modern Armenian. These canons of Thaddaeus were not concocted before A.D. 500.)

IX. FROM THE CANONS OF ST. PHILIP.

(Of unknown age. Text from the Vienna Mechitarist MSS, Arm. A = cod. 256, fol. 30^b : B = cod. 58, fol. 58^b : C = cod. 100, fol. 22^a : D = cod. Berol. 54, Petermann, i. 34.)

Canon 2 (= 154 of the entire collection) :

If a dog have been bartered for a sheep, the sheep shall not be sacrificed, because it is the price of a dog.

Canon 3 (= 155) :

But if an ass have been bartered for a sheep or for silver it shall be sacrificed, because it was hallowed by the Lord's sitting thereon ; but it shall not itself be eaten.

(In the above the MSS have for 'it (i.e. the ass) shall be sacrificed,' the words 'the sheep shall be sacrificed.' But the rubric or abstract of these canons here reads thus : 'An ass bartered against a sheep and sold for silver shall be sacrificed.' In the text therefore of the canon itself the word 'sheep' is here an interpolation. A sheep would anyhow be eaten, but not a donkey.)

Canon 4 (= 156) :

But those who slay in sacrifice the animal itself, and sell its hide, shall be excluded from church. And those who shall so slay the unclean among wild beasts and animals, and sell their hides to the heathen, and shall eat up the money so earned, shall be as if they ate a dog. They shall be excluded from church, for it is a heathen custom.

(In the above B reads : 'as if they ate an ass, a dog.')

Canon 5 (= 157) :

Trappers who have trapped pure (or 'clean') animals, and eat the same wounded and without sacrificial slaying, shall be excluded from church. But also, if they have slayed them or merely touched their dead bodies; for these are vices of heathen madness.

(In the above the 'touching of the dead body' must refer to some custom of ceremonial anointing or inoculation with blood or with parts of a symbolical animal. See Frazer's *Golden Bough*, 2nd ed. ii. p. 360 foll.)

X. FROM THE EPISTLE WRITTEN BEFORE A.D. 1165 IN BEHALF OF HIS BROTHER GREGORY THE CATHOLICOS, BY NERSES THE BISHOP TO THE ARMENIAN PRIESTS OF THE PROVINCE OF HAMAYK IN SYRIAN MESOPOTAMIA.

Text from Paris Bibl. Nat. Fonds Arm. 93, written A.D. 1232 by Thoros under King Hethoum in Romkla : from Cod. Bodley Arm. d. 20 of eighteenth

steers. September 14 was also the feast of the Raising of the cross by St. James. Hence perhaps the Byzantine accusation that the Armenians sanctified their crosses by baptizing them in the blood of their animal sacrifices.

century: and Cappelletti's Latin Version of the early San Lazaro codex, printed at Venice, 1833.

CHAPTER II. We have heard moreover that there is a controversy among you in regard to the sacrifices of dumb animals, which we perform on the Feast of the Lord's Resurrection, and in commemoration of the souls of the deceased, calling them *Mata*]. Some of you affirm that they are a good institution, but others declare that they are bad and to be rejected, because, as they put it, you are adhering like Jews to the old Covenant. This matter also we will explain in an open and simple discourse.

The Blood of the Jewish sacrifices and offerings was expedient and in place as a means of expiating involuntary sins of a kind. However, they in a mystical way foreshadowed the Blood of Christ, by which the whole world was to find pardon. They were therefore acceptable previously to the immolation on the Cross of the Lamb of God, because they were conducted as a type thereof. But when the truth came, shadows and figures and types were taken away, as in no way necessary, just as the lamp is extinguished after the darkness of the night at the rising of the sun.

Consequently, if any one performs the *Mata*] in question in accordance with the Jewish Law, either at the Pascha or for the commemoration of those that have fallen asleep in Christ, the practice is not only to be despised, but is also evil and harmful. For the meaning of it would be, that we have not been yet set free from sin by the Blood of Christ, but are still subject to the shadow of the Law. Let us therefore first examine how the Mosaic Law commanded the Jews to celebrate the Pascha^a; and if our practice^b shall be found to resemble theirs, then it is to be abandoned and rejected. The following then is their custom. On the tenth day of the month Nisan there was to be brought into the home a lamb of a year old and a male, and this was to be kept until the fourteenth day of the same month; and in the evening, when the fifteenth day was beginning to dawn, it was to be sacrificed and baked with fire, and with its blood the doorposts were to be sealed; and afterwards, with their loins girded and with their staffs in their hands, just as if they were setting forth on a journey, they were to eat it with unleavened bread and bitter herbs. But of the other sacrifices to be performed for the forgiveness of sins there were many different kinds, each according to the crime committed.

Let us now also speak about our own sacrifices. Will they be found like to the Jewish, or will they differ from them? They selected a lamb a year old, and a male: our lamb is one month old, or, as a rule, more or less; and we never consider whether it is male or female. They carried it five days beforehand to their houses: we take ours on the same day or whenever occasion suits^c. They sacrifice at eventide on the old Pascha: we at dawn of the new Pascha. They ate it standing up, and by night: but we sitting down, and by day. They ate it with unleavened bread and bitter herbs: we with leavened bread, and without herbs.

^a the Pascha] om. Paris MS.

^b practice] *Zatik* Paris MS.

^c But I have, when staying at Eastertide in Ararat, noticed that the lamb was at least many months old and brought into the house many days beforehand. F. C. C.

Likewise the rest of their victims were offered for the living: but those which we offer, are in memory of the deceased, in order that by feeding the poor, we may find the mercy of God. How therefore can they assert that our offerings resemble the Jewish? Is it true? By no means, except because of their falsehood and gossip. For a person who conducts the sacrifice after their fashion, would no doubt have departed from the truth. But our sacrifices have not the same purport as theirs; far be it! They differ widely from theirs.

And now we must say in detail what are the reasons of our sacrifice, and how it began, and who originated it; lest uninstructed people should go off with the wrong idea, whereas the truth can be shown to every one. It is written in the canon book of St. Isaac the Patriarch, that after the conversion of our Armenian race from idolatry to the knowledge of God by St. Gregory, the idolatrous priests who had lately been converted took their stand before him and said: When we were heathens we were accustomed to eat of the filthy victims, and so we had food for ourselves and our children. Let your Lordship now give directions, in order that it may be shown how we are henceforth to find a living. And Gregory, we read, decreed that there should be given to them a tithe of everything, as under the old covenant had been given to the Levitical priests. And he ordered the people instead of the old offerings of things strangled*, which they formerly offered to their idols, that they should immolate animals to the one God, and offer them, after seasoning their flesh with salt duly blessed, on the Pascha of the Resurrection of the Lord, and on every dominical feast-day, and also on the feasts of famous saints, and in commemoration of those that have died in Christ; and the flesh of these sacrifices was to be eaten in the name of the dead by the poor and hungry, by way of charitable offerings. And he ordered them that were converted from idolatry to give to the priest a portion of these sacrifices. They were not only as now to receive the hide and the backbone, but much more, that now either the poverty or the stinginess of those who offer the sacrifice has abolished. He furthermore sent the children of these priests to study the Christian religion in schools, in order that they might become priests and heritors of the Church, and live upon the offerings of the people.

Here, then, we have in all truth written down an account which shows what reasons led to these sacrifices among our people, and when and by whom they were instituted,—not indeed according to Jewish tradition, God forbid! For he who shares their practices shall be accursed. But instead of the vain ingratitude of offering sacrifices of the creatures made by God to the demons, as the heathen were used to do, it was made lawful to transfer the sacrifices into the name of the true God, and to devote to him as the creator his own creatures, in the same way as the first fathers had also done prior to the law, I mean, Abel, Noe, and Abraham. And in the same way as the wood of the cross was substituted for the wooden idols of the Pagans, and the image of the Father, which was the pattern of our nature and was affixed by nails to the cross, was substituted for the images of human form which men adored, as St. Gregory relates in his Devotions uttered when he was stretched on the rack, in the same way

* things strangled] in Arm. *mezeloti*. See Index of Terms.

also their oblations and victims underwent a change, in so far as they are transferred from what was false and harmful to what was true and useful.

And if other Christian peoples are not accustomed to follow the same usage, that is no reason why any one should abuse ours. For they have not received the custom by tradition, as we have, from their ancient pastors. And their pastors did not lay down this rule, because they in no way needed to, as our illuminator did. Are we to give less importance to a law laid down by St. Gregory than to one laid down by the holy apostles, seeing that he was not less than they, if we regard the insupportable sufferings which he went through for Christ's name, and the divine power which from him he received, in order to be able to convert so many races to his religion?

But we would ask you, O Gainsayers, one question. Supposing the custom had not been enacted and confirmed by St. Gregory, but by some persons of later date and unknown, still what harm would there be in performing the Matal, either at the Pascha, or for the repose of souls? You must either therefore show the harm which accrues from this practice to souls, and justify your words by the testimony of Scripture, in which case we will allow them to be put an end to among us; or else we will show their utility, and demonstrate that they are not only harmless, but profitable to souls; and in that case you must remove from your minds what is the worst of stumblingblocks*.

When the Creator caused the different kinds of animals to arise, he testified to all of them in these words: God saw . . . and they were very good. Nevertheless the Creator himself subsequently made a distinction, and called some of them pure, which also he ordered men to eat, such as grass and herbs; but certain others he said were impure, and declared them to be uneatable. And he required of men that the sacrifices made to him should be of pure creatures, and this also Noe made manifest when after the flood he offered to God as a holocaust one by one of the pure animals, through which the Lord smelt an odour of fragrancy.

Those creatures however which the Word has pronounced to be pure are pure, and may be eaten without any scruple of conscience; but those which it pronounced impure are so, and are to be rejected with loathing by the faithful;

* Among the East Syrians animal sacrifices, very similar to those of the Armenians, continue until the present day. For the evidence see *The American Journal of Theology*, Chicago, Jan. 1903, vol. vii. No. 1, pp. 82-84. For evidence of their frequency in Italian churches in the fourth and fifth centuries see the poems of Paulinus of Nola, *Ad S. Felcis Natalem*, xii. *passim*; Augustine, *de Civitate Dei*, bk. viii. ch. 27, and *contra Faustum*, bk. xx. ch. 4, where the Manichean says: 'Sacrificia vero eorum (sc. gentium) vertistis in agapes, idola in martyres, quos votis similibus colitis; defunctorum umbras vino placatis et dapibus, sollemnes gentium dies cum ipsis celebratis . . . de vita certe mutastis nihil.' Muratori in his 18th dissertation on Paulinus remarks that *votis* means animal sacrifices. For the usage in Gaul see Gregory of Tours, *Hist. Franc.* ii. ch. 37; and in Europe generally Walafrid Strabo, *de Rebus eccles.* capita 18, 19, in Migne, *S. Lat.* 114, cols. 938, 939. For the Christian sacrifice of bulls in the Anglo-Roman Church under papal sanction see the Epistles of Gregory the Great, lib. xi. Ep. 76 addressed to Mellitus. For their existence in the Celtic Church see Epistle xi. of Pope Zachariah to Boniface in Migne, *S. Lat.* 88, col. 944. Also Arabic canons of Hippolytus, Nos. 164-167.

so that whoever eats them sets himself up against the precept of God. The only exception is that of the pig, which was formerly unclean, but was afterwards declared by the apostles at the bidding of the spirit to be clean, in order that the faithful might be separated from the synagogue of the Jews.

Now if we conducted the sacrifice of the Matal using unclean animals, and pretended that the salt of benediction purified them, in the same way as the Syrians pretend that polluted food and meats are made clean by prayer; then perhaps you would have a right to take exception. But inasmuch as the animals which we offer as Matal are clean and are to be eaten by all, even without the salt of benediction, why should you regard them as unclean and harmful? Do you imagine that the prayers of the priests, and the words of the prophets and apostles and of the gospels which they read over the salt, as they seal it with the cross, really render the animals that in themselves are clean, unclean and improper as food? The more so as Paul the apostle instructs us in the case of meats and drinks, not only those offered to God, but common ones, to purge them first and purify them with the word of God and with prayers, and then and not before to consume them. Your attitude therefore is that of the Manicheans, who first pronounce a curse upon their food, and then proceed to eat it. Read, I pray you, and mark the sense of the language and of the passages which the priests read over the salt in blessing it; and if you can point out any harm in it, then will we forgive your tittle-tattle. But if you cannot point out anything of the kind, then put a bridle on your perverse tongues, and forbear to scandalize the people of God.

For it is your lying and poisonous words that have led astray the religious leaders^a of the Syrians, who, as we have heard, instruct their people to eat without misgiving the cheese of aliens, as also things strangled, and other filthy and unclean animals, which they are accustomed to do; and yet to be on their guard against the cheese of Armenians, for fear lest the rennet from the Matal of the Paschal Lamb should have touched it. To them I can only recall the divine oracle which was spoken to the blind leaders of the Jews: 'Ye strain out the gnat, but swallow the camel.' And again this: 'Why do you behold the mote in the eye of your brother, and not see the beam in your own eye?' Although our Paschal Lamb is not to be regarded either as a gnat or as a mote in the scale of sins, for on the contrary the divine word has testified that it is good and clean. On the other hand, their meats polluted by mice are, regarded as sins, much worse than camel and beam. Alas for their prejudice and blindness! Alas for the deceptions of the malignant spirit! They imagine that unclean food, things strangled^b, and things polluted by reptiles, both meats and drinks, which are declared by God to be unclean, can be hallowed by their priestly benedictions; and yet they imagine that lambs, which are pronounced clean by God before there has been any priestly benediction, become unclean after and because of that benediction of the salt, which the priests pronounce in the language of divine writ and with prayers, which salt they then give to the lambs. If however you say that the name of God, which the priests invoke over the salt, renders the animals unclean and improper to be eaten, then you are at the bottom of your hearts worshippers of devils. If however you say

^a 'leader' in Paris 93, and below 'instructs his,'

^b Arm. *mayeloti*.

that the salt pollutes them, then why do you mingle salt with your host and with your other foods? For if it is the salt which pollutes the lamb, which is after all only a type of the true Lamb, much more must salt, when you mix it with your sacrifice, prejudice its truth^a.

If however you accuse us of following the old law in our sacrifices, and say that you therefore loathe them; then I ask you, When do we choose out a lamb in accordance with the precepts of the law? When do we eat it by night, taking care to leave nothing over of it until the morning? When do we eat with it bitter herbs and unleavened bread? When do we take staff in our hands, and sandals on our feet, and gird our loins? When do we take care not to break a bone of it? When do we observe all the other precepts of the law? If we observed all these precepts then you would do right to be scandalized. But mark our procedure; it is not at the old Pascha that we eat it, nor in the evening, nor before any other meats, as do the Jews; but after the Lord's Resurrection and on the Lord's day, and after we have eaten the flesh and blood of the true Lamb. If it were really the Jewish Passover which we keep, then we would need to consume first a type, and afterwards the truth^b.

Then as to the bones, not only do we break them but we throw them away. And so far are we from keeping nothing until dawn, that it is only at dawn that we immolate and bake the lamb.

As to your statement, What Christian nation before yourselves ever kept this custom? I answer, that each religious leader has imposed many different disciplines, as he pleased upon his people; just as there are retained among yourselves many customs which other people reprobate, for example the custom of the Friday licking, and the not confessing your sins, and the indiscriminate eating of unclean meats, and many other things. And although the rules laid down by our illuminator are to be received, as proceeding from the holy Spirit; nevertheless he did not by his own authority institute the custom of sacrificing the lamb at the Pascha, but he received it from the Roman Church, and he handed it on to us, just as it is kept up at the present time all over the Church of the Franks, with greater diligence and care than we exercise. For they after they have roasted the lamb, lay it inside the tabernacle under the sacrifice on the day of Pascha; and after they have communicated in the Mystery, the priest divides, and give a portion to each; and they eat it up in the church itself before they partake of any ordinary food.

But we wonder much that you are so inconsistent in your argument. For when we ask you the question, Why do you pour salt and oil on to your host?

^a For the Syrians mixed salt with the bread of the Eucharist.

^b John Imastasi, Catholicos in 718, testifies in his Synodal oration, ch. 3, that it was already the established custom in his Church to separate the Eucharist from the *Agapi* by an interval of some hours, and upbraiding the old believers, he writes (I cite the Mechitarist version, Venice, 1834, p. 17): 'O vos, si universa a Christo acta nobis ad exemplum adducenda essent, ergo oporteret et triginta annorum unumquemque baptizari, et octiduum circumcidi . . . Item quoque post coenam hora vespertina mysterio communicari; quoniam Dominus ubi vetus illud perficiens obsignavit, ibi per suum quoque novi testamenti fundamenta iecit. Nunc autem multas horas interponimus corpoream inter spiritualesque mensam.'

See further *The Key of Truth*, Introd. p. lxxxiii.

you take refuge in the Old Testament, by way of giving evidence in behalf of Christ's New Mystery. And you urge the precept of Moses: 'In all your offerings let salt be mingled.' You urge too the fact that Elisha purified with salt the water of Jericho. And as for the oil, you tell us that it was olive leaves which the dove brought to the ark, and you tell us of the legal oil with which priests and prophets were anointed. But when we ask you: Why do you eat indiscriminately meats polluted by mice and unclean animals! you immediately turn to the New Testament, and urge against us the saying of Christ: 'It is not that which enters the mouth which pollutes a man, but that which comes forth from his mouth.' As if he meant by his words to sanction the eating of unclean things. On the contrary he was talking about unwashed hands. And as against our scruples you also adduce the sheet which Peter saw, as if this implied that we are to eat dogs and wolves and snakes and frogs, I mean the words: 'Arise, Peter, kill and eat.' As a matter of fact, the reference is here to the pagans who worshipped these animals, and who were to be cleansed from such pollution by the preaching of Peter, as the words which follow plainly show. Or do you mean to tell me that by way of special charisma Peter, after he had received the holy Spirit, was allowed and ordered to kill and eat mice and lizards and the like?

Henceforth I will address my remarks to our own peoples that have been entrusted to us by God. We will show you, in accordance with the divine precepts and with your questions put to us, how without any misgivings and in harmony with God's will you shall perform the sacrifice of the Matal of the Pascha, and of the dominical feast, and of the Commemoration of the dead. What is superfluous we will remove, as also those features which the folly and ignorance of a later age has introduced, in order that the whole may be without scandal or stumblingblock.

First then let us speak of the Pascha. Let the priest seal with the cross of Christ the salt, reciting over it the appointed psalm and prayer; then let him give the salt to the lamb^a, in order that it may be cleansed by the word of God and by prayers as it is written. For though by nature it is pure and clean, yet when it is to be offered to God, it must needs be still further cleansed. Next, let them cut its throat in any place which is handy, as they would do in the case of other animals; and let no one from folly and ignorance collect the blood of the lamb, or eat it, as we hear that the less educated people do. For he who eats the blood of animals is to be regarded as having eaten things strangled; for it is the blood which renders a thing strangled unclean and improper for food, because it remains in it and does not flow out of it. For the blood is unclean, according to the precept addressed by God to Noe: 'Ye shall not eat the flesh of an animal together with its blood.'

And let no one venture to smear the upper lintels of his door with the blood of the lamb, as it is reported that certain foolish people are in the habit of doing; for that is a Jewish custom, and the person who does it renders himself liable to an anathema. For the lintels of our doors are our senses, which are anointed with the blood of Christ.

And let them roast the lamb, and give the priests their portion as an offering

^a lamb] + 'to eat' Ed. and Bodley's cod.

to God; but let them eat what is left either before or after other meats, as they like. Either course is harmless. In the same manner let them perform the *Mata* of the dominical feast, and of God's saints.

But let the sacrifice vowed to the Lord of the *Mata*, which we call dominical, be conducted as follows: Let the priest read through the written^a benedictions over the salt, and let them give it to the animal,^b and then let them slay it^b; and they shall assign a portion thereof to the priest, and give the rest to the poor and needy, without any distinction of persons, in order to please God. And whatever has been set in the rubric^c by foolish and ignorant priests, I mean the injunctions to cover up the animal in red cloaks, and to attach fillets to its horns in accordance with the ancient law, these directions are to be entirely ignored, as being vain and superfluous and the cause of stumbling^d. Moreover the *Mata*, in case any one wishes to sacrifice it in memory of them who have fallen asleep in Christ, shall be sacrificed as follows: The priests, whether they are many or few, or only one, shall meet at the door of the church, and with them also the master of the sacrifice. And they shall lay salt before the holy cross, and shall chant together written psalms and offices,^e and shall read through^f with great reverence the lections and the prayers^g, and with a devout heart and with fervour they shall commemorate the name of the person who has fallen asleep, and they shall ask of the Lord to forgive his sins. And then they shall give the salt^h that has been blessedⁱ to the animal, and shall sacrifice it and give to the priests their appointed portion. But of what is left they shall first feed the hungry and^h the needy, and after them, if there is anything left over, those that are near to them. And except on the first day of the week, they shall not treasure any of it to feed their households on the days which follow, because the animal has been offered to God.

But let no one foolishly assert that without^j a *Mata* the sacrifice of Christ is not to be offered for a person that has deceased; to broach such a sentiment is

^a written] 'appointed' in Bodl. cod. ^b and then—slay it] om Paris 93.

^c Arm. *tsulsak*.

^d In Georgian or old Iberian service books we find the same rituals of animal sacrifice as in the Armenian. To-day in Georgia the deacon, who is chosen by the people, slays the animal, usually a sheep, at the funeral banquet. The face, forehead and nose of the animal are smeared with a red dye, tapers are lit and tied to its horns, with paper fillets. The animal licks the exorcised salt before it is slain. Father Joseph Cappelletti, the translator of Nerses, in his edition of 1833, vol. i. p. 50, in his note on this passage, writes:

'In ritualibus melioris notae (quinquaginta sane MSS variis in locis ac temporibus exaratos consului) sic habetur rubrica: *Adducunt promissum ad ianuam ecclesiae, et coram cruce ponunt rubrum et gossypium, et operiunt rubro indumento. Operiunt quidem rubro indumento non oblata, sed crucem, ne animalis sanguine conspergatur: gossypium autem, et aliud quodvis rubrum adhibent ad crucem eandem abstergendam, si fuerit fortasse animalis sanguine inquinata.*'

But in all the MSS I have ever seen it was plainly the victim, and not the cross, for which the red cloak was intended. Not but what we can trace in the rubrics an attempt to modify them in the sense insisted on by Father Cappelletti. Cp. *Barnabae Epist.* capita vii and viii.

^e and—through] om 93.

^f the lections and the prayers] om 93.

^g that—blessed] of blessing 93.

^h the hungry and] om 93.

ⁱ without] + 'blessing' Ed. and Bodley's cod.

the greatest impiety. For in fact, the sacrifices of animals only benefit and profit either the living or the dead as being gifts of alms; inasmuch as we have received the command to offer to God by the hand of the poor offerings of all those things which he himself has given us; and just as we give fruits and things sown, so must we give of our animals. But the sacrifice of Christ, which the holy priests perform with true faith in the name of the deceased, transcends in majesty both understanding and language. For if Christ by once offering himself, and only once, upon the cross effaced from man's nature the sin of Adam; is there any sin which the heavenly Father will not remit to a person deceased through the sacrifice of his only-begotten Son, when this sacrifice is repeated over and over again in the name of a deceased Christian^a? The more so, as we believe that the sacrifice which Christ offered and which the priests offer is one and the same; provided only that at the time of his death the deceased departed in the true faith, and had turned away from his sins. Moreover the offerings of alms, whether they be made from the flesh of animals, as is the case with the sacrifice of a Matal, or from other goods, are certainly of advantage as much to the living as to the dead, inasmuch as it is alms which exalt and raise one above judgement.

But also on the days which precede the Pascha and the day of the Resurrection, the living offer sacrifices in the presence of God in behalf of the deceased, sacrifices either of prayer or of other forms of alms; and this is an intimation to the souls of them that sleep of the coming joy. And when they rise from the dead, it is almsgiving which enrolls the almsgivers on the right hand of Christ, and causes them to hear the happy voice which says: 'Come, ye blessed ones of my Father, possess the kingdom of heaven, for I was hungry and ye gave to me meat; and if ye have done this, not for many, nor for few, but even if for one alone of the least of my brethren, ye have done it even for me.'

The question may be asked, Why did our first fathers lay down the rule, to give salt duly blessed to the animal offered first, and only after doing so to slay it as a sacrifice? This point we will also explain. Salt is the type of cleanliness, as Christ said to his disciples: 'Ye are the salt of the earth,' indicating that they were to cleanse the rottenness of corruption by the words of their preaching. And inasmuch as the creator blessed the earth, and the things which are in it, after they were created, but after the transgression of man pronounced a curse upon them (just as for the sake of example the subjects of a prince who has been condemned are tortured together with him), and in consequence the things of earth remain unclean; here we have the reason why we too hallow those of the earth's animals and living things which we are about to offer in sacrifice to the creator, by first blessing salt with the word of God, which we read over it, and with the mention of his holy Name^b, and with the sign of the cross with which we seal it; and why we give this salt to be eaten by the animal, in order that being mingled with its whole body it may purify the same from the later curse, and endue it afresh with the first blessing, so that it may be henceforth worthy to be offered to God. This is the mystery of the blessing of salt.

^a om 'Christian' 93.

^b of his holy Name] over the pure animals 93, and Bodley's cod.

RITES OF THE CATECHUMENATE AND OF BAPTISM.

TEXT TRANSLATED FROM THE ARMENIAN CODEX OR. vii. 44=B
 OF THE BARBERINI LIBRARY IN ROME, AND VIENNA
 MECHITARIST COD. 68=V. THE SCRIBES OF A AND OF
 MOST OTHER MSS EXCLUDED THIS RITE.

XXVII. *The Canon^a of an eight days' old child. They bring the catechumen (or infant) to the door of the church, and ask a name of the priest.*

And the priest saith this prayer over the child; and the grandmother shall bring the child and not the mother^b.

But the priest says this prayer:

O Lord our God, we pray thee, let the light of thy countenance be made a sign^c upon this thy servant, named ✠: and let the light of thine only-begotten be made a sign in his heart and thoughts, unto the renunciation of the vanities of the world and of all thoughts of the adversary, and unto the following of thy commandments. Give him grace, O Lord, and guard him that he be not parted from thy name^d. And unite him in time of rightness^e to enter thy holy catholic church, made perfect by the mystery of thy Christ. To the end that he may walk according to thy commandments, guarding the seal whole and inviolate; and without blemish attain to the blessedness of thy elect ones, ^fby the grace of the mercy of thy only-begotten. Who art praised, Father almighty, along with thy only-begotten Son, and thy holy Spirit, giver of life, now and ever and unto eternity^f.

TEXT TRANSLATED FROM B, WITH COLLATION OF G P V
 VEN. A EXCLUDES THIS RITE.

XXVIII. *But when the child is forty days old, they shall come into the church, to wit the mother and the nurse and the child^g.*

^a V has rubric thus: Canon when the child is eight days old. The priest goes to the newly offered one and says the following prayer.

^b The physical mother is excluded, because her presence might prejudice the spiritual birth by water and spirit. ^c Ps. 4^o (LXX).

^d guard him by thy name V.

^e In Greek: *κατὰ διορθώσεων*.

^f V ends thus: by the grace and mercy of thy Son, and to thee be glory for ever, Amen.

^g V has this rubric: Canon when they bring the (child) of forty days into the church. The priest enjoins the child's mother to kneel at the door of the church, and says the prayer: O Lord our God, etc.

And the priest orders the mother of the child to bend the knee forty times^a at the door of the church, and then over the mother of the child he saith the following prayer :

O Lord our God, who camest for the salvation of mankind, look upon this thy handmaid, and suffer her to ^b take refuge in thy holy catholic and apostolic church ; and make her worthy ^c to enter and partake ^d of thy Christ's ^d precious body and blood. Wash away ^e her uncleanness of soul and body ^e, through ^f the completion of these forty days ; and ^g hallow her through the honourable order of priests ^h ; and make her meet ⁱ to enter ^g and to become worthy of thy temples ⁱ. For always unto thee are meet glory, honour and worship, to Father and Son and holy Spirit, now and ever and unto all eternity. Amen.

But over the young person the priest saith this prayer^k :

O God who art the renewing of the old and the life of the mortal race of men ; thou art the strength and help of them that take refuge in thee. Let the grace of thy mercy ^l be established upon this catechumen ^m (or infant), that is come on his fortieth day ⁿ for the laying on of hands of Christianity ; to the end that he may become strong and secure against the enemy's inward working ^o, under the protection of thy holy right hand. For thou art Lord, near unto all, and benevolent to all. Guard him and hallow him by thy truth ; and make him worthy to receive the washing of holiness and the earnest ^p of thy holy Spirit ^q. We pray thee, Lord, that there may come ^r into him the holy Spirit, spirit of truth, spirit of gentleness, spirit of adoption ^r ; that he may come to be spotless, without flaw, and be crowned with thy cross on thy right hand ; and may become a co-heir

^a i.e. to prostrate herself forty times.

^b vouchsafe to her to V.

^c to enter in holiness the temple of thy glory, and partake V.

^d Christ's] om Ven, also V : a later hand in G obliterates.

^e the illness of body and uncleanness of her soul V P. ^f through] at V.

^g hallow her by thy priestly grace to enter, etc. V.

^h The words translated answer to τιμίου προσβυρερίου of the Greek in Goar.

ⁱ to enter the temple of thy holy glory, and to enjoy the infinite good things which are from thee G V Ven.

^k The rubric in V is as follows : And the priest enjoins her to enter the church, and says the prayer.

^l Let thy mercy and grace V.

^m upon this child V.

ⁿ on his fortieth day] om V.

^o the enemy's craftiness V.

^p and the anointing that is earnest V.

^q of thy spirit V, and Ven. adds 'to enter thy holy temple.'

^r into him the spirit of gentleness, spirit of truth, spirit of knowledge and of adoption V.

with thy beloved ones in the kingdom of heaven, in Christ Jesus, our Lord; to whom are due glory, honour and rule, now and ever and to eternity of eternities. Amen^a.

And the priest commands, and they enter the church. Psalm: I will go in before the altar of God. And he kneels before the holy altar, and says this prayer over the catechumen and his mother:

O Lord our God who, after forty days were past, didst according to the law come into the temple to be presented, together with Mary thy mother, and wast laid in the arms of Simeon the just: we pray thee, Lord, preserve this servant of thine, the child N. or M., and make him to grow up by the invisible grace of thy power, and make him worthy in due season^b of the washing of the incorruptible second birth, so as to win a portion of the heritage of thy chosen ones and partake of thy precious body and blood, and to be protected by the grace of the consubstantial and indivisible holy Trinity. For to thee, with Father and holy Spirit, are meet glory, rule and honour, now and ever and to eternity of eternities. Amen.

Next the priest takes the child and brings him into the tabernacle, and causes him to prostrate himself before the holy altar. And then he lays the child on the step on the right-hand side of the altar, and recites out loud the hymn, Divine, heavenly gate, Divine, etc., the three verses in full^c.

And the priest bids the nurse take up the child, and he gives it into the mother's arms, and says out loud: He that sitteth with the Father among the cherubin...: thou that wast guarded and encompassed by flaming seraphin...

And the priest lays his right hand on the mother and on the child's head, and says:

Lord Jesus Christ, keep thy servants in peace. Go ye in the name of the Lord unto your homes.

And they shall kiss the priest's right hand.

^a Here in V the rite of the fortieth day ends.

^b due season) or 'in a convenient time.'

^c The San Lazaro Mashtotz, ed. 1831 = Ven. gives the canticle thus: Bearer of God (i.e. θεοτόκος), divine door, with divine voice the angel gave tidings. Rejoice, thou that art favoured, the Lord is with thee.

He that sitteth with the Father among the cherubin hath been pleased to dwell undefiled in thy womb. Rejoice, etc.

Thou that wast guarded and encompassed by fiery cherubs, to-day thou art made manifest among men in a bosom created of dust of the earth. Rejoice, etc.

The Canon of Baptism^a,

when they make a Christian. Before^b which it is not right to admit him into church. But he shall have hands laid on him beforehand, three weeks or more^c before the baptism, in time sufficient for him to learn from the Wardapet both the faith and the baptism^d of the Church. First of all the Godhead^e of the holy Trinity, and about the creation and coming to be of all creatures; and next about^f the election of just men¹. After that the birth of Christ, and in its order all the economy, and the great mystery of the cross, and the burial and the resurrection and ascension unto the Father, and the second coming, and the resurrection of all flesh, and the rewarding of each according to his works. In teaching this (the Wardapet) shall instruct him to be untiring in prayer.

This is the order for those of ripe age. First^g the catechumen shall have hands laid on him, whether of full age or a child. Psalm 130. Lord, my heart is not haughty.

Prayers over the catechumen before baptism. This is the beginning of baptism.

O Lord our God^h, God who dost good, who couldst not despise mankind that had erred and strayed from thee, driven forth and fallen from the garden of delight; but didst have pity and condescend from thy height untoⁱ our lowly natureⁱ, and taking upon thee our whole estate, except our sins, didst by thy sufferings and death on the cross purchase our salvation and return, and graciously bestow on us baptism. Accept even now, in thy goodness, O Lord, the earnest desire of this thy creature, who has resolved to draw nigh unto thy sole God-

^a Text translated from A, with collation of B C D I N and occasionally of F G K and P. In B this canon is numbered 29 and has following rubric: Order of catechumenate, which is fulfilled before the door of the church, previously to baptism, whenever they shall be pleased to make him a Christian. Before which it is not right, etc.

^b Before] D omits the whole rubric which follows as far as 'of full age or a child,' inclusive, merely substituting this: 'they lead the catechumen to the door of the church.'

^c or more] om B C.

^d baptism] teaching B N.

^e Godhead] Baptism B.

^f the acceptance of holy men B: 'holy' also in C.

^g First, etc.] B proceeds thus: First they shall lay hands on all catechumens, children and those of ripe age. They are led to the door of the church, and say psalm 130. O Lord, my heart is not haughty. Then praise and glory. And thereafter this canon is celebrated: psalm 41. As the hart panteth. . . . Lectures: Isaiah: Paul Corinth. : Gospel of Matthew.

After these lectures B proceeds: If it be a Sunday another Gospel is read. O cry unto the Lord. And then the Gospel, in order. The deacon proclaims: And again for Peace let us pray in concord. Thrice: Lord, have mercy. And the priest says this prayer over the catechumens: O Lord our God, God who dost good, etc.

^h In K the rite begins with this prayer without any previous rubric or rites of catechumenate.

ⁱ our lowliness D.

head^a, bearing in himself a Christian name. Give him strength and help both to become worthy and to attain unto the purity of the holy font, of thy unblemished life, and unto the inheritance of adoption^b in the kingdom of heaven; through Christ Jesus our Lord, ^cto whom are due^c glory, rule and honour, now and ever^d.

^e *Thereafter on the day of baptism at the door of the church, the priest shall celebrate the following office in concert with the clergy over children and those of full age^e. Psalms are said, three in number: 14. Unto thee, O Lord, have I lifted up my soul. 25. Judge me, O Lord^f. 50. Have mercy upon me, O Lord, according to thy great mercy.*

The deacon proclaims:

And also for this catechumen let us pray to God who loveth men, to have mercy upon him according to his great mercifulness, and to make him worthy of the washing^g of second birth and of the raiment of incorruption; and to number him among those who have believed in his name, and to make him alive by his mercy. By thy grace, almighty one and creator, Lord our God, make alive and have mercy.

They shall say three times: Lord, have mercy.

The priest saith the following prayer over him:

Receive, O Lord, who lovest mankind, the catechumen here presented to thee. Cleanse his mind and conscience from all wiles^h of the adversary; and make him worthy by means of the font to wash away the oldness of his sins, and to be renewed by the light of the grace of thy Christ. To the end that together with us he may glorify Father, Son, and holy Ghost, now and for everⁱ:

The deacon proclaims:

And again for the forgiveness^k of sins, by the descending^l of mercy from God^l upon this catechumen, let us pray.

^a thy holy and true Godhead D: thy Godhead B.

^b of adoption] om D.

^c along with whom to Father and holy Spirit are due C K, which here insert the prayer: Blessed art thou, O Lord God, in thy beneficence, who art the renewing (see above, p. 87).

^d ever] B continues thus: Canon. On the day of baptism at, etc.

^e Thereafter—of full age] D K omit: over children and those of full age om C.

^f I being defective begins here.

^g of the washing] om B C.

^h all inworkings B C D.

ⁱ Here C interposes the prayer No. 5 of the Appendix, p. 103.

^k for peace, for forgiveness and remission D N.

^l of the Lord God of mercies B.

They say thrice: Lord, have mercy.

The priest shall say this prayer:

O Lord God, great and glorified by all creatures. Thy servant, taking refuge in thine awful^a name, hath bowed his head to thy holy name, whereunto every knee is bent of beings heavenly and earthly^b and of those under the earth^b; and let every tongue confess that Jesus Christ is Lord, unto the glory of God the Father. Let him be made a partaker in that awful name of thine^c, which has routed and dispelled the deceit of devils and the folly of idolatry, and has brought to nought all the snares of Satan. Look, O Lord, in thy mercy on this man; remove and set afar from him, by the all-conquering invocation over him of thy name^d, the thoughts, words and deeds of lurking unclean spirits, and all the wicked devices whereby^e evil demons are wont^e to deceive and undo mankind.

To the end that, being affrighted at thy conquering name, they may be troubled and tortured with unseen torments, driven afar from him by adjurations, and may not again return into him.

Replenish him with heavenly grace, and make him to rejoice in a goodly calling, naming him a Christian. And may he become worthy, at the right season for baptism, of a second birth; so that receiving thy holy Spirit, he may become very body and limb of thy holy church. And may we^f by innocent following of Christ lead a pure and religious life in this world, and attain unto the good things to come, together with all who love thy name; glorifying the unchangeable lordship of Father and Son and holy Spirit, now and ever and unto eternity of eternities^g.

^a awful and all-powerful B C D.

^b and of those—earth] om D.

^c awful and victorious name C D G I N.

^d of thy name] of thee I.

^e the evil demon is wont B C D I.

^f may we A C: may he B D G I.

^g Here C introduces before the rubric the following: Psalm 90. He that dwelleth in the help of the most high. Deacon: And again for the descent upon this catechumen of the mercy of God. . . . And they say thrice: Lord, have mercy. And over the catechumen the priest says this prayer: God eternal . . . (Appendix, No. 6).

In the margin a contemporary hand adds the direction (to the priest): Lay thy right hand on his head.

Next^a he orders the catechumen to turn to the west, and he adjures him three times to say as follows :

We renounce thee, Satan, and all thy deceitfulness and thy wiles, and thy service and thy paths and thine angels.

And as he turns the catechumen the priest asks :

Dost thou renounce^b, renounce, renounce ?

And at each several question he shall say :

I renounce.

Then he shall turn him towards the east, confessing the one Godhead of the holy Trinity, thrice as follows :

Dost thou believe in the all-holy Trinity^c, in Father and Son and holy Spirit ?

The priest shall ask thus :

Dost thou believe in the Father ?

Dost thou believe in the Son ?

Dost thou believe in the holy Spirit ?

And at each several question the catechumen shall say :

I believe, I believe, I believe.

^a B has as follows: Next the priest orders the catechumen to turn to the west and to stretch his hand straight out in the same direction, as if thrusting backwards the gloomy darkness. And he bids him spit three times on Satan, that is to deny him; and he adjures him thrice, saying: Dost thou renounce Satan and all his (over rasure of 'thine') deceitfulness and his wiles and his paths and his angels? The priest questions him thrice, and each time the catechumen shall say: I renounce, and withal spits upon Satan. Then he turns the catechumen to the east, and bids him raise his eyes to heaven and stretch out his hands, confessing the one Godhead of the holy Trinity, saying thrice as follows: Dost thou believe in the all-holy Trinity? . . .

But C has the following: N. or M., a servant of God, renounces Satan and all his deceitfulness . . . and the catechumen answers: I renounce. And again the priest asks: Dost thou renounce, renounce, renounce? etc.

^b Does he renounce D.

^c C I continue thus: And he says thrice: N. or M. believeth in the all-holy Trinity, in Father, Son and holy Spirit, in the holy birth of Christ,' etc., as in B (see below), only omitting in each case the words 'dost thou believe.'

B proceeds after the words 'in Father, Son and holy Spirit' as follows: Dost thou believe in the birth of Christ? Dost thou believe in the Baptism of Christ? Dost thou believe in the crucifixion of Christ? Dost thou believe in the three days' burial of Christ? Dost thou believe in the resurrection of Christ? Dost thou believe in the ascension of Christ? In his sitting at the right hand of God? In the coming again of Christ to judge the quick and the dead? And the priest asks the catechumen thrice: Dost thou believe? And then they say the creed throughout. And they say psalm 131 (Iege 118): Confess ye unto the Lord, for he is good, etc.

F also agrees with B.

But P after the words 'in Father, Son and holy Spirit' merely adds this: Saying thrice, Dost thou believe? And they recite the creed. Then this MS omits the rest and passes on direct to the passage: Then they say the psalm: Confess ye unto the Lord, for he is good . . .

And once more he asks him thrice :

Dost thou believe, believe, believe ?

And at each several question the catechumen shall say :

I believe.

And they recite the Nicene^a creed^b in full.

Then they shall say psalm 118: Confess ye unto the Lord, for he is good . . . as far as the verse Open me the gates. And they open the church and enter in, ^c coming before the font ; and having ready the holy oil, the deacon proclaims :

And also for the coming down into this oil of the grace of thy all-holy Spirit, let us pray to the Lord.

Three times : Lord, have mercy on us^c.

The priest^d says the following prayer :

Blessed art thou, Lord our God, who hast chosen thee a people^e, unto priesthood and kingship, for a holy race and for a chosen^f people. As of old thou didst anoint priests and kings and prophets^g with such all-holy oil, so now also, we pray thee, beneficent Lord, send the grace of thy holy Spirit into this oil ; to the end that it shall be for him that is anointed therewith unto holiness of spiritual wisdom, that he may manfully fight and triumph over the adversary, unto strength^h of virtuous actionsⁱ, and unto his perfect instruction and exercise in the worship of God. To the end that enlightened in his understanding^k he may pass through the life of this world, unto the salvation of his soul, to the honour and glory of the all-holy Trinity, ^lto become worthy of and attain^l to the lot and heritage of those who love the name of Jesus Christ our Lord, with whom ^m to thee, Father, and to the holy Spirit^m, are due glory, rule, and honourⁿ.

^a Nicene] A N : om B C D F G P I K.

^b After creed K adds 'and its prayer.' For the rest K agrees with A throughout this episode of the rite.

^c C om from 'coming before' down to 'have mercy on us,' and the prayer of Appendix, No. 7, seems to have belonged here, as a substitute for this prayer, 'Blessed art thou.'

^d priest] C adds 'having the holy oil close at hand.'

^e a holy people D.

^f for a chosen] om D.

^g tr. 'prophets and kings' C D N ; om 'and prophets' B.

^h strength] add 'for keeping the commandment' B C N.

ⁱ of virtuous actions] om D and substitutes 'of conduct' : of virtuous actions and conduct C I.

^k understanding] in wisdom and virtue-loving life B.

^l to—attain] and may become worthy to attain B C D N.

^m to thee, Father almighty, together with the holy Spirit that giveth life and freedom B C. ⁿ Here C introduces the prayer, No. 6 A of Appendix.

Then he shall pour the water into the font crosswise.

Psalm 28. The voice of the Lord is upon the waters.

Llection. Ezekiel the Prophet^a, 36²⁸⁻²⁹. Thus saith the Lord, Adonai as far as and I will be unto you God.

From the Epistle to the Galatians of the Apostle Paul, 3²⁴⁻²⁹. So the Law as far as ye are seed of Abraham, heirs according to the promise.

Alleluiah. Psalm 23. The Lord shall be my shepherd, and I shall not want.

Gospel according to John 3¹⁻⁸. And there was a man, one of the Pharisees as far as but thou knowest not whence he comes or whither he goeth. So it is with all that are born of the Spirit.

The proclaiming over the baptism of water^b:

For^c the peace of the whole world, let us pray to the Lord.

For peace from on high.

For our patriarch^d, his salvation and faith^e, let us pray.

That the Lord may guide the work^f of the hands of^g the priest that celebrateth this baptism, let us pray.

For the hallowing of the water here before us, and that the holy Spirit may come and work together with it, let us pray.

For the reception by it of the blessings of the Jordan^h, let us pray.

For it to become a means of healing souls and bodies, let us pray.

For the regenerationⁱ of those who are baptized therein, as children of light and truth^j, let us pray.

Commemorating the mother of God and ever Virgin Mary, and the baptist John^k, and all the saints, and through them let us pray to the Lord: And again in concord for our true and holy faith, let us pray.

Let us commit ourselves and one another unto the Lord, the almighty God.

Have mercy upon us.

And he shall cause him that is born anew^l to stand close up to the font, and shall say the following prayer:

Thou, Lord, by thy mighty power, hast made sea and dry land, and all creatures¹ that are in them. Thou hast divided

^a In C this lection of Ezekiel is preceded and in B followed by an additional lection of Isaiah, 'Be thou glad,' as far as 'exaltation of our God.'

^b B C D have this rubric alone: 'The deacon proclaims,' and omit the rest.

^c B C D I N begin thus: For peace from on high and salvation of our souls, let us pray. For the peace of the whole world and the establishment of the holy church.

^d 'For our patriarch the lord Gregory,' omitting 'his salvation and faith' D.

^e salvation and faith] salvation of his soul B C, and B adds 'for this bishop.'

^f of our hands and of B: of their hands and of C D I.

^g Jordan] C I add 'through the grace of the only-begotten.'

^h of him that is baptized therein, so that he become a child of light and a son of the day B, and similarly, but keeping to the plural, C D: that those who are baptized therein may become children of light and children of the day I.

ⁱ John] B adds 'and the protomartyr, St. Stephen.'

^j cause the newly presented one D.

¹ creatures] om B C I.

and established the waters below the heavens for a dwelling-place of the hosts^a who incessantly do praise thee.

Thou didst send thy holy apostles, laying on them the command to preach and baptize in the name of Father, Son and holy Ghost all the nations. But also thou hast declared, and thy word lieth not, that except men be born of water and of spirit^b, we cannot enter the kingdom^c. In awe whereat^d this thy servant, desiring eternal life, is come of his own will unto baptism of this spiritual water.

We pray thee, Lord, send thy holy Spirit into this water, and cleanse it as thou didst cleanse the Jordan by thy descent into it, ^eall-holy one^e, our Lord Jesus Christ, prefiguring this font of baptism and of the regeneration of all men. And graciously vouchsafe to him in this water, in which he is now baptized, means to the remission of sins, to reception of the holy Spirit^f, to adoption^g as a son of the heavenly Father in heaven and to inheriting of thy kingdom of heaven. To the end that cleansed from sin he may continue^h in this world agreeably to thy will, and in the world to come may receive thy infinite benefits together with all thy saintsⁱ, and thankfully glorify Father and Son and holy Spirit, now and ever^k.

Next he shall pour some of the holy oil into the font crosswise^l, saying Alleluiah^m. And he bids them stripⁿ off the catechumenal dress and be ready for the holy washing.

^a hosts] luminous host C D I : luminous watchers B N.

^b spirit] + 'unto eternal life' B.

^c enter the kingdom] see eternal life B P.

^d whereat] of which word B C D P I.

^e all-holy from sin B C D I N.

^f to reception of the holy Spirit] om B.

^g unto grace of adoption B.

^h continue] live B I.

ⁱ together with all thy saints] om B.

^k B C F G I add 'Peace with all. Let us adore,' and then add the prayer No. 1 of Appendix and C introduces an additional prayer, No. 7 of Appendix.

^l crosswise] om P.

^m B adds following: 'Thrice. The deacon proclaims: And again for peace. . . . The priest: Praise and glory . . . thrice. To-day with the heavenly hosts. . . .' But K instead of 'Alleluiah' has: Let this water be blessed and hallowed by the sign of the holy cross and by the holy myrrh in name of Father, Son and holy Spirit.

ⁿ K has as follows: Strip the catechumen.

One seizes both hands with his hands and another his two feet in his hands. And they bury him in the font, as if he were dead in the grave, until as far as his shoulders he is sunk in the water. And then he shall sit him down in the middle of the font, and wash his whole body, that no stain may be left on his body. And the clerks say with loud voice: Ye that have been baptized

And the priest saith the following prayer over (the novice):

Lord, who hast called thy servant unto the enlightenment^a of baptism, we pray thee, Lord, make him worthy of thy mighty grace. Strip him naked of the oldness of sin, and renew him unto new life; and fill him with the strength of thy holy Spirit,^b for the adoption of the life of thy Christ^b. To whom are due glory, rule and honour, now and ever.

And he maketh^c (the novice) to go down into the font. And the priest shall ask his name^d,^e and pouring some of the holy water over his head thrice, he shall say as follows^e:

N. or M. shall be baptized^f in the name of Father, and Son and holy Spirit, redeemed by the blood of Christ^g from the slavery of sin, receiving the freedom of adoption as son of the heavenly Father, having become a co-heir with Christ, and a temple of the holy Spirit. ^h Now and ever, and for eternity^h.

This he shall three times repeat, and three times plunge the novice in the waterⁱ, thereby signifying the three days' burial of Christ^k and his fellowship with him^k. And he shall wash his whole body, and say:

Ye that have been baptized into Christ, have put on Christ.

Alleluiah. Ps. 34, *ktzord*: Many are the afflictions of the righteous^l.

have put on Christ. Alleluiah. Ye that have been enlightened in the Father, in you shall the holy Spirit rejoice. Alleluiah. And then they say the ps. Many are the afflictions, antiphonally the whole verse by verse. And giving glory with the same *ktzord* he draws him up out of the font and gives him to the seal-father, and then reads the Gospel according to Mat. 13¹³⁻¹⁶.

A folio is here lost after the word 'catechumen,' for a verso begins the word *erechay* but does not complete it.

^a unto holiness and enlightenment C D N, and similar I: B adds the same words just below after 'baptism.'

^b unto the newness of the glory of thy Christ. For to thee are due, etc. B C D I.

^c they make B: I supply 'the novice' or 'the newly offered one' from C D I.

^d B adds 'from the grandsire.' For the grandson inherited the grandsire's name.

^e and he plunges his head into the holy water, saying G.

^f N. or M. is baptized B C D G I. ^g by the blood of God D.

^h Now—eternity] om D: C I substitute 'and the congregation say, Amen.'

ⁱ water] add 'burying the oldness of sin' or 'the sins of oldness' B C D I.

^k and his—him] om B D.

^l The printed editions give the canticle psalm 34¹³⁻²⁸ in full: 'Many are the afflictions of the righteous. From all doth the Lord save them, and guardeth all their bones, that not one of them be broken.' The Constantinople edition gives the further verse: 'The death of the sinner is evil. But he that hateth

Ye that have been enlightened in the Father, the holy Spirit shall rejoice in you. Alleluiah.

Verse by verse they sing the same psalm and give the 'glory' with the same concord. And he draws up (the baptized) from the font^a, and gives him to the seal-father, and reads:

The Gospel of Matthew^b, 3¹³⁻¹⁶. Then cometh Jesus as far as in whom I am well pleased.

Our Father which art in heaven^c . . .

And then he says the following prayer^d:

Thou who hast enlightened this thy creature, Christ God, darting the light of godhood into this thy servant^e; hast freed him and cleansed and justified him and bestowed adoption^f. Graciously grant him equal participation of life^g; vouchsafe to him perpetual incorruptibility, mingling him with thy just ones and in the number of thy beloved ones^h, through our Lord Jesus Christ. With whom to thee, Father and holy Spirit are due glory, rule and honour.

Peaceⁱ be to all.

Let us adore.

O God, that art mighty and eternal, and who knowest all secrets, who art holy and dwellest^k amid the holy, Saviour of all mankind. Who dost vouchsafe thy knowledge^l to thy believers^m; and hast given them authority to become the sons of God, through regeneration of water and spiritⁿ. Whereby thou hast renewed also^o this N. or M. in the purity of thy font^o.

the just man, shall repent thereof. The Lord saveth the souls of his servants. Let not any repent of it that have hoped in him. Glory to Father, Son and holy Spirit.

D places this canticle below after 'Alleluiah.'

^a G adds the direction: 'at that point in the gospel where it is said: And straightway he went up from the water.'

^b G puts the recital of the prayer 'Our Father' before the lection of Matthew.

^c B prefixes to the prayer the words 'And they say': C D F the words 'And then he saith': G appears to give the recital of the prayer to a godfather.

^d P omits this prayer.

^e darting the light of the knowledge of God into the souls of thy servants B C D I N and G (which last however retains 'godhood').

^f the honour of adoption B D G I N.

^g or translate 'grant him uniformity of life.'

^h beloved ones] saints B C D N.

ⁱ Peace—glory, rule and honour] om N.

^k reposest C D I K.

^l knowledge of thy truths C I K: knowledge of things thine D.

^m to thy true believers B D.

ⁿ regeneration of spirit and body I.

^o this thy servant N. or M. through the forgiveness of thy holy font B C I K, and similar in D.

Render him holy by thy truth, replenish him with the grace of thy holy Spirit, that he may become a temple of dwelling of thy holy name^a; and may be able to walk in all the paths of righteousness, and to stand in confidence and cheerfulness^b before the dread^c judgement seat of thy only-begotten, ^dour Lord Jesus Christ, to whom are due^d glory, rule and honour.

Thereafter he anoints him^e with holy oil.

First the forehead, saying: A fragrant oil poured out in the name of Christ, the seal^f of heavenly gifts.

Next the eyes, saying: This seal which is in the name of Christ, may it enlighten thine eyes, that thou mayst not ever sleep in death.

The ears: May the anointing of holiness be for thee unto hearing of the divine commandments.

The nostrils: May this seal of Christ be to thee for a sweet smell from life to life.

The mouth, saying: May this seal be to thee a watch set before thy mouth^g and a door to keep thy lips.

The palms of the hands, saying^h: May this seal of Christⁱ be for thee a means of doing good^k, of virtuous actions and living^l.

The heart: May this seal of divine holiness^m establish in thee a holy heart, and renew an upright spirit within thine interiorⁿ.

The backbone^o: May this seal which is in the name of Christ be for thee a shield and buckler, whereby thou mayst be able to quench all the fiery darts of the evil one^p.

And the feet: May this divine seal guide thy steps aright unto life immortal.

And^q thereafter he shall say:

Peace be with thee, thou saved of God.

^a of thy godhead G P.

^b and cheerfulness] om B K.

^c dread] om D.

^d our Lord and Saviour Jesus Christ, with whom to thee, Father almighty, together with the holy Spirit who giveth life and freedom, are due B D, and similar in C.

^e he sealeth him B C D I N: he makes the sign of the cross on him F.

^f seal] + 'upon thee' B C. And C I N have 'seal of divine and heavenly.' I N add 'upon thee' after 'poured out.'

^g set before thy mouth] om A I.

^h Holding the palms of the hands he says C D I.

ⁱ of Christ] om D.

^k a means of holiness B D.

^l and living] om B: I 'of a life of virtuous actions.'

^m 'this divine seal' and om 'of divine holiness' B C D I N.

ⁿ be established in thee N.

^o backbone] shoulders I.

^p I adds 'the backbone, saying: This anointing be to thee an earnest of the kingdom.'

^q I continues: 'The anointed says: With thy spirit. After that he says: With thee, thou saved of God,' etc.

And the person baptised saith :

And with thy spirit.

Next he puts on his raiment^a, and saith the following prayer :

Blessed art thou, O God, who takest good care of us, and hast clothed thy servant with a garment of salvation and the raiment of gladness. And hast set the helmet of salvation and^b a crown of grace on his head, armour without flaw against the adversary. Wherefore also let us thankfully glorify Father and Son and holy Spirit^c.

Thereafter he leadeth^d him up to the bema, and causeth him to bow^e before the holy altar, and thrice he kisses the three sides^f. And he saith this prayer :

Lord God almighty, Father of our Lord Jesus Christ, unto thee they that have believed bow their heads. Stretch forth thy unseen right hand, and bless him^g. Prosper the works of their hands. Fortify those who are in the estate of virginity^h,ⁱ and strengthen all by patience and long-suffering, for all the worship of God. Preserve in peaceⁱ their children^k, nurture^l and bring <them> to the full measure of age. Protect them all^m

^a raiment] B D N P add 'and crowns him' : K adds 'and binds on the crown, that is, he binds the cross with the *narót* on his *q̄h̄q̄u*, which symbolizes the water and the blood which issued from Christ's side, and has washed us: C has as follows : 'Next taking the raiment in his hand he says this prayer,' and here introduces the prayer No. 8 of Appendix. This part of the rite is entitled in the margin of the uncial A: The giving of the seal.

^b the helmet of salvation and] om I.

^c Here C I introduce the additional prayer No. 4 of the Appendix.

^d they lead B.

^e to bow thrice B : I omits the rest of this rubric after 'bow.'

^f B Ven K add as follows : that is the holy altar and the holy font and the holy door of the temple. And he shall say thrice : N. or M. (+ 'a servant of God' B Ven), having come (+ 'of his own will' Ven K) from the catechumenate unto baptism, and from baptism to adoration of the holy altar (+ 'who' Ven), hath stripped off lawlessness and hath arrayed himself in light and immortality ('knowledge of God' Ven, which om rest). And he comes up to the font and door, and saith : This man being baptized hath stripped off lawlessness, hath arrayed him in light and immortality. Let him adore the divine holy font and the doors of the holy temple. And the priest says this prayer.

F adds as follows : 'N. or M. having come of his free will unto baptism and adoration, adoreth Father, Son and holy Spirit.'

^g him] them B C D G I K. It is clear that the entire rite both in A and in other MSS is a conflation of older copies, which contemplated some the baptism of only one, and others the baptism of several persons at once.

^h virginity] B C D F G I K N P add 'in their course.'

ⁱ and strengthen—in peace] keep in peace those who are in continence and in all religiousness P : I omits the words 'and long-suffering—God.'

^k their children B D : the children C F G I K N : this child A : nurture the children P (removing stop). I render B D, which have the *potior lectio*.

^l nurture] om D.

^m all] om B C D.

under their several roofs, in all gladness unto Christ Jesus our Lord. With whom to thee, Father, be glory, rule and honour, now and ever^a.

And he communicates him (or them) in the holy mysteries, and^b they escort him (or them) as far as the door of the church, singing the psalm: Blessed is he whose sins are forgiven^b.

The deacon proclaims:

For the help which is from above, and for salvation and for the establishing of this our newly sealed one^c, let us pray to the Lord.

Three times: Lord, have mercy on us.

And he saith the following prayer:

Glory to thee, king eternal, who givest increase to thy holy church and replenishest her with the light of the faith of innumerable persons saved through the true knowledge of God imparted by thy Christ. Them hast thou made worthy through spiritual regeneration of adoption unto thee, letting them worthily partake of the flesh^d and blood of thine only born.

Now therefore, O Lord, keep this man in the holiness of thy Spirit, to do thy will without spot or blemish, and to attain without sin unto life eternal.

And bless all of us, his neighbours, ^ewith the grace and loving-kindness of our Lord^f Jesus Christ^e, to whom are due glory, rule and honour, now and ever^g.

¹ *And^b they are saluted by the congregation, and accompanied to their houses¹. But for eight days (the person baptized)^b shall remain in the church, and shall wear white raiment, and shall cover his head with a white hood¹. He^m shall attend to the prayers of the church^a, being assiduous at all times in partaking of*

^a B C D G K insert here, after the ejaculation 'Peace to all. Let us adore,' the additional prayer No. 2 of Appendix.

^b they escort—are forgiven] om D: I and some other MSS read 'he escorts.'

^c one] child K.

^d holy flesh B C D.

^e with—Christ] 'and make us worthy to glorify Father,' etc. C I.

^f Lord] B D add 'and Saviour.'

^g Here, after the ejaculation 'Peace to all. Let us adore,' B D G K insert the additional prayer No. 3 of Appendix, while C inserts No. 9.

^h And] For this rubric as D gives it see Appendix, prayer No. 3.

¹ And they salute the novice and dismiss him to his home B N: and they salute in the church and are dismissed to their houses I.

^k shall remain in a white hood, and after eight days he lifts off C F I (omitting the other prescriptions).

^l with a hood B (om 'white').

^m He] The parents I.

ⁿ after 'church' B continues thus: and to the offering. And at all times he shall partake of the body and blood of the Lord. But on the eighth day after

the body and blood of Christ. And after the eight days the priest lifts off^a the crown, saying the following prayer over him :

They that have been baptized and enlightened, and on whom, Lord, thou hast bestowed thy holiness, vouchsafe unto them also that they may abide steadfastly in thy holiness, and make them to shine in the light of thy Godhood, O Lord^a. Guard and establish them in the grace thou hast given. Set them afar from the error of the enemy and from his snares, and from works of iniquity. That by the light of knowledge he may walk in thy paths^b, and in an upright life attain the place of repose promised by thee. ^c Send thy angel of peace, that he may come and watch over him^c. And may we all become ^dworthy through the hope^d of the manifesting of our Lord Jesus Christ. With whom to the Father, together with the holy Spirit, are due glory, rule and honour, now and ever and unto eternity^e.

APPENDIX. ADDITIONAL PRAYERS.

1. After the prayer 'Thou, Lord, by thy mighty power,' the following is added in MSS B C F G I :

O Lord God, great and^f terrible, eternal, creator of all creatures^g, who by thy mighty power hast made heaven and earth^h, and by thy dread command didst close up the abysses and make them fast, and by the word of thy mouth didst create the waters under heaven. Thou, Lord, by thy mighty power didst make sea and dry land. Thou, Lord, didst bruise the head of the dragon upon the watersⁱ. We humbly pray thee, look down upon this water, and send the gift of thy grace^k and the benediction of the Jordan^l, the great and^m powerful

the washing of the novice, (the priest) lifts off the crown. Canticle: To-day the heavenly ones rejoice with . . . and he says the prayer: They that have been.

^a O Lord] om B D.

^b paths] commandments B C D I N P.

^c 'Send thy angel, O Lord,' etc., and om 'of peace' D: May the angel of thy peace watch over him B.

^d worthy to wait for the hope B N: worthy to wait for the great light C D I.

^e Here B C D G K add the prayer No. 4 of Appendix. After this prayer B concludes the rite with the rubric: And they give glory to God and are dismissed in peace.

^f om 'great and' C I.

^g creatures, seen and unseen C I.

^h earth, and at thy glance all the waters were troubled C I.

ⁱ after 'waters' C continues thus: Thou art terrible and who can stand before thee? We beseech thine infinite mercy, look down on thy creatures, and on this water; and send the gift of thy salvation.

^k grace] salvation on this water Bod. c. 8.

^l of the Jordan] which is upon Jordan C.

^m powerful, the beneficent and life-giving, and thine all-pitiful might, that the all-filthy Satan may tremble and flee therefrom, and be driven with his evil guile out of this creature of thine C. Similar in I.

and conquering strength of thy holy Spirit. To the end that there may tremble and flee therefrom all the principalities of Satan, along with their evil influence quitting thy creatures^m. That we may invoke thy name, O Lord, ^agreat and wonderful, against the adversary^a. So that by the fear and might of thy holy cross the enemy may be ^brouted and tormented, and being driven away and overthrown may be brought to nought, and undone and weakened by thy victorious name; that there may lurk ambushed in the water no demon of darkness. Now therefore, O Lord our God, we pray thee, make this water to be the enlightening of souls and bodies. Show forth, Lord, thy power in these waters, that those who are baptized therein in the name of Father, Son and holy Spirit may receive purification from sin and grace of adoption, and ascribe to thee power and glory, to Father^b and Son and holy Spirit, now and ever and for eternity.

2. From the MS B, with collation of C D G K.

Thou who art blessed and alone powerful, who alone hast immortality, dweller in light unapproachable, Bless O Lord, in thy mercy^c thy servants and thy handmaids, the sons and daughters of these whom thou hast cleansed with the purification of the font. Cleanse, O Lord, their understandings and conscience^d from all defilement of sin of soul and body^d. Remove us far from all unseemly distractions and from sorrow^e, that we may not be delivered over to condemnation, but ^frather draw nigh unto ^fthy holy mysteries, for the ^gblotting out of our sins. And may we thankfully glorify Father, Son and holy Ghost^g, now and ever.

3. From MSS B D G K.

He that shaped thee in thy mother's womb, Christ God, hath clad thee with the armour of discipline, and hath set the helmet of salvation on thy head, and hath made thee glorious^h among those who love thee. So that thou mayst in all holiness come to thy full stature, being filled with joy through wisdom schooled in the lore of the fear of the Lord. And may he being filled with exultation be pleasing in the eyesight of all that look upon him, and glorify our Lord Jesus Christ, now and ever and for eternity of eternities.

^a great and glorified and working marvels against the adversary C.

^b routed. Let the unclean spirit of the evil one be driven away and flee. Let the enemy's power be broken and weakened by thy victorious name. And let not the demon of darkness again lurk in this water, nor dare to go down in company with thy servant who is being baptized in these waters. We beseech thee, Lord our God, rout and remove afar the evil spirit of guile, that it be undone and weakened by thy victorious name; and being set afar from him by adjuration may no longer approach him. To the end that he together with us may glorify Father, etc. C.

^c in thy mercy] by thy holy right hand C.

^d from all—and body] om here C, and substitute below instead of the words 'from sorrow.' D has similar.

^e sorrow] I emend *hogvotan* to *ogvotan* in B.

^f continually draw nigh to C.

^g blotting out of sin and participation in the holy Spirit, and that we may sing the praise and glory of Father, Son and holy Ghost C.

^h glorious in name of Father and Son and holy Ghost B G K, which omit the rest of the prayer.

In D the above is followed by the rubric:

And then he shall communicate him in the holy mysteries for eight days. And after the eighth day, he lifts off the crown from his head and saith the following prayer: They that have been baptized, etc.

4. From MS B, with collation of C D G I. In C this prayer occurs twice in different parts of the rite; and C² indicates variants of the form in which it last occurs.

Lord almighty, who lovest man and art merciful, We pray and beseech thee, as thou hast made thy servant worthy of thy blessed light^a and of the receiving of thy glory^b, by means of the birth of water and spirit; so vouchsafe to him, through this present laying of hands on him, the advent and^c the gifts and the communion of the holy Spirit his portion and share of the true holy light^d. Number him to the congregation of thy saints that are in heaven, make him worthy^e of thy glorified resurrection^f, keep his comings in and goings forth in peace^g, through our Lord Jesus Christ, to whom are due glory, rule and honour, now and ever.

5. From MS C.

O Lord God, who dost enlighten and give wisdom to babes, Father of our Lord Jesus Christ, accomplish the goodwill of thy mercy upon this thy servant, and teach thy righteousness to thy servants and handmaids; and make them wise in thy commandments. That they may be justified and no more walk in the slippery paths of error, but be renewed unto the renewal of their minds; so as to be drawn also into thy path, Lord, which is the true and pleasant and perfect.

And make him worthy of the remission of sin by the holy font of second birth. Bestow the raiment of incorruption, that their souls may live, and praise thee, Lord, and meditate on thy commandments by day and by night, through the grace and loving-kindness of our Lord Jesus Christ, to whom are due, etc.

6. From MS C.

God eternal, we cry aloud unto thee to assist our souls, who dost fashion all things, durable and invincible. Thus thy servant, fleeing to take refuge in thine all-powerful name, is come hither to receive this spiritual laying on of hands, to be made worthy of the purification of the holy font. And now through the boundlessness of thy mercy, holy Trinity, behold we lay our hands upon this thy creature whom thou hast redeemed, and we seal him in thy name, Father and Son and holy Spirit; and ward off by thy name every spirit of error and the gross unclean and dumb. To the end that they may be set afar from him that was fashioned in thy image and in the work of thy hands, and that they may never more come nigh him.

^a light] hope C D G I.

^b glory] salvation D, and on words 'of the birth': + 'and of thy eternal salvation' I.

^c on the words 'the advent and' D I.

^d the gift of the peace of the holy Ghost and a portion in thy eternal and true light D I.

^e of thy glorious kingdom C².

^f on 'in peace' D and C².

Hear us, our God. Chastise them with thy might, and purify thy servant from all inworking of the adversary, so that through grace of thy might we may proclaim to the enemy our salvation.

Peace be to all.

6 A. Lord God almighty^a, king eternal, who art praised, and the more glorified for ever. We humbly pray and ask of thee, send into this oil thy holy Spirit, grace of grace, thy spirit of blessing; and bless it with all spiritual blessings, and hallow it with the holiness of the holy Spirit. That it become for all who draw nigh unto this grace, strength to keep thy commandments, and to glorify continually Father and Son.

And then he shall pour the water into the font crosswise, saying:

Accept also this our prayer, Christ our king. Incline thine ear and send thy mercy into the work of thy hands and hide our sins. Turn us, O God of our salvation. Show thy countenance upon us, that we may live. Be thou pleased to send thy holy Spirit, and bless this water. For thou art our God and thine is the rule and power and glory for ever.

7. From MS C.

After the additional prayer No. 1, this MS continues as follows:

And making ready the oil of holiness, he proclaims:

And again for the descent into this oil of the grace of the all-powerful holy Spirit, let us pray to the Lord.

Lord, have mercy on us.

And the priest saith this prayer:

Our Lord, Lord God almighty, king eternal, who art blessed, yea and glorified unto eternity of eternities. We pray and beseech thee, send into this oil thy holy Spirit of anointing, thy spirit of grace. And bless it with all spiritual blessing, by means of thy quickening flesh and blood, and of thy all-conquering cross, which thou didst bestow for the preservation and salvation of thy worshippers. To the end that this oil may be for the healing of all who are sick and diseased. That when we cast it into this water, it may be able to regenerate those about to be now baptized. May it be through grace of thy goodwill for an anointing of thy will, for an anointing of holiness, for an anointing of life indissoluble, for an anointing of the gifts of the holy Spirit, an earnest of the kingdom of heaven, a partaking in the light of truth, unto thy life eternal. That in all things thy all-holy Trinity be glorified now and ever.

Peace be with you all.

Lord of Lords, God of Gods, Father of our Lord Jesus Christ, we entreat and beseech thee, send into this oil thy holy Spirit, thy spirit of grace, the spirit of thy blessing, and bless it with all spiritual blessings. Hallow it with the holiness of thy holy Spirit. That it may become for all who draw nigh to this grace for strength to keep thy commandments, and for the establishment of faith, for laud and praise continual of thy mightiness, for glory and magnifying of thine only-begotten, and of thy holy Spirit that maketh alive, now and ever.

8. From MS C.

Blessed art thou, Lord God almighty, Father and sender of our Lord Jesus

^a C introduces this prayer twice over in its text.

Christ, who hast delivered this thy servant from the dark rule of the enemy, and hast called him to the light of truth through the holy font.

Now also, O Lord, bless this crown and robe, which are the emblem of light, so that he may be in all ways rooted and steadfast in thy hope. May he walk in the light of thy countenance and may he continually rejoice in thy name, and glorify Father and Son and holy Spirit.

And then he shall put on the person baptized the robe and crown, and say the prayer: Blessed art thou, O God, who takest.

9. From MS C.

Our peace, and establisher of peace, Jesus Christ, high-priest unto eternity and anointed of the Father. Lo, this thy servant N. or M. hath received the anointing of thy holiness. I pray thee that he be not blotted out of the book of life; and that we may become worthy of thy glory, whensoever thou crownest thy saints; and that we may continually glorify Father and Son and holy Spirit.

10. i. From the San Lazaro Mashtotz 74. 148. I. 3, written on vellum in the Khula Wanq in the year 1489:

He asks the catechumen three times: Dost thou believe?

He says: I believe.

Again he asks: Dost thou believe in the Father? Dost thou believe in the Son? Dost thou believe in the holy Spirit?

And in answer to each several question the catechumen says: I believe.

AND THEN HE SHALL ASK HIM: WHAT DOST THOU ASK FOR?

HE ANSWERS: I ASK TO BE BAPTIZED.

AND HE SAYS: DOST THOU SINCERELY ASK?

AND HE SAYS: WITH FAITH I ASK TO BE BAPTIZED, AND ON THIS DAY TO BE PURIFIED FROM SIN, TO BE DELIVERED FROM DEVILS AND TO SERVE GOD.

AND THE PRIEST SAYS: ACCORDING TO THY FAITH, BE IT UNTO THEE.

And then he takes the notice and makes him to go down into the font. (If he be a child) with his left hand he shall take him by the neck and with his right his feet, the head towards the west and the feet towards the east, the head raised aloft and the feet depressed. And he shall ask his name. And taking a handful of water he poureth it over the child's head, three times, saying:*

This servant of God N. or M. having come of his own will into the catechuminate, now is baptized in my hands in the name of the Father. . . .

The formulæ printed above in capitals are printed in the Venice Uniat Euchologion of 1831 as an integral portion of the rite; and are also given in the following MSS of the Mashtotz preserved in San Lazaro, viz. 91. 490. III. 4 written on vellum, in large cursive, in 1642; 27. 1264. IV. 4, undated, large cursive on vellum; 711. I. 4, undated, large cursive on vellum; 47. 824. VIII. 5, undated, on vellum.

The same baptism is prescribed in an abbreviated form of public baptism issued 'for the convenience of priests baptizing,' by the Armenian Patriarch of Jerusalem, Zachariah, in A. D. 1841. This form is indicated by him to follow 'the order laid down in our choicest MS copies of the Mashtotz.' In this form the

* I add the words bracketed from the Venice Euchologion of 1831.

seal-father or baptismal father answers the questions. A similar form is implied in the following passage from *The Key of Truth*, p. 77 :

'Thus then they (the apostles) first heard a declaration of faith from them, and only then bestowed the supreme (gift of) baptism. For so they had received it from the Lord, and so they truly did bestow it on others. But some, aborted from the gospel and from his church, out of contrariness ask of an unbelieving baptismal father, who is a false witness posted there, as it were a profession of faith, saying to him : "What does this catechumen ask for, O false witness ?" And he makes answer, and says : "Faith, hope, love and baptism." How then, O false reader, art thou not ashamed, or how dost thou not blush ? So utterly dost thou fail to reflect as to thine utterances and thy questions, as to what it is that issues from thy mouth, which is true . . . (two words deleted) reasoning whether the answer of the false witness or thy question about the catechumen to the baptismal father.'

In the margin of the unique MS of this book is written against the above : 'Bear not false witness. See the holy commandments of God.' And the entire passage is of interest, because we learn from it why the majority of Armenian euchologia omit both these formulae in the baptismal rite itself and also the preliminary rite of name-giving to be used on the eighth day after birth. The latter rite, together with adult baptism, has survived into the eighteenth century, or later among the Armenian old-believers, for whose use *The Key of Truth* was compiled.

ILLUSTRATIVE DOCUMENTS.

The following homily on Baptism is translated from a volume of *Oskephorik* or miscellany codex 1108 *q. q. = 172* of San Lazaro. This codex is small octavo, on cotton paper, and dated A.D. 1317.

The same text is found also in the San Lazaro codex 541, *172*, written on paper in 1628 : in the codex 170, fol. 91 v^o of the Vienna Mechitarists, written between 1500 and 1524 : in the codex 324, fol. 92 r^o of the same library, written A.D. 1305,—a somewhat abridged but not interpolated text : lastly in the San Lazaro paper codex of about 1550, No. 986 *l. q.*, entitled the *Oskephorik* of Moses Eznkatzi No. *172*. In this last codex, the text is much interpolated in the interests of Trinitarian baptism. In most MSS the tract is entitled 'Of Eznkatzi' ; in some 'Of Wardan' as well. The latter may have been the great doctor of the thirteenth century. Of a Moses of Eznka there is no record. The best known doctor of that place was George, who lived long after two of the MSS here collated were written.

The original tract ended at or near the words 'I in him,' after which the style becomes vulgar and rambling. The earlier half may, as regards language and contents, belong to the sixth or seventh century.

The Precepts of [Eznkatzi and] Wardan about Baptism.

Now Baptism is the beginning and capital of Christianity, and in the language of the world is called Life. What then is Baptism ?

It is birth afresh and spiritual,—as Christ has said, that except a man be born

afresh of spirit and of water he entereth not the kingdom of God. And it is called a birth afresh, because he that hath been born but once according to the flesh of fleshly parents (contracts) an infirmity and stain in his birth, and so is born a second time with a spiritual and divine birth of spiritual parents. And of this birth God is father and the Church mother, and the font is the womb, which brings forth her child by water and spirit. For as water washes and cleanses the uncleanness of the flesh, so the holy Spirit cleanses and purifies the spirit and renders it a temple of God.

And our baptism is into the death of Christ, as Paul saith : Ye that have been baptized into Christ Jesus, have been baptized into his death. For when the priest pours the water into the font, and says : The voice of the Lord upon the waters, this is that same divine voice which at the creation was upon the waters, and said : Let the waters bring forth creeping animals. And the behest of God was fulfilled. And that voice it was which was upon the Jordan unto the baptism of Christ, and which said : Yonder is my beloved Son. The same voice is upon this water also which brings forth this child, who is a son, earth-begotten, of man, but is henceforth called a son of God.

And he drops the myrrh crosswise into the water, for the myrrh is Christ and the crosswise shape is the cross of Christ. And as Christ died by the cross, so also the Christian along with Christ in the font is mystically made a sharer of the cross. And as he hath died unto the world and its sin, so he is made alive only by the beneficence of Christ.

And that the priest plunges the child three times successively into the water, conveys the mystery of the three days' burial of Christ, as if the child was buried with Christ. And his bringing up out of the water is as if he ascended with Christ from the dead into heaven. For the bema is a model of heaven, and the communicating the babe is as if henceforth he were made one with Christ. Even as Christ said : He that eateth my flesh and drinketh my blood, he shall dwell in me and I in him.

Behold, I have made known to thee how great is the mystery of baptism, ^a and the faith of Christianity. So then it is meet to celebrate with fear and trembling the mystery of baptism ^a. Beforehand for one week the parents live in fasting, and then they seal the babe. The elder lives in abstinence, and is holy and ready, as if for the mystery of the offering. The elder who is not offering the sacrifice, does not seal the babe ^b. And they choose a seal-father, holy and unblemished, not given to oaths (?), no adulterer, but a good Christian and unblemished and instructed. Any other sort of man you shall not make seal-father. Lay not the babe in the arms of a woman; because the seal-father is witness and sponsor, and teacher of the faith, but a woman is no witness, nor a sponsor either, nor a teacher, and must not become such.

And forasmuch as all this is so, ye shall not regard baptism as being a carnal

^a Venice cod. 986 omits from 'and the faith' as far as 'baptism.'

^b Venice cod. 986 omits 'the babe' and interpolates thus: 'But the elder must be wise and understand the mystery of baptism and of the seal. For baptism is one thing and the seal another. Baptism it is which washes the babe in the water of the holy font, in the name of Father and Son and holy Ghost. And this purifies and frees man of the original sin of Adam. But the sealing consists in the priest stamping the babe in nine places, first on the forehead, etc.'

performance, nor celebrate it with scurrilities and drinking, but with fear and trembling and holiness. If a second priest be present, the one shall baptize and the other offer the sacrifice and communicate. Otherwise one and the same priest first baptizes and then offers and communicates.

And the priest shall not press for and extort the drachma for sealing and ask a price for the grace that is priceless. But what is given out of love and of free will they shall accept as an offering and alms of the church. For this is the mark of Christians, that when they bless a cross, they give forty days' oil to the church for lighting of the lamps. So also if the newly-sealed children give an offering to the church, it is according to law and is pleasing to God, but of a drachma for sealing there must be no mention, much less extortion thereof.

And they communicate the newly-sealed babe every Sunday unto the fortieth day, and there must be no sins or oaths (!) in the house where is the newly-sealed child. They must live in holiness and trembling and fear of God.

This then is the first and capital thing in the Christian faith, and glory be to Christ for ever and ever, Amen.

BETROTHAL.

TEXT OF PRAYERS FROM A, LECTIONS AND DIACONICA FROM D.

19. Canon of making the exchange of crosses.

They say Psalm 4. Ktsord. There hath been signed upon us the light of thy countenance.

Thrice: Lord, have mercy on us.

Lecture from Proverbs, 3¹²⁻¹⁸.

From the Epistle of Paul to the Galatians, 5¹⁴⁻¹⁸.

Alleluiah. Psalm 118. Ktsord. Blessed is the man that seareth the Lord.

The Gospel of Matthew, 24³⁰⁻³⁵.

The deacon proclaims:

Through the holy cross, let us pray unto the Lord to deliver us from our sins, and may he quicken us with the grace of his mercy. Almighty Lord our God, quicken us and have mercy.

Thrice: Lord, have mercy.

The priest says the following prayer:

God eternal and maker of all, thee we entreat, and ask of thee who through thy compassion takest care of all thy creatures. Accept, O Lord who lovest mankind, our petitions, and as thou joinedst the first ones in wedlock according to the law of Moses, and after the resurrection of thine only-begotten ascending into heaven didst reveal unto us a new commandment, establishing this holy cross for the union in wedlock of believers in

thee and in thine only-begotten; vouchsafe now also, O Lord, this cross for the strength and bulwark of them that take refuge in thee. By means of this all-victorious sign drive away from these persons designs deceitful and froward, and all other knavery. Preserve them from abominations and from darkling paths and from the pollution of an adulterated bed. Let the interchange of this cross between them be deemed an inauguration and sure foundation of the base of the edifice of holy matrimony; that they may receive the crown of comeliness upon their heads, and give praise to the holy Trinity, to whom are due glory, rule and honour, now and ever and to eternity of eternities, Amen.

CANON OF MARRIAGE.

TEXT OF LECTIONS AND DIACONICA FROM D, OF PRAYERS FROM A N.

20. Canon of blessing the crown.

Psalm 21: The king shall rejoice in thy strength.

Lecture from Genesis, 1²⁶⁻²⁸ as far as the words replenish the earth and subdue, and 2^{18, 21-23} (reading in the last verse they twain shall be one flesh).

Lecture from Isaiah, 61⁹—62⁶: And their seed shall be known, as far as so shall the Lord rejoice in you.

Paul Ephes. 5²²⁻³³.

Alleluiah. Psalm 128: Blessed is he that feareth the Lord.

Gospel according to Matthew, 19¹⁻⁹.

Gospel according to John, 2¹⁻¹¹.

The deacon proclaims:

For the guiding of our steps in the paths of peace, let us pray. Lord, have mercy on us.

For the diversion from us of all thoughts of the evil one, let us pray.

For the bestowal on us of wholesome thoughts and of a goodly life, let us pray.

For our preservation under the shelter of his all-powerful right hand, let us pray.

For the bruising under our feet momentarily of the adversary, let us pray.

For the souls of them that rest, who in the true and right faith have fallen asleep in Christ, let us pray. Remember. And again in concord. Our souls we commit. Have mercy.

And the priest says this prayer (text from A):

Lord God of hosts and maker of all creatures, who didst take dust from the earth, and fashion man in thine own image

and likeness. Male and female madest thou them^a and blessedst them, saying: Increase and multiply and replenish the earth, and have dominion over it. There was prefigured the providence of thy creative love towards thy creatures by means of ^bthy only-begotten Son beloved^b, our Lord Jesus Christ, that he should come and be born of the holy virgin, and renew the oldness of the first-fashioned man. He made a beginning of wonders in Cana of Galilee at the wedding, and by his divine miracles made the bridal chamber to rejoice, by turning the water into wine. And now we beseech thee, Lord, bless this wedlock, as thou didst that of the holy patriarchs; and keep these persons spotless in spiritual love^c and concord during this life. Bless also their fruitfulness in begetting children, that these may inherit a life of excellency, ^dunto the glory of thine all-holy name^d. And grant that with a peaceful life they may ^eprolong their days to an extreme old age^e in this world; and may be made worthy to attain to the inestimable joys of the bridal chamber above, together with all lovers of thy name. Through the grace and mercy of thine only-begotten, our Lord Jesus Christ, with whom to Father and holy Ghost are due glory, rule and honour, now and ever and to eternity of eternities, Amen^f.

Peace with all. Let us adore.

Blessed art thou, almighty God, who madest all thy creatures, heavenly and earthly, alive by thy word: and fashionedst man with thy hands in the image of thy divine form. Thou didst appoint and couple with him, as the companion of his speech and the sharer of his life, the bone which thou didst take of his bones, and the flesh of his flesh; and they twain became one flesh. Thou alone art merciful, who for our humanity hast prepared things heavenly and earthly: the heavenly crowns of holy virgins, and the earthly for the yoking together of the wedded. Bless, O Lord, the wedlock of these persons through thy mercy, as thou blessedst the wedlock of Abraham and Sarah, of Isaac and Rebekah, of Jacob and Rachel. And as

^a them] him D.

^c love] faith D.

^e prolong—age] prosper D.

^b thy—beloved] om D I.

^d unto—name] om I. name] Trinity D.

^f Here in N the rite ends.

thou hast said through the apostle : Honourable is wedlock and holy the bed : So keep holy the marriage bed of these persons and graciously bestow on them seed according to thy will, that they may be blessed according to thy word which thou spakest : Increase and multiply and replenish the earth. And increase them with the increment of holiness, to the end that their seed may become numerous upon the earth, and may become worthy of the adoption of thine inheritance, glorifying Father and Son and holy Spirit, now and ever and to eternity, Amen.

Text from D. *This MS instead of the last prayer has the following :*

Glory to thee, King eternal, who increasest thy peoples, and fillest the earth with them that believe in thy holy name. Establish these persons in the union of love, and increase them in good works in this life. Banish from them the malice and deceit of the evil one. Teach them, O Lord, to be forbearing the one to the other, by love and by faith ; to walk in thy paths aright, to rampart themselves firmly in purity of wedlock and in love of thy portion. Expel from them all filthiness, and may the angel of thy peace, O Lord, preserve them by day and by night. Vouchsafe, O Lord, to them that have taken on their heads the crown of comeliness to pass through this life without offence ; and in the day to come may they serve thee in spirit and body unabashed, with vigilance, passionless, spotless, without stumbling, undisturbed in spirit and body by the unseen demons. And may they see their children's children, and become unto thee a holy people, glorifying Father, Son and holy Spirit, now and ever.

In cod. I the canon ' of putting on the crown ' is as follows :

Lections : Genesis, 1²⁸⁻²⁸ and 2¹⁸, 31-23 (as in D).

Proverbs,

Isaiah, 61⁹.

Ephesians, 5²².

Psalm A. Matthew, 19¹⁻⁹.

Prayer : Lord God of hosts and maker . . . (as in D).

„ God who alone art benevolent . . . (as in D).

And then he binds on the diadem, and says the prayer (text in Ven. p. 77) : In thy living name, God and Lord, maker of heaven and earth, who madest all things by the word of thy behest, thou fashionedst man, the first Adam, and establishedst from him the marriage of Eve. Thou crownedst him with thy glory, and saidst : Lo, they are very good. Thou blessedst the marriage of

Seth, and therefrom the earth increased down to Noe. Thou blessedst the marriage of Noe, and therefrom the earth drew her heritage down to Abraham. Thou blessedst the marriages of Abraham, Isaac and Jacob, and they increased on earth and were crowned in heaven. Out of the stock of Judah thou blessedst David, and from the seed of David Mariam, and from her didst beget the Saviour of the world, for thou becamest crowner of all Saints. Now with blessing let this crown be blessed and the marriage of these persons, that this servant and handmaid of thine may pass their lives in peace in all religiousness, To the end that Satan be driven afar from their midst, and thy mercy may come upon them, and that we may utter to thee praise and glory, together with Father and holy Spirit, now and ever.

And on the seventh day the priest lifts off the crown. Psalm 44: My heart shall pour forth a good word. Lesson: John 2¹⁻¹¹. Prayer: Blessed art thou, almighty God (see above, p. 110). Ends.

Thus I has the rite in a very simple and relatively early form.

TEXT FROM D N.

Canon of lifting off the crown.

Psalm 45. Ktsord. Hearken, O daughter.

And he says the following prayer:

Lord God almighty, by thee have been blessed the crowns of thy servants and handmaids. Do thou likewise by thy command, Lord and creator, enjoin the taking of the crowns off the heads of these persons, and instead of the crowns that pass away may the angel of thy peace guard them holy and spotless, one in spirit and in counsel, until the day cometh of our Lord Jesus Christ, with whom to the Father almighty in fellowship with the holy Spirit are due glory, rule and honour^a.

Peace with all. Let us adore God.

God who alone art benevolent Lord, God who alone art creator^b, who madest all the heavens and earth. The heavens thou madest through thy wisdom, the sea thou preparedst through thy might^c; the sun thou madest to shine giving light by day; the moon and stars thou madest to gleam for the adornment of the night. Thou didst superintend^d the elements for the becoming alive of thy creatures. Thou didst take counsel, Father without beginning, with thy only-begotten Son and with thy life-giving holy Spirit, and say: Let us make man in our image and likeness, and let him rule over the

^a Here in N the rite ends.

^b creator] powerful, God who alone art lover of mankind I.

^c might] mercy I.

^d superintend] co-ordinate I.

earth. Thou fashionedst him with thy divine right hand, and didst set him^a upon earth, and say: It is not good for this man to be alone. And thou threwest a miraculous sleep upon him, and with thy divine right hand didst take a bone from his face^b, and didst build up and appoint a companion of his speech and a sharer of his life, and a yoke-fellow^c in the begetting of children, for the increase and replenishing of the inhabited world^d. Beholding which he said^e: Let her be called woman, because she hath been taken out of her husband. Through their union were born patriarchs, priests, kings, prophets. They were increased and multiplied^f by thy divine blessing, after the saying of thyself, the creator of life: I will multiply his seed like the stars of the heaven and like the sand on the shore of the sea^g.

As then thou didst bless the wedlock of the patriarchs, of Abraham and Sarah, of Isaac and Rebekah, of Jacob and Rachel, of Joseph and Aseneth, of Zachariah and Elizabeth—as then thou didst bless the crowns of thy just ones, so do thou bless and hallow these crowns for the wedlock of thy servants and handmaids^h. For thou hast made them to attain untoⁱ this spiritual blessing^j. And thou hast set on their heads a crown of precious stones. And as thou blessedst the marriage in Cana of Galilee with divine miracles, changing the water into wine, didst give thy disciples a knowledge of thy divine glory, and wast proclaimed^k God and Saviour of the human race—not that thou didst reject wedlock, but like a high-priest^l didst embellish^m it, and establish it by thy unerring word, saying: Whom God hath joined, let not man separate.

But it is the duty of men to love their wives as their own bodies; so also shall women be obedient to their husbands as unto the Lord, whom also the holy apostle invokes in the midst of the church, saying: As the Church is obedient unto

^a him] + 'Lord and ruler' I (18 v^o).

^b face] bones I.

^c in the—world] om I.

^d after 'he said': add 'She is now bone of my bones and flesh of my flesh' I.

^e multiplied] add 'in their clans' I.

^f after—sea] om I.

^g and handmaids] om I.

^h this blessing of thy loving-kindness I.

ⁱ and they proclaimed thee I.

^j like a high-priest] om I.

^k embellish] hallow I.

Christ, so also shall women be to their husbands^a. For the husband is head of his wife, as also Christ is head of his Church. And for this reason marriage is honourable, and holy also their bed. Do thou keep holy the marriage bed of these persons; make ^bthem one in thy service through their own fellowship and that of thy portion^b. To the end that henceforth they be not called twain, but one flesh, united in love and forbearance, loving each the other in a modest life, flawless in faith^c, without shame, without lechery. That they may be forward in good works, to the end that escaping from the toils of the enemy with whole souls and bodies they be guarded by the angelic guardianship^d, by the all-victorious sign of thy cross. Yea, Lord our God, be thou their defence and house of refuge all the days of their life. Save them from pagan counsels, shelter them by day and night; and through thy mercy plant them, as it were an olive tree bearing fruit, in the house of the Lord. To the end that abiding and being found well-pleasing in thy sight, they may see their children's children, and become unto thee a people magnifying thy name, and may utter forth to thee praise and glory, to Father, Son, and holy Spirit, now and ever and to eternity of eternities, Amen.

COMMUNION OF SICK.

TEXT FROM A, p. 163, WITH COLLATIONS OF
D F G H I K N VEN.

21. Canon of giving the Communion to the sick.

The priest takes the saving mystery, and the cross and censor precede him, and they go^e to the sick man. But as he goes, he repeats psalm 119 entire. Ktsord. Blessed are they that are spotless.

And the hymn of Jonah: In my tribulation I cried to the Lord.

The deacon proclaims: For peace from above.

^f *But it is fitting that the sick man should first hold converse with his intimate*

^a husbands] + 'in all things' I.

^b them one under the yoke of partnership in thy portion I.

^c faith] counsel I.

^d guardianship] power I, which diverges somewhat for rest of prayer.

^e he goes D.

^f But it, etc.] D has: But next the priest having received the confession with circumspection. And he holding converse with his intimates. And he says the prayer.

K has: But it is the rule first to confess to his intimates. And then the

friends or with any one else with all vigilance and circumspection. And if he has any grudge against any one, he shall forgive him. And then the priest receives the confession^a with sincerity and in great hope. And the latter shall say the prayer^b:

Blessed art thou, Lord God almighty, maker of all creatures, who hast made worthy all that believe^c; worthily make this thy servant to become worthy of the last provision, which accompanies unto life eternal. For thou hast said with thy all-holy lips: Unless ye eat^d the body of the Son of Man, and drink his blood^d, ye have not life in yourselves. Therefore by means of thy life-giving body and holy blood liberate him from^e the trespasses of his sins. Cleanse his purulent body and purify his befouled stomach, in order that tasting of thy body and blood, he may come to be cleansed and purified, and worthy of the light of the kingdom; and may send up to thee praise and glory, to Father, Son, and holy Spirit, now and ever and to eternity of eternities, Amen.

Then shall be said psalm 51^f in tones of lamentation. Ktsord. Purge me with hyssop.

Lecture from the prophet Isaiah^g, 44²¹ following:

Let it be in thy mind, O Jacob and Israel, for thou art my priest receives the confession with sincerity and much hope, as is the rule for Christians. G F I omit this part of the rubric. Bodl. Arm. f. 7 boldly changes the rubric thus: But it is the rule first to open his mind in conversation to his intimates, to pardon all men; and he confesses to the priest with tears, and the priest says the prayer.

And Ven has similar, after the words 'forgive him,' viz. And next he makes confession to the priest of his sins, and the priest gives him absolution.

H has: But it is customary for the sick man first to confess to his intimates or to any other man, and then the priest receives the confession with sincerity. And the priest says this prayer: Blessed art thou, etc.

N has like H as far as 'other man,' then goes on: 'and then to confess to the priest with,' etc.

^a The meaning is clear. The dying man confessed to his intimates or to any one about him and forgave his enemies. This confession was communicated orally or perhaps in writing to the priest, who received it frankly and with great hope that God would forgive the man's sins so confessed. Cp. the Introduction. The prayer substituted or added in the codd. D F G I K marks a transition towards the conception of the priest as empowered to bind and loose, a conception which finds expression in the later form of the Armenian ordinal, but not in the old form contained in the codex A.

^b D F G N substitute the prayer of K, for which see end of the rite; G I then add this as well.

^c believe] I adds 'to partake of thy body and blood.'

^d my body . . . my blood I.

^e him from] om A.

^f In D K N ps. 34 (sic): Approach the Lord and receive light.

^g Isaiah 61-7 in D F I K N: And it was in the year in which King Oziah died . . .

servant. For myself I created thee unto servitude. And thou, Israel, forget me not. For behold I will blot out as it were the cloud of thy transgressions, and as it were a mist thy sins. Return unto me and I will save thee. But do thou first tell forth thy transgressions, that thou mayst be justified. I am, I am the same who will blot out thy transgression for myself; and thy sins I will not remember.

Lecture from First Epistle of John, 1⁷ to 2².

Lecture from I Corinthians, 10¹⁻⁴.

Alleluiah. *Thrice.*

^a I opened my mouth and drew breath.

Gospel according to John, 6⁴⁵⁻⁵⁸. Our Lord Jesus Christ saith: Every one that heareth from the Father and learneth cometh unto me, *as far as the words* He that eateth the bread shall live for ever.

Glory to thee, O Lord our God.

And then they say the We believe, *and its prayers; and the* Our Father which art in heaven, ^b *and its prayers.* *And then he says the* Christ is offered as a sacrifice ^b; *and the* O taste ^c. *And he shall give the saving mystery, and say the prayer:*

We thank thee, Father of our Lord Jesus Christ, who hast made thy servant ^d here worthy of these heavenly gifts, to partake of the body ^e and blood of our Lord Jesus Christ. We beseech thee, Lord, let it not be to us for condemnation because of our ^f transgressions; but vouchsafe it unto us for wholeness of souls and of bodies, and for sobriety of counsel ^g, and for the perfection of good works and of all virtues. To the end ^h that it may cleanse mind and thoughts and body, and may make ⁱ us a temple ^h of thy holy Trinity. So that we may meet with mercy before thee, now and ever and to eternity of eternities, Amen.

^a *զգերան իմբացի և առի հոգի*, Ps. 119¹³¹.

^b and its—sacrifice] om D. sacrifice] here G adds: 'and he confesses his sins before the priest, and says the Yea and the Nay,' then omits 'and the O taste.'

^c After the words 'O taste,' H continues thus: And then he gives him the salutary mystery, saying, May the Lord Jesus make this man worthy of his body and blood. And having given him to taste of the holy communion he says the prayer: We thank thee, etc. In N the rite ends at 'O taste.'

^d us thy servants Ven.: 'us' simply D G.

^e true body I Ven.

^f our] + 'many' D G.

^g and for sobriety of counsel] om I.

^h that this may cleanse mind and spirit and body, and may name us a temple
sic D: 2612 similar but om 'us.'

ⁱ make] name G.

FROM VENICE MASHTOTZ.

The parts summarized in the rubric above, at p. 116, seem to be the following, which I add from the text printed in Venice. At the conclusion of the creed this text continues as follows :

And the deacon proclaims :

And again for peace let us pray to the Lord.

Lord, have mercy upon us.

And again let us pray in faith and ask of the Lord God, and of our Saviour Jesus Christ in this hour of service and of prayer, that he will make us worthy of welcome, will hear the voice of our prayer, will accept the petitions of our hearts, will remit our trespasses, will have mercy upon us. May our prayers and petitions at all times enter and come before his great Lordship. And may he grant to us, at accord in one faith, to labour righteously in good works. To the end that he may work upon us the grace of his mercy ; may the Lord almighty make us alive and show us his mercy.

Make us to live, O Lord.

Let us ask of the Lord to pass in faith this hour, and the day which is before us in peace.

Graciously grant our requests, O Lord.

Let us ask of the Lord for the angel of peace to be guardian of our souls. Graciously grant, O Lord.

Let us ask of the Lord forgiveness and remission of our sins and trespasses. Graciously grant, O Lord.

Let us ask of the Lord for the great and powerful might of the holy cross as a help and aid for our souls. Graciously grant, O Lord. And again in concord. Our souls we commit. Have mercy.

Thrice : Lord, have mercy.

And the priest says the prayer :

O Lord and Saviour Jesus Christ, who art great in pity, and plenteous in the gifts of thy beneficence. Thou of thy own will in this season didst patiently submit to the sufferings of the cross and to death in behalf of our sins ; and hast plenteously endued with the gifts of the holy Spirit thy blessed apostles. Make us also, O Lord, we pray thee, to participate in thy divine gifts, in the remission of sins and reception of thy holy Spirit ; to the end that we may become worthy with thanksgiving to glorify thee, with Father and holy Spirit, now and ever and to eternity of eternities, Amen. ,

Peace, with all. Let us adore God.

With thy peace, O Christ our Saviour, which passes all understanding and words, fortify us, and guard us secure from

all evils. Set us on a level with thy true worshippers, that in spirit and in truth do worship thee. Because to thy all-holy Trinity are due glory, rule and honour, now and ever, and to eternity of eternities, Amen.

And they shall say the prayer: Our Father which art in heaven.

And then the priest prays thus:

Thou who art the fountain of life and the welling forth of mercy, holy Spirit, have mercy upon this congregation, who humbly prostrate themselves unto thy Godhead. Keep them whole and sound. Figure forth^a in their spirit the form of the body of the token^b, unto their inheriting and receiving as their portion the good things that are to come, through Christ Jesus our Lord, in company with whom to thee, holy Spirit, and to the Father almighty are due glory, rule and honour, now and ever.

I believe in the Father true God; I believe in the Son true God; I believe in the holy Spirit true God. I confess and believe that this is the true body and blood of the Son of God which is to us for the forgiveness and remission of sin.

And then they say all together:

Christ offered as a sacrifice is distributed in our midst. Alleluiah!

He giveth us his body to eat, and he sheds his holy blood upon us. Alleluiah.

Approach ye to the Lord, and receive the light. Alleluiah!

O taste and see, how sweet is the Lord. Alleluiah.

And the priest gives the saving holy mystery to the sick man with caution, and he says:

I have opened my mouth, and I have received the Spirit. For thy commandments hath my soul longed.

I will receive the cup of salvation, and will call upon the name of the Lord.

And as the sick man tastes it in his mouth, they give glory and say:

We have been filled with thy blessings, O Lord, tasting thy

^a or typify.

^b i.e. of the eucharistic elements. The Arm. may equally be rendered 'of the token of the body.'

body and blood. Glory on high to him who feedeth us. Do thou who continually dost feed us, send into us thy spiritual blessing. Glory on high to him who feedeth us.

The deacon proclaims :

And again for peace let us pray to the Lord.

And again having in faith received of the mystery divine, holy, heavenly, immortal, spotless and incorrupt, let us thank the Lord. We thank thee, Lord, who hast fed us from thy table of immortality, dispensing thy body and blood for the salvation of the world and for the life of our souls.

NOTE. MSS D F G K I N have as the priest's first prayer (p. 115) the following :—

Lord God almighty, all-caring^a, knower of the secrets of the sons of men, who searchest the depth by thy supervision^b, the hidden things and secrets of men. As thou didst promise^c to Noe, and say : The mind of man is fixed in thoughts of evil from his childhood. And true it is, for the toils of the traducer's snares entrap him perpetually.

Now, Lord beneficent, look on thy servants, and from the life-fountain of thy grace bedew him, that he may repent and confess his works^d intolerable. For we have heard among thy holy commandments one that says : The sins which are confessed are made less. And that which is not confessed becomes ever more heavy. And now, merciful God, grant to this man wisdom at the close of his journey, and open his mouth unto confession ; and let nothing of his sins be hidden, secret or open. And receive our supplications, that we too may become worthy to ask for him remission of sin, according to thy unerring word which thou didst lay on Peter : To whom ye shall remit their sin, let it be remitted ; and if ye retain any one's, let it be retained. Wherefore let us also glorify thee with Father and holy Spirit now and ever.

And then MS K passes to the Lectons, and curtails the end of the rite, merely adding after the lection of John this rubric : ' And they say the " We believe," and its prayer. And the " Our Father who art in heaven." " Christ is offered in sacrifice in our midst." " And he has tasted and received the saving mystery."

And the priest says the " We thank thee," whichever one he pleases.'

CANON FOR THE BURIAL OF ALL AND SUNDRY THAT HAVE DIED.

TEXT FROM MS A, WITH COLLATION OF D N AND VEN.

22. Canon for the burial of all and sundry that have died.

They say the Gobola appointed of three psalms : To thee, Lord, have I lifted up mine eyes. To thee, Lord, have I cried aloud. In thee, Lord, have I hoped.

^a D adds 'all-pitiful.'
^c promise] converse I.

^b supervision] knowledge I.
^d works] sins D I.

Praise and Glory.

The deacon proclaims: For peace from above.

Forty times: Lord, have mercy on us.

And the priest says the following prayer:

God eternal, without beginning, increate, incomprehensible, unattainable mystery, Father who takest kindly care of us, begetter of the only-begotten Son, and sender forth of the holy Spirit, which proceeds from thee, and fills all creation. Thou, Lord, with thy almighty^a power didst take dust from the earth and madest man; and didst set him to dwell without pain and without disease and without toil, to enjoy life immortal and the beauty of divinely made trees and plants. And laying a command upon him thou didst clothe him with glory without shame in the garden of delight. Nevertheless the evil one was jealous^b of the greatness of his honour^b, with which by thy beneficence he had been endowed; and he deceived him by reason of his unattainable desires, so that he did not keep his place of glory, but became a perverse rebel from thy countenance, O Lord. So when he transgressed thy commandment, thou didst drive him out of the garden of delight, and clothe him with the garment of skins, with this wonderful but painful body, and didst appoint that he should return, being dust, unto dust. Nevertheless thou didst not therefore neglect him; but didst send thine only-begotten Son, who came and was made flesh of the^c spotless and pure virgin Mary; and he put on the outworn body of our servitude, wherein we were subject to the death of sin, through the proscription which was due to the woman's betrayal; and he freed us through his Godhead by means of his life-giving cross and incorrupt burial. For by thine unerring word, we were constrained and condemned to die, but this fate by his miraculous resurrection he removed and illumined the races of mankind, for them to resume the same likeness of thy image, in which thou didst fashion our first father. And he revealed to us thy name, through which we have been made worthy to call thee Father. Forasmuch as sitting down on thy right hand in the flesh which he took from

^a mighty D.

^b of the glory of his honour D.
^c of the] + 'holy and' D.

us, he promised to us also a resurrection of life at his second coming to judgement in the last day. And he hath bestowed upon us a term and limit of good works, namely this transitory life^a, during which we may be able to find the land of life, by means of the teaching of the holy apostles, whereby he removed the worship of devils and madness of idolatry from the world.

And now, Lord kind and merciful, do thou receive the soul of this man^b, who has fulfilled the time of his sojourning as a stranger upon earth, and has received release from his toil^c.

Rank him^d with thy saints in thy kingdom, from which is absent all pain and sorrow and lamentations; so that he may ever rejoice and exult, being made resplendent by the vision of thy divine glory, where all thy chosen ones do rejoice. With them give rank and place, O Lord, to the soul of our departed one. So that we in company with him may glorify Father and Son and holy Spirit now and ever, and to eternity of eternities, Amen.

Peace with all. Let us adore God.

Our Father, that art in heaven and in earth and in every-thing^e, let thy name be holy upon us^f, and let thy will^g be done, as in heaven so upon earth; and may thy name be glorified, holy for ever. For thou^h hast vouchsafed unto us^h a place of rest from our earthly toils, the painless and toilless life. Thou through thy only-begotten Son hast slain death and hast illuminedⁱ this life and incorruptibility. And thou hast saved thy holy ones from the dominion of darkness, and hast transferred them to the kingdom of thy beloved Son our Lord and Saviour^k Jesus Christ. Receive, O kindly Lord who lovest mankind, we beseech thee, the spirit of this man among thy just ones in the place^l of rest of the just^m; and number him among thy saints forⁿ the salvation of thy only-begotten, and

^a life] + 'of this world' D.

^c toil] + 'and from this sad world's insidious deceits' D N Ven.

^d him] O Lord, his soul D.

^f us] + 'let thy kingdom come' Ven.

^h hast prepared for us D N.

^k and Saviour] om D.

^m of the just] om N Ven.

ⁿ for] through D Ven, and N which om 'the salvation of.'

^b man] thy servant D N.

^e and in everything] om D.

^g will] + 'Lord' D.

ⁱ illumined] bestowed on us Ven.

^l in thy place D N.

through the renewal of thy holy Spirit ; * to whom are due glory, rule and honour, now * and ever and to eternity of eternities, Amen.

Then they shall repeat psalm 39 in tones of lamentation ^b. *Kisord*. Behold with a measure thou hast set out my days.

Lecture from the 2nd Epistle of the Corinthians, 1³⁻²¹.

Thrice : Alleluia.

Ps. 142 ^c. With my voice have I cried unto the Lord, with my voice I have prayed unto the Lord.

Gospel ^d *according to St. John, 5¹³⁻³⁰.*

The deacon proclaims : For the peace from above.

The priest says the following prayer :

God of spirits and of all ^e bodies, who hast annihilated death and trampled upon Satan, and bestowed life upon the world. Rest the spirit of this thy servant in a place of light, and in a place of repose, from which are far removed pain and sorrow ^f and lamentation. And of all the sins which have been committed by him ^g, either in word, or in deed, or in thought, do thou, as thou art kindly and lovest mankind, bestow remission upon him by thy grace. For who is the man who shall live ^h and not sin? since thou alone art without sin, and thy kingdom is a kingdom for ever ⁱ, and thy words are true. For thou art the life and resurrection of all that sleep ^k; and to thee are due glory, rule and honour, now and ever and to eternity of eternities, Amen.

Peace with all. Let us adore God.

Almighty Lord our God, who in thy beneficence didst make the world, and fashion man out of dust, and appoint him unto life and to thy glorifying ^l; and didst replenish him with thy goodly gifts and plenteous mercy; and afresh thou hast ^m caused him to return ⁿ unto thyself, and hast given him rest in the resting-place of thy will.

Therefore we pray thee, heavenly Father ⁿ, in behalf of all

* to whom, etc.] whereby thou art glorified, Father almighty, together with the quickening and liberating holy Spirit now D N.

^b in tones of lamentation] om D.

^c Ps. 143 D N.

^d In D Ven lection ends at verse 23, and other diaconica follow, for which see below, p. 134.

^e of all] fashioner of D N Ven.

^f sorrow] + 'and toils' Ven.

^g him] + 'do thou bring about the expulsion' D N.

^h live] abide D.

ⁱ for ever] add 'that passes not away' D.

^k sleep] have believed N.

^l to the glorifying of thy name D.

^m caused—return] called him D.

ⁿ heavenly Father] Lord D.

that are fallen asleep, and more especially of him who is now gone to rest, receive his spirit in peace, and give him rest together with thy saints. And may we thankfully glorify Father and Son and holy Spirit now and ever, and to eternity of eternities, Amen.

If the deceased be one of the clerks or of the penitents or a leading master of a house, they carry him to the door of the church, and they say psalm 84. Ktsord. Blessed are all they that dwell in the house of the Lord.

Lecton from the 1st epistle to the Thessalonians, 4¹²⁻¹⁸.

Alleluiah.

The Gospel^a according to Matthew, 11. Then Jesus rejoiced in the Spirit as far as my burthen is light (a combination of Luke 10 and Mat. 11).

The deacon proclaims :

And again for peace, let us pray unto the Lord.

Lord, have mercy upon us.

That we ourselves and they that sleep may be withdrawn unto Christ, let us beseech the Lord.

For all who have forsaken this perishable life, and have followed unto the portion of the heavenly one, ^bunto Christ the king of heaven ^b, let us pray to the Lord.

For atonement and forgiveness of this man's transgressions, and of those of us all, let us pray.

That he may be led into the shadowless abodes, which the only-begotten Son has made ready in the house of his Father.

That he may hear the voice of the heavenly ^c trumpet, and ascend into the presence of the Saviour.

That he may become worthy to stand on the right hand of the Lord.

For the souls of the departed, who in true and right faith have fallen asleep in Christ, let us pray.

And again in concord. Our souls we commit. Have mercy upon us.

The priest says this prayer :

Thou who art king for ever and ever, who dost everything in excess of what we ask or understand ; thou who didst in providence prepare everything for mankind ; receive the spirit of this servant, and give him rest together with thy saints, who from the beginning have been pleasing unto thee. Give him repose^d together with thy just ones, and cause him to dwell in the tents of those who love thee. And if in human wise he has transgressed in aught, in word, or deed, or in thought, do

^a Here D gives John 5²⁴⁻²⁶, but Ven and Msh John 12²⁴⁻²⁶.

^b unto—heaven] om A.

^c heavenly] quickening D Ven.

^d Give him repose] Welcome him D N Ven.

thou, as thou art God ^a, kindly and merciful and loving mankind, graciously vouchsafe remission unto him. And do thou prosper the departure of all from the world ^b in peace, so that they may become inheritors of the kingdom of heaven. To the end that we may at all times glorify Father and Son and holy Spirit, now and ever, and to eternity of eternities.

Peace with all. Let us adore God.

O God who hast pity and lovest man, rest the soul of this servant in the mansions of the just, and accomplish for us an ending ^c as Christians without sin, guarding us in all words and deeds of goodness; through the grace and love of man of our Lord Jesus Christ, to whom are due glory, rule and honour, now and ever, and to eternity of eternities.

And they begin the hymn (ps. 119) Spotless, and the hymn ^d Creator. And they continue while they bring the body to the door of the tomb. And then they repeat in tones of lamentation psalm 116. Ktsord. Return unto thy rest, O my soul.

Lecture from I Corinthians, 15¹²⁻²⁸. Now if Christ is preached as far as then cometh the end.

Thrice: Alleluiah.

Lord, hear my prayer, and let my supplication come unto thee. Turn not away thy face from me.

Lecture from the Gospel according to John, 12²⁴⁻²⁸.

The deacon proclaims: That we may find grace.

And the priest shall say the following prayer:

God of spirits, and fashioner of bodies, thou art Lord of the living and resurrection of the dead. Thou art the giver of riches, and the comforter of all that are in distress. And thy gentle lordship is good tidings to all them that sleep, whom thou hast by thy compassion ^f summoned together unto the vocation of faith. And thou hast promised to thy faithful ones the repose eternal of life without end. Forasmuch as thou didst command our forefather to enjoy immortal life, and didst appoint him over all things made with thy hand ^g, but because of his transgression thou didst call him back to the earth out of which he was fashioned ^h. And again thou didst promise through the coming

^a God] om D N. and merciful] om D N. ^b world] earth D N.

^c an ending] or a perfection.

^d For this hymn see at end of rite.

^e In D John 5²⁴⁻²⁶.

^f compassion] truth D N.

^g hand] + 'and madest all things subject under his feet' D.

^h fashioned] taken D N Ven.

of thine only-begotten into the world, with an ineffable promise to raise them that are dead. And with thine almighty Word thou didst proclaim, saying: Come unto me, ye that are weary and heavily laden, and I will give you rest.

Rest, O Lord God, the spirit of thy servant here because of this saying, and write his name in the book of^a thy glorious kingdom; and vouchsafe to him portion and lot in the tents of eternity. And if he shall have sinned according to the transgressions of this world, by thine unending word do thou vouchsafe remission to him, and liberate his soul from all sins and false deceits^b. And do thou bless all thy people, to the end that by the mouths of all creatures thy holy Trinity may be glorified now and ever.

Peace with all. Let us adore God.

Now then we ask of thee, King of kings and Lord of lords, when thou, Christ, comest and dost appear in thy majesty, the hosts of the angels and their armies shall run before thee. Thou wilt come in wonderment, and with the voice of the trumpet thou wilt awake and rouse the sleepers, raise the dead, set erect them that are fallen, heal them that are wounded. Thou wilt come with flame, and judge with unquenchable fire. Thou shootest forth from above from the region of the east, and the holy cross goeth before thee. Thou art revealed and appearest, and rewardest each man. The books are opened, the thrones are set in order, the awful tribunal begins. °The scales and balances of justice are set°, and each man receives according to his works. The witnesses are crowned according to the trials which they bore, the sinners according to the torments.

Thou judgest them that crucified, tormentest the sinners, ^dstrikest dumb them that denied the faith^d.

Then are revealed the chariots of fire from heaven, there is heard the voice of a great trumpet, the armies march, the angels are stricken with panic, the fire flashes, sun and moon are darkened; the stars shake and flicker, the clouds are confounded, the sea is dried up, all creatures are astonished.

^a book of] + 'rest of' D N Ven.

^b deceits] + 'and admit him into thy rest' D Ven.

^c The scales—set] om N.

^d strikest—faith] om D.

The good delight, and the evil lament; the worshippers^a exalt, and the gainsayers groan; the crowns are displayed, and the virgins exalt. The veil is drawn, and the wise virgins being ready enter with their torches burning. But the foolish virgins meet with condemnation, their torches are extinguished, their heads are bowed down^b, they^c are driven out by the voice of the king, who says: I know you not.

They that are on the right hand exalt, but they that are on the left weep; the sheep leap for joy, but the goats are driven out from the presence of the Lord. The light irradiates all, and the darkness dwindles. Hell shrieks aloud, and Satan is put to shame. Lust passes away, and the worm dieth not.

In that time, O beneficent God who lovest man, when all this is appointed by thy majesty^d and might, do thou remember the spirit of this thy servant^e, and give him a place in the ranks, and make him to shine with thy saints, in the kingdom of heaven. And all sins which he hath committed in word or deed or intention, wilful or unwilling, of knowledge or of ignorance, do thou be indulgent and remit them to him through thy love of mankind. Because who is the man that shall live and not sin? For thou alone art without sin, and thy kingdom is a kingdom eternal which^f passes not away. And to thee are due glory, rule and honour, now and ever, and to eternity of eternities, Amen.

And then they let him down into the sepulchre, repeating the canticle^g: Having the faith.

Psalm 116^h. I have loved because the Lord will hear.

Afterwards they repeat the Glory in the Highestⁱ, in order that they may console them that are in sorrow.

The deacon next proclaims as follows:

And again for peace let us pray to the Lord.

Lord, have mercy upon us.

For the protection which is given from above by the Lord unto our souls; and that we may send prayers that be pleasing, let us pray.

That the Lord may receive the spirit of the deceased into the resting-place of the just, let us pray.

^a worshippers] + 'of Christ' D Ven.

^b down] + 'their hearts are saddened' D Ven.

^d majesty] wisdom D.

^f which] and thy Lordship D N.

^h in LXX ps. 114.

^c they] their spirits D N.

^e thy servant] person deceased D.

^g For this canticle see at end of rite.

ⁱ For the text of this see at end of rite.

That he may remit to him his sins voluntary and involuntary, let us pray.

That he may be made worthy in peace and with great hope to await the Lord's coming and the last trump, let us pray.

That he may hear the sweet accents with which the awful voice pronounces the words : Arise, behold Christ ^a cometh, let us pray.

That he may with confidence look upon the imperishable and shadowless light, let us pray.

That he may with alertness and without shame stand before the tribunal of ^b Christ, let us pray.

That there may be given to him through the Father's providence a place in the first and leading rank, let us pray.

That he may hear the blessed voice, which says : Come, ye blessed ones of my Father, into a place of rest, let us pray.

That there may be bestowed upon him the heavenly wreath of life and immortality, let us pray.

That the angel of peace may hand on his spirit ^c unto the rest of the just ^c, let us pray.

For the sending of the grace of the mighty and all-powerful right hand of Christ into this shrine and sepulchre wrought of clay, let us pray.

For the sealing of the tomb with his cross until his advent, let us pray.

For the sending of the grace of the holy Spirit into the hearts of them that hear, who have believed in his name, let us pray.

For the consoling of them that are mourning in their hearts by means of his mercy, let us pray.

For the preserving of his posterity from all the wiles of Satan, let us pray.

For the spirits that are gone to rest, that with true and right faith have fallen asleep in Christ, let us pray.

And again in concord. Our souls we commit. Have mercy upon us.

One hundred times : Lord, have mercy upon us.

The prayer of the sealing of the sepulchre.

The priest prays :

Blessed art thou, Lord our God, who didst fashion man of dust from the earth ; and didst breathe into his face the breath of life, so that he became by thy will a living spirit. And thou didst set him in the garden of delight, to work it and guard it. But because he transgressed thy commandment, thou didst drive him out and set him beyond the pale of the garden of delight ; and ^d unto the earth whence he was taken ^d thou didst hand him over. Of this laborious and painful life thou didst set a term unto him, saying : Dust thou wast, and unto dust thou shalt return.

^a Christ } the Bridegroom D.

^b tribunal of } just judge D.

^c unto—just } om A.

^d unto—taken } om D. unto the earth } om A : to work the earth N.

And now, Lord our beneficent God^a, receive thy servant here, who hath fulfilled the period of his sojourn upon earth, and according to thy commandment hath drawn nigh to enter into the womb of the earth from which he is to be born again^b. And now, Lord our God, do thou stretch forth thy protecting right hand, and seal the place of his rest^c. And do thou bring near his spirit, which thou hast consigned and committed into the hand of thy angel, unto the throne of thy holy glory, in company with the other shining souls, to rejoice and exult and circle in the dance around thy royal throne, until the day of thy second^d coming from heaven in the glory of the Father and of all the holy angels; when thou shalt come again to renew^e and set up afresh thine^e image. Visit and watch over, O Lord benevolent, this thy servant, and assign unto him lot and portion in thy kingdom of heaven, together with those who have loved thee with all their hearts and with all their souls. To the end that our Lord Jesus Christ may be always magnified and glorified, with whom to the Father almighty, in company with the quickening and liberating holy Spirit, are due glory, rule and honour.

Peace with all. Let us adore God.

Our Lord and Saviour Jesus Christ, Son of the living God, who art life and^f giver of life, form and seal of the Father, who because of thy protoplast Adam, when he fell through transgressions from the glorious life of the garden, by the will of the Father and with the approval of the holy Spirit didst stoop from heaven,^g and camest down to earth^g, didst take upon thee a body from the holy virgin, and with thy cross and incorruptible blood hast renewed afresh them that were grown old in sin; to the end that thy first creature, who was without corruption, may be manifested in the future resurrection of the dead. For thou thyself, Lord, for our salvation wentest down

^a God] + 'and plenteous of pity' D.

^b again] om A: add 'unto a life immortal' D N.

^c rest] D N add 'that his bones may be under guard, as if a precious treasure of thy Godhead, and that the enemy may not presume to approach (snatch N) him, whether seen or unseen.'

^d second] glorious D.

^f life and] om A N.

^e and—thine] thy fallen and ruined D N.

^g and—earth] om N.

into the tomb ; didst despoil hell, having mercy upon the spirits which were confined therein. Thou didst loose the throes of death by thy burial, and by thy divinely marvellous resurrection hast bestowed freedom and renewal upon them that have put their hope in thee.

And do thou now thyself, Lord our God benevolent, have compassion upon this thy sinful servant, who hath ended his^a life. Through the intercession of the holy theotokos and of all thy saints, who from eternity have been pleasing to thee, be thou indulgent, forgive and remit to him his sins which he has committed, voluntary and involuntary ; for before thee there is not justified any creature of flesh.

Bless, Lord, also this tenement of clay, the coffin in which we lay him ; and seal it with thy spotless right hand, and with thy precious cross, upon which thou didst pour out thy holy^b blood for the remission of our sins. Bless, Lord, also them whom he leaves behind him, comfort and console them, and alleviate in their souls their sorrow and grief. In a life of peace increase and prosper them, and make them one in love of thy holiness^c. Together with them have mercy, Lord, upon the afflicted and upon all alike that come after us, and bestow upon them the goodly reward of thy gifts. Expel and drive away far from them the treachery and malice of Satan, and lead them with soberness into the paths of thy righteousness, that they may arrive at the summons of the trumpet-tongued voice of the archangel and win eternal rest^d, awakened from this sleep of the repose of death. And that they may soar aloft on the clouds of light going forth to meet thy glory ; and may be made worthy^e with hymns of praise to extol thee, Christ God, together with Father, and all holy Spirit, now and ever and for eternity of eternities.

And the congregation sing a hymn, and depart in peace. They return to the house of the deceased and say Psalm 44. Ksord. All this has come upon us.

And the priest says the following prayer :

Father of compassion, and God of all consolation, who consolest us in all our afflictions. Thou, Lord, strikest, and thou

^a his] + 'earthly' D N.

^b holy] precious D N : lifegiving Ven.

^c holiness] commandments D.

^d and win eternal rest] om A Ven.

^e worthy] + 'in the dances of Seraphin, bands of Cherubin, camps of angels' D.

thyself healest; nor ever dost thou abandon^a thy creatures whom thou hast made. Grant unto us, Lord, in thy pity a spirit of sobriety, a spirit of consolation; and console them that grieve in their hearts, and heal the wounds of their spirits and of their bodies. To the end that by the firm hope of thee, they may be made whole of their grief and lamentations and sorrows, and glorify the all-holy Trinity now and ever, and to eternity of eternities, Amen.

But on the second day when they meet for the morning lament, they shall repeat Psalm 143. Ktsord. Thy Spirit.

Lecture from the second epistle to the Thessalonians, 2¹⁵⁻¹⁷.

Alleluiah.

Psalm 30^b: I will extol thee, O Lord.

Gospel according to Luke, 21³⁴⁻³⁶.

The deacon proclaims: That we may find grace.

The priest says the prayer of St. Basil, patriarch of Caesarea in Cappadocia:

We thank thee, Father of our Lord Jesus Christ, who because of thy love of mankind hast visited us, and saved^c from the machinations of the traducer^d the race of men that were driven out and banished afar^d. For Satan was jealous of us, and drove us out^e of eternal life by his deceits and wiles, proscribing and^e banishing us unto our destruction and ruin. But thou, O God, who art benevolent and lovest man, didst not permit the bitterness of his poisoned fangs to remain in us. Wherefore thou didst summon death, and poured it out upon creatures, in order that the wickedness that had befallen might not remain immortal: but by removing us from this life, and cutting us off from our sins, the punishment of the beneficent One became salvation.

But in the last of days thou didst send thy only-begotten Son beloved in the image of the death^f of sin; and he condemned sin in his own body, and by his voluntary crucifixion shattered the hosts of the enemy. He became the firstfruits of them that slept, and by his divinely marvellous resurrection he invited us to share in his own immortality^g.

Now this thy servant believing in him has been baptized

^a abandon] + 'out of thy hand' D N Ven.

^b In A '28.'

^c saved] + 'us' D. ^d the race—afar] om D N.

^e of—and] om N.

^f death] + 'and' D N.

^g immortality] kingdom D.

into the death of thy Christ^a. Wherefore we pray thee, holy Father, through the mediation of the body and blood of thy Christ, look^b upon them that confess thy holy name; and remit to this man his debts incurred either willingly or unwillingly, and heal all the wounds which the discarnate enemy hath inflicted by his deceit and treachery. For thou alone art Lord holy and benevolent, as thou didst bring everything out of non-existence into existence.

And now do thou heal his wounds, and convey him peacefully past the principalities of darkness, lest they should find their own wickedness in thy servant. Nay rather blot out, O Lord, and efface the handwriting of their influences and inworkings, which they have sown in him, and vouchsafe to him a goodly journey. Let there be held far away from him and stayed the flaming sword, with which they guard the path of the Tree of Life; may they recoil from the salutary sign of the cross, which has bestowed upon us freely the fruit of life, an earnest of life^c. Leader^d in whom thy servant has taken refuge, let him through the same arrive at the place of safety, where all thy saints are massed and wait for the great wedding, when the great God and Saviour shall appear, Jesus Christ, at the sound of the great trumpet. Then the elemental creatures shall be panic-stricken, the heavens be rolled up as a scroll, the luminaries shall be eclipsed, the stars shall flicker and fall, the rivers of flame shall sparkle and flash, the camps of the deathless ones shall appear, and at the glance of the judge the earth shall be shaken, and the sealed sepulchres be opened. The bodies that were turned to dust are built up afresh, and the spirits swooping down like eagles reach them and array themselves in the incorruptible body. In a moment of time they shall arrive each at their own place. We pray thee, Lord, cause this thy servant to attain unto thine endless bliss and joy, and bless all of us that have believed in thee, that we may be made worthy to glorify Father and Son and holy Spirit, now and ever and to eternity of eternities, Amen.

^a Christ] + 'and having fulfilled the time of his sojourning, hath passed on to the goal and limit set by thee to the conversation of this life' D N.

^b look] + 'with condescension' D N.

^c life] + 'eternal' D N.

^d Leader] om D N.

Peace with all. Let us adore.

Blessed art thou, Lord our God, who art the ease and quiet of the afflicted, and dost welcome the spirits that are gone to rest. Do thou accept the spirit of this thy servant unto his good. And dissipate all sorrow and mourning in those that love him, and have followed here to dismiss him on his long and distant journey. And they are torn with grief because he is gone on a far journey and will never return, and yet more because they are separated from him for a time, while it is theirs to travel on in this crowded and tempestuous life. And do thou accept in thy good pleasure their tempered sorrow and tears, and not unto thine anger. Comfort and console their failing hearts through the advent of thy grace; and strengthen their perplexed minds by the sending of thy holy Spirit.

And do thou seal and preserve this sepulchre, which has been closed in thy name, with the sign of thy all-victorious cross until the last day arrives of thy second advent^a. For by thy almighty power all roots are kept safe wrapped in the moisture of the rain and buried beneath the snow; and the seeds thus buried in the earth die, until the resurrection of the spring, the season when the thunders echo round. Then they rise up, and exult and are transfigured. These thou hast appointed unto us for the use of our wants, but this rational life thou didst bring into existence after thine own image. Wherefore thou didst stoop and condescend to leave the Father's bosom, and become a sharer with us of the likeness; thou, the bread of immortality, who didst not abide in thine eternal immunity from death, but thou, the grain of life^b, didst submit to death, in order to make many harvests of fruit. Thou didst go down into the grave, and loosen the throes of death, thou didst despoil hell. By the heavenly beings thou art praised, by those of earth thou art adored, and also by those under the earth; for all things are full of thy glory.

^a advent] + 'in the Father's glory and with all the holy angels' D.

^b Cp. the *logion* preserved in old Armenian (see the great lexicon of 1837, *sub voce* 'hat'): 'where the grain is, where love, there do I repose.'

Do thou preserve, ^a almighty Lord ^a, this man's spirit with all saints and with all lovers of thy holy name. And do thou seal and guard the sepulchre of thy servant, thou who shuttest up the depths, and sealest them with thy almighty right hand. The heavens and the heaven of heavens and the earth are fixed and abide through thy word; so let the seal of thy Lordship abide unmoved upon this man's dwelling-place and upon the shrine which guards thy servant. And let not any filthy and unclean devil presume to approach him, such as assail the body and souls of the heathen, who possess not the birth of the holy font, and have not the dread^b seal laid upon their graves. But thy servant here who has been called and invited by thy ambassadors, and who believed in thee in his lifetime, was buried with thee, by baptism unto death, and he hath been sown and kept safe by thee and at thy summons hath returned unto earth. Do thou, Lord who lovest mankind, listen to our prayer, and remit unto him all sins which he has committed. Do thou expiate all his errors whether voluntary or involuntary, whether of word or of deed, whether of thought or of intention. Do thou rend asunder the testament of the evil one, blot out and efface the handwriting of sin, and wash away the oldness of his transgressions. To the end that he may be unabashed in the great day when the thunder echoes round, and all alike that have been preserved and watched over to the end will rise to meet thee—newly fledged in gleaming plumage they will be decked out in a miraculous garb that cannot be taken from them—when thou comest, O God, amidst them that have been made divine, to divide and apportion to them that love thee their divers honours. And do thou make all of us that have believed in thee worthy to image continually before our eyes this dreadful and terrible day. And do thou fortify our minds and our senses from all habits of a life sensible and deceitful. Do thou image forth before our eyes thine inevitable coming. Establish, Lord, in thy loving-kindness a place of expiation for our sins that we have committed, and save us from the gehenna to come, and cause us all to arrive and worthily encounter thine

^a 'with thy almighty right hand,' and om 'Lord' D.

^b dread] + 'august' D.

advent, all-pitiful Lord. Renew the flesh of our humility according to thy imperishable glory, Christ our God, with whom to the Father, and to thy holy Spirit, are due glory, rule and honour, now and ever and to eternity of eternities, Amen.

And then they return to their houses.

The hymn mentioned above, p. 126, is as follows; I take the text from the printed Venice edition and from the MSS:

Having the Faith, the spirit of peace, come thou unto the creator with thy petition: my God, give rest.

Jesus, who gavest the spirit, do thou guard him, because he hath believed in thy cross and resurrection, king of heaven. Do thou give rest to his spirit, remembering his faith.

Unto the city of the Lord of hosts, and to the city of the great king, where are the gatherings of the saints in peace, mayst thou go forth in hope, and mayst thou rest in the ranks of the angels, beholding the light eternal.

The following is a text of the 'Glory in the highest':

Glory in the highest to God, and on earth peace, among men goodwill. And praise be given to thee in the highest. Praised art thou, Lord our God; we praise thee and laud thee. We acknowledge thee to be Lord and we adore thee. We glorify thee, we thank thee. Lord, because of thy great glory. Lord king, holy one, heavenly, God and Father almighty.

Lord and Son of the Father, only-begotten Jesus Christ, and holy Son; Lord God, Lamb of God, and Son of the Father, who didst take upon thee our nature from the Virgin. Thou hast had mercy, hast taken away the sins of the world. And now accept our prayers, thou holy one, who sittest on the right hand of the Father, have mercy upon us. For thou alone art holy, thou alone art exalted, thou alone art our Lord Jesus Christ. Lord and holy Spirit, who in glory art God with the Father, Amen. And in every season we praise thee, Lord, and magnify thy name for ever and to eternity of eternities.

Render (us), O Lord, this day worthy of thy peace, and guard us without sin. Blessed art thou, Lord God of our fathers; praised and glorified is thy holy name for ever, Amen. Blessed Lord, teach me thy righteousness. *Thrice they shall repeat this.* Lord, thou hast been our refuge from generation to generation. I beseech thee, Lord, have mercy upon me, and heal my soul; I have sinned before thee. Show forth unto us, O Lord, thy mercies, and vouchsafe to us thy salvation. Lord, thy mercy is for ever, neglect not nor despise the works of thy hands. O my Lord, I have made thee my refuge; teach me to do thy will, for thou art my God. From thee, Lord, is the fountain of life, and through the light of thy countenance we behold light. Send forth thy mercies upon them that know thee, O Lord.

D and Ven have following diaconica at p. 122 above:

That by day and night and at all times we may speak the word of the Lord, let us pray to the Lord: Lord, have mercy.

That we may not fall into temptation which we cannot resist.

That we may stand spotless and uncondemned before the awful tribunal of Christ.

That we be guided into the haven of life without end.

That we be worthy of the supernal call and of the kingdom of heaven.

For the souls at rest, that in true and right faith have fallen asleep in Christ, let us pray to the Lord.

Remember . . . And again in concord . . . Our souls . . . Have mercy.

The *sharakan*, or hymn referred to on p. 124, is given as follows in the *Mashtotz* of 1807, p. 102 :

Creator God and fashioner of mankind, despise not our departed ones, but give rest to their spirits together with thy saints. Son only-begotten, resurrection of the world, despise not. True Spirit, comforter of the mourners, despise not.

Thy hands made and fashioned me out of dust, to praise thee, God eternal. Yet by the wiles of the traducer I have forfeited the ineffable light, and have returned again unto the dust out of which I was fashioned. Comforter, holy Spirit, do thou illumine our departed ones and give them rest.

The sea of life doth continually buffet me. The tempestuous billows of the enemy are roused against me. Good captain of my barque, be thou refuge of my soul.

I have sinned, Lord, God plenteous in mercy. I have sinned, Lord, and cast myself down before thee. I have sinned, have mercy. I have sinned, Lord, and I acknowledge my transgressions.

Thou who wast sent from the Father's bosom, mystery hidden with the Father eternal, and didst assume the flesh of the protoplast that had sinned from the incorrupt Virgin in union ineffable, for our salvation, have mercy.

Who in return for the tasting of bitterness, of the death-fraught fruit, didst abstain from tasting food for forty days, and so didst sweeten with hope the yoke of thy new law, for our salvation, etc.

Who to the robber on thy right hand openedst the door of the garden of life, open it also to us sinners, through thy mercy, who together with him believe and acknowledge thee to be Lord and king. We pray thee, have mercy.

To-day there hath been set up a font of baptism for the remission of our sins. To-day the Lord washed the feet of the disciples, and uttered this warning : Brethren, one of you is to betray me to death, and is divided from the disciples. This Peter heard and glanced at John, to ask who it was. The word which Jesus spake saddened his disciples, and they were all troubled.

Thou, Christ, art life and resurrection of mankind ; have mercy. Thou didst rise again and renew the world ; have mercy, etc.

Additional readings of N :—

p. 126. And again for peace, etc.] N substitutes for this proclamation that which is given on p. 123.

p. 131 l. 3 them that—name] thy creature.

„ l. 33 bless] preserve in peace, and console with thy holy Spirit.

„ l. 35 Amen.] here in N the rite ends.

MAKING OF AN ANCHORITE.

TEXT FROM A.

23. Canon of making a hermit^a (*monazôn*) according to the cutting of the hair of the Egyptians and of the holy mountain^b of Palestine. Of men and of women who take upon themselves virginity in Christ. The canon is as follows:

They lead the person devoted to the door of the church, and say psalm 25: Unto thee, O Lord, have I lifted. The goblay entire. And they make him to be bare-headed and with girdle loosed. They cause him to kneel down holding a taper in either hand.

The deacon proclaims:

Let us ask in peace and concord of the Lord that he may have mercy on us.

Thrice: Lord, have mercy.

And the Praise and glory.

Thereafter he that is about to become father of his hair, and who leads him forward unto salvation, bowing low like the beings of heaven, asks him the reasons why he has chosen this way. Hath he not come to it under compulsion? Or is it of his free will that he endures the austere life of toil and trouble, despising all that is in the world?

And when (the novice) has taken on himself and fulfilled everything, he saith to him: In this wise is the entry into peace. And they enter the church singing psalms: 30: I exalt thee, Lord, because thou hast received me. 31: In thee, Lord, have I trusted. 32: Blessed is he unto whom remission.

And on entering the church he casts himself before the holy altar, the scissors and raiment being beneath the altar.

The deacon proclaims:

For the good ordering and peace of the whole world, and for the establishing of holy Church, and for the edification of our brethren and for health, let us pray to the Lord.

For the forgiveness of sins and pardoning of our trespasses, that he may deliver us from all temptations of the enemy and from misery and afflictions, let us pray to the Lord.

For the right guidance of our steps in the road of peace and in the pathways of righteousness, let us pray to the Lord.

For this our brother N. or M., let us pray.

That God, who loveth man, may render him worthy after the cutting of his hair of forgiveness also of his trespasses, let us pray.

That the Lord God may hearken unto the voice of our prayers, and send abundantly his mercy and knowledge of himself; and render this man worthy of his kingdom, let us pray to the Lord.

Let us commemorate the all-holy theotokos and the glorified ever-virgin Mariam, to the end that through their prayers and intercession (the Lord) may make this man deserving of his mercy. Let us pray.

^a In B this canon is numbered 48 and follows the canon of blessing the grain (*Colybi*) of martyrs. ^b mountain] + 'and' B.

And furthermore.
Our souls.
Have mercy.

And the priest saith the following prayer :

Lord God almighty, all-powerful, all-foreseeing in behalf of thy creatures, who fillest all in all ; who because of thy love of mankind didst accomplish thy mercy towards the race of men. And in pity thou callest all unto life eternal through the preaching of the gospel, to submit to thy all-pleasant yoke, and be rescued from the snares of Satan and from his wiles, and from all his crafty designs.

Now therefore, good Lord, since this thy devoted servant doth promise to follow after thy commandments, and to walk in the paths of righteousness, and to pray to thy good loving-kindness, make him worthy to strip off the old man with his works, that was corrupted with lust of deceitfulness, and renew him unto the new life that is according to thy will, in righteousness and in truth. And turn him to take up again the guise^a of the holy fathers, through confession and renunciation, in all things a brave champion against the unremitting enemy ; and that he may overcome him by the strength and grace of our Lord Jesus Christ, with whom to Father and holy Ghost are due glory, rule and honour, now and ever.

Likewise the other priests also give praise. Then he that is to be father of his hair raises up (the novice) and instructs him as follows :

Little son, behold thou hast promised to walk before and serve the Lord ; and this thou hast learned, that it is necessary for him that hath put his hand to the plough and made a beginning of the road which leadeth unto immortal life, thenceforth to love neither father nor mother, nor to prefer in honour either his brethren, or any man at all, nor all the kingdoms of the earth, nor any luxurious repose whatsoever. And thou shalt not love thyself more than God. See lest poverty or tribulations, or the contempt of men, or anything whatever, hunger or nakedness or risks of death, hinder thee from following after thy Christ. For as he endured for us, so must we endure for him. For the Lord himself saith : He that

^a or form.

followeth after me, let him deny himself, and take up his cross and follow me. And (it is) as it were to deny all one's own will and fulfil the Lord's will, with all one's mind and strength; and to bear in mind the word of the Lord, the dread, the shame and the torments of sinners, and the glory and crowns of the just. Let who may, have subjugated thee; but of thy own free will be fearful before God. Take therefore the scissors which are before the holy altar and give them to me.

And when he has taken and given them, he again instructs him as follows:

Brother, I fulfil the precept of the fathers. I lay my hand on thee. But do thou be careful in all things. Look to thyself to use all obedience, and humility, and docility, to the end that thou mayst become worthy of the holy guise.

And having received these professions, he begins to cut first at the brows, then the head crosswise in five places:

In the name of Father, and of Son, and of holy Spirit.

He shall stand near that keepeth his hair, and carries it into a secret place. And they shave him. And the clergy begin the 'Spotless and pure,' and recite it in full, verse by verse. Alleluiah. They strip off the garments he has on, and dress him in the tunic^a, and put round him a girdle, and put on him a square bodice^b, and put on his sandals.

The deacon proclaims:

For the peace above and salvation, let us pray to the Lord.

For forgiveness of sins and pardoning of our trespasses, let us pray to the Lord.

For this our brother N. or M., and for God's succour and salvation, let us pray.

Let us commemorate the all-holy theotokos, and the glorified ever-virginal Mary, and all the saints, to the end that through their prayers and intercession (the Lord) may accept this man. Let us pray.

And again our souls.

Have mercy.

And the father lays his right hand upon him, and says the following prayer:

O Lord, write also the name of this our brother in the book of life, and have mercy on us all. And make us worthy of the kingdom of heaven, for to thee in thy beneficence are due glory, rule and honour.

And next they begin the office of the hour, and the following canon is fulfilled. Psalm 100, in tones of lamentation. Ktsord. Establish, O God, in me a holy heart and the spirit.

^a paregaut.

^b bačkon.

Lection from Isaiah the prophet, 56¹⁻³.

From the Epistle to the Colossians of Paul the Apostle, 3⁵⁻¹⁷.

Alleluiah. Psalm : Lord, my heart hath not been puffed up.

Gospel according to Matthew, 11²⁸⁻³⁰ : Our Lord Jesus in that season answered and said as far as my burden is light.

The deacon proclaims :

For the guiding aright.

And the father says the following prayer :

O God, benevolent and of much mercy, have mercy on this thy servant N. or M., who hath put his trust in thee. Strengthen him with sober mind and in holiness to walk in the paths of goodness. And suffer not Satan to contend with him by means of lust or sloth or disobedience or vice or pride or pretence of good works or, in a word, of any of the treacherous devices of the traducer. Save him, and in all habits of a virtuous life encourage him, in the austerity of fasts and prayers. Lord almighty, we beseech thee, be thou to him father and adviser. Grant that he may repent of trespasses committed. And keep him pure from those which lie before him, that he may be worthy of thy grace of acceptance, glorifying Father and Son and holy Spirit.

Peace. Let us adore God.

O God, who lovest man and hast called thy servant unto the enlightenment of a life of holiness, of virginity and of obedience. Now therefore accept him through the grace and love for mankind of our Lord Jesus Christ, and of thy grace-giving holy Spirit. And give him grace to defend himself valiantly against the unremitting enemy, the adversary, who deceives and destroys. Through thy conquering might may (Satan) be worsted by him, and through all thy wisdom let him escape from all his wiles. Through the grace of thy holy Spirit, and by our laying of hands upon him. And may he continue to the end by the power of the mighty God and the love for man of the giver of all gifts, of thee who bestowest the greatest blessings and askest so little of us, observance only of thy commandment. Be therefore unto him a father and adviser, and a helper by day and by night. And keep him holy and without blemish, and obedient and just in everything, for the

glory of thy name. For thou art Lord of all creatures, who prevailest in all things, holy Trinity, and to thee are due glory, rule and honour, now and ever and to eternity.

And then the clergy give glory and make the salutation, and for eight days he remaineth in the church in secret.

INITIATION OF MONKS^a.

TEXT FROM A.

24. Initiation of Monks.

The laying of hands on those who in the full measure of age and maturity of years have been deemed worthy of the religious life, and are united with Christ by participation in his image. They lead the person dedicated to the door of the church, as it were a reasonable whole burnt-offering, through a divine mystery; and according (as he is fain)^b in heights above^c to give himself up to a life of meditation^c pleasing to God, sharing in the counsel of the mighty ones, the unspeakable through beauty, where Christ sits on the right hand of God. Forasmuch as he has abandoned with scorn all that concerns the nether world. Which is true rest and dissolution^d through aspirations after Christ, a sharing with him of his cross. In so far as they are Christians they have crucified their bodies as touching wants and desires. Thus he hath rejected and expelled the will of the flesh.

And after this confessional testimony and enthusiasm, they cause the person dedicated to kneel down in his own clothing; and the clergy^e with one accord raise their hands aloft, and say a psalm suitable to the vocation of renunciation of the world. They so^f imitate the cross, and are mystically extended thereon, and nailed upon wings of holy mystery, of words born of the Spirit, persuasive, and of eloquent psalms, and they endorse their prayers with holy avowal.

Psalm 1: Blessed is the man. 16: Preserve me, O God. 23: The Lord shall be my shepherd. 27: The Lord is my light and my life.

The deacon proclaims:

For the peace from above.

And the father saith the following prayer:

I beseech thee, Lord Jesus Christ, only-begotten Son and Word God, who hast cut off the pride of the arrogant and brought to naught the enmity of the adversary; and hast shed forth the great glory of humility on the heads of thy saints;

^a This rite is entitled in lower margin *sgem*, i. e. *σχημα*.

^b (as—fain)] I add to make sense, but I render the sequel literally, without such attempt. ^c to give, etc.] *lit.* to meditate meditation.

^d true rest and dissolution] Arm. *wayraludsuthium*, which seems an attempt to render *κατάλυσις*.

^e clergy] Arm. *ukht*, which renders *vow*, *clergy*. See Index.

^f The Armenian here lacks grammatical form, so that the sense is somewhat conjectural, in the absence of the underlying text, which was probably Greek.

crowning them with the crowns of thy divine life, and going before them along the narrow ways, by which the holy fathers entered, and obtained the place of their repose, and won the angelic life which is eternal. Do thou, Lord, likewise vouchsafe the grace and power of thy Godhead over the souls and bodies of them that are come here before thee to receive the yoke of the order of monasticism^a. And grant that he may from his whole heart and with sufficient strength be cleansed from all worldly cares. To the end that, after a life and conversation agreeable to thy gospel, he may obtain the benefits promised, together with all thy saints.

For thou art a merciful God, who desirest that every man should live and come to a knowledge of the truth. And may they utter unto thee praise and glory, to Father and Son and holy Spirit, now and ever and unto eternity.

Peace with all.

Thou who hast shown us this heavenly armour for the blotting out of the memories of the invisible foe; arm, O Lord, with spiritual weapons this our brother now enlisted. Grant him with abundant wisdom to complete the rest of his time unblemished; and with unstained conscience to follow after the calling of thy goodwill. Unto the glory of thine all-blessed Lordship, by the grace and pity of thine only-begotten, writing his name in the book of eternal life. For unto the all-holy Trinity are due glory, rule and honour, now and ever and unto eternity.

Then they say a psalm in tones of lamentation, 24: Unto thee, O Lord, have I lifted up my eyes.

Lecture from Isaiah the prophet, 35³⁻⁶.

From the Letter to the Ephesians of Paul the Apostle, 6¹⁰⁻¹⁸: Finally be strong as far as with all prayer and supplication.

Alleluiah. Psalm 51: Have mercy upon me, O God, according to, etc.

Lecture from Matthew's Gospel, 5¹⁻¹⁸. Our Lord Jesus . . . And seeing as far as which is in heaven.

The deacon proclaims:

For this our brother N. or M. who is about to take the form of the covenant (or vow) of God. That he may receive grace from the holy Spirit, and in

^a Arm. *miaynakets*, i. e. 'of living alone.'

righteousness and sinlessness preserve it until the end, and be made alive with the grace of his mercy by our almighty Lord and God.

Thrice : Lord, have mercy.

And he saith the following prayer :

Lord our God, who alone hast foresight, and bestowest the things that are good before we ask for them, look also now upon this thy servant. Open his mouth, with confession and with unfeigned faith and fearless heart to renounce the world. And endue him with the gifts incorruptible of thy quickening holy Spirit. Keep him in holiness. Increase him with new stature unto the perfection of true salvation and of excellency of living. Save him by thy divine power from the envy and malice of the adversary. Lead him, Lord, unto true salvation and complete adoption as thy son, unto the repose of thy blessings that pass not away.

Through the merits of our Lord Jesus Christ, with whom to thee, the Father almighty, and the quickening holy Spirit are due glory, rule and honour, now and ever.

Peace. Let us adore God.

Merciful Lord, have compassion on this thy servant, and give him the grace of perseverance to acquit himself unto thee of his vow. O Lord, who workest marvels by thy might, preserve him ; by the grace of thy holy Spirit, prosper him in this goodly tradition out of the fullness of thy divine commands. Fashion him in thine image, O Saviour of soul and body. And in thy pity put away from him the old man of lust and vain deceitfulness ; and clothe him with the new man, through renewal of the image of the likeness of the death of thy only-begotten Son ; in whom have all the races of the earth been blessed and consecrated, to do thy will in spotless purity, and without sin to stand in thy goodwill. Thou also beholdest things not seen nor made, who alone art physician of thy creatures. O Saviour of the world, make them that have believed in thy holy Trinity worthy of thy divine and great gifts, bestowing on them thy true and eternal blessings, thine infinite and unattainable enjoyments, that they may enter the circle of thy firstborn ones, whose names are written in heaven, in the coming of thy only-begotten. Preserve also this man now

dedicated unto thee through his grace, and make him meet to inherit his portion in thy kingdom of heaven, in Christ Jesus our Lord, with whom to thee, Father, and to holy Spirit are due glory, rule and honour, now and ever.

All the above order of service is to be held outside the church, in the place of prayer, as far as this point. Next they shall bring forward and present the person dedicated, making him to be bare-headed and with girdle loosed; but the rest of his raiment they strip off outside and lay it aside, to the end that he may not bear on himself any of the worldly attire of those who array themselves in fine raiment. And if he hath hair, they likewise while outside cut it crosswise on his head. Then they prepare him beforehand with all strictness^a to receive the image of the likeness, and in other features also him of the example that dedicated himself^b . . . in the same respects from out of the living grace.

Then they raise him up and proceed into church, with the holy gospel and with lighted tapers and smoking incense. And the person devoted, holding a taper in his hands, enters the church reciting the psalm, The Lord is my refuge, the gubola being said in full. And the deacon proclaims:

Let us ask in faith and concord of the Lord to have mercy.

Thrice: Lord, have mercy.

And the father shall say the following prayer:

Our succour and hope, Jesus Christ, who within the sheltering rampart of thy power dost protect all who take refuge in thee; and through the grace of thy all-holy Spirit, that from the Father wells abundantly forth, givest to drink unto the whole race of mankind, slaking the barren thirst of sin with all the copious springs (which burst) from holy apostles and prophets.

Now therefore, O Christ, we thy people do homage to thy all-holy Trinity; and humbly entreat thee out of thy beneficent mercy to send help from on high unto him who is about to enter the order of the religious^c life, that he may become a glorifier of thy all-blessed holy name.

Hear, O Lord, and save him from the harmful designs of the evil one, that he may in good time reach thy mansions, and inherit thy kingdom made ready for him, along with all thy saints. For to thee are due glory, rule and honour, now and ever.

Then shall the deacons remove the tapers from his hands, and lead forward and

^a *gdahavoretsoutsanen* is found in no lexicon. I conjecture its meaning.

^b The MS yields no grammar or sense in this passage, and I conjecture a lacuna after 'example.'

^c or ascetic, Arm. *kraunavor*.

present the person dedicated, bareheaded and with unloosed girdle, passing before the holy altar, in fear and readiness. They recite four psalms, No. 42 : As pants the hart. 43 : Judge me, O my God. 38 : I will acknowledge thee, O Lord, with all my heart. 143 : Lord, hear my prayer^a.

(Peace) from above.

The deacon proclaims : For the good ordering, etc. Find it in the (canon of making a) Hermit.

And the father lays on his right hand, and says the following prayer :

As a reasonable burnt-offering, mystic incense, ministry of free will, we offer to thee, O Lord, this thy servant, N. or M. ; and we humbly beseech of thy compassion, accept him and establish him in thy good pleasure, and rank him with those who have inscribed themselves together with them that have offered up themselves to thee, O Lord.

Clothe him, O Lord, in the robe of righteousness and the garb of righteousness^b. Strengthen him for the wars with the enemy, to the end that he may face the terrible adversary and antagonist. That he may overcome all soft pleasures and wrongful desires, and heal sickness and supreme suffering by giving ear to thy divine commands ; inuring himself to fasts and prayer and austerity by understanding of the law. That he may obey with faith, honouring his teachers ; that he may be strengthened and confirmed in all innocent learning, and pursue all excellencies, fasts and prayers ; and in psalms and hymns ever magnifying with awe thy all-honoured and profitable, life-giving blessed name.

O Lord, who art a sun guiding and illumining thy saints, open the eyes and ears of his understanding by means of thy gentle teaching and commandments ; to the end that he may be made worthy to follow in the steps of the great prophet Elias, and the holy precursor and forerunner John. Wherefore fully completing his course unto the goal of his calling, through the faith and hope which is in thee, may he be numbered in the heavenly fold, one of the luminous flock of thine elect ones, the saints, with them to listen to the rapture of the blessed voice which said : Come, ye blessed ones of my Father, inherit ye the kingdom made ready for you from the beginning of the world.

^a A numbers these psalms 21, 44, 141, 145 respectively.

^b The word is repeated in the original.

Yea, Lord, who art strong and workest wonders, hear our prayers, and be kind unto this thy servant N. or M. And cleanse his mind and body. Endue him with a sense of thy merciful divine mysteries, with a life of temperance and virtue. That he may look upwards and press on ; that he may ponder ; O Lord, thy mysteries and read thy revelation of goodly hopes ; and persevere in thy hallowing laws by day and by night. That he may bear in mind thy just ordinances and keep thy commandments. Make him to be of the number of thy chosen and divine flock, through thy grace and pity and loving-kindness, together with thy saints to glorify Father and Son and holy Spirit, now and ever.

Peace. Let us adore God.

O God, who workest good and hast much mercy, have mercy on thy servant who here hath taken refuge in thee ; and suffer not Satan to wrestle and fight with him in the way of lust, or lewdness, or love of wealth, or guilty vice or discomfiture. And in brief, save him from all insidious devices ; and encourage him in all the life of uprightness ; unto the austerity of fasting and prayer strengthen him. Lord almighty, we beseech thy love of mankind, be unto him a father and adviser. Vouchsafe unto him to repent of trespasses he has committed, and from future ones keep him holy. Open his mind to work true righteousness ; make him wise through fear of thy good pleasure, through whose grace indeed there is spread over all the inhabited world in all fullness the knowledge of thy Godhead, O Lord. And grant him to trample under foot for ever the guilt of the shameful enemy, through the might and grace of the only-begotten God and Saviour Jesus Christ, and make us jealous of the works of goodness.

In like grace establish, Lord, thy servant, who is offered as a whole burnt sacrifice, well-pleasing before thee, through participation in the sufferings of thy cross ; to the end that he may look upon and behold the unspeakable mystery of thy wonders. Open his mind and hearing, to hear with love the behests of thy divine commands ; and make him worthy with all zeal and in all respects with sobriety*, and with full and free reflection to renounce

* emending *sgēisutheanb* to *sgastutheanb*. The former means 'of raiment.'

the world, and never to turn back again. That we may become worthy in holiness to attain to thy eternal rest with them that love thy all-holy Trinity of Father, Son and holy Spirit. Whereby thou wilt make us also worthy to reach the portion of our inheritance in the blessed kingdom of the saints, unto light ineffable and without shadow. And to thee we offer glory, then and now and ever, and unto eternity, Amen.

And next the kneeler is raised up on to his feet under the prayer and under the hand of the chief; and he raises aloft his hands with lamentation and tears to give his testimony; confessing himself thrice at the prompting of the priest, he says:

Behold, I have renounced the world and all life and conversation thereof. We take refuge in thee, O Christ. I make my vow to be made one with thee. I guard this treasure that is now committed to me unto the day of my death, all the days of my sojourning, as long as I exist. For thou art my God, I will confess thee. Thou art my God and I will exalt thee. I will confess thee, for thou hast hearkened unto me. Thou hast taught my hands to war, and my fingers to fight in the brunt of the battle with the enemy. By thy divine power thou hast saved me from hell, what time thou shalt receive me at the issue of my term, in my coming unto thee.

And this confession weighty and pleasing to God he recites thrice, thereby renouncing this world; and next this canon is fulfilled. Psalm, in tone of lamentation, 27. Ktsord. Hear, Lord, my voice, for I have cried.

Lecture from Isaiah the prophet, 56¹⁻⁶. Thus saith the Lord, Be careful of justice and do righteousness as far as and a name everlasting will I give them, and they shall not want.

Of Paul the Apostle from the Catholic letters (I Peter 5⁶⁻¹¹): Loved ones, humble yourselves as far as To him be rule and honour unto eternity. Amen.

Alleluiah. Psalm 2: Why are the nations troubled?

Gospel according to John, 16^{32-17⁸}. Our Lord Jesus saith: These things have I spoken unto you as far as and they believed that thou didst send me.

The deacon proclaims:

For the confessional testimony and establishment of the faith of our brother in Christ, let us pray.

For the angelic ghostly blessing which he hath bestowed on us from above from the heavenly Father, let us pray to the Lord.

That he may become worthy to live with spotless life and conversation in this holy guise, and reach the kingdom of heaven, let us pray to the Lord.

That he may remain uncorrupted in his calling and become a temple of the Trinity, let us pray to the Lord.

Let us commemorate the all-holy mother of God and the glorified ever virgin Mary, and all the saints, to the end that through their prayers he may accept this man. Let us pray to the Lord.

And again our souls,

Have mercy on us.

And the father saith the following prayer:

Lord of hosts, God eternal, guide of beings heavenly and earthly, king and ruler, thou, Lord, hast made all times, and by thee were established all creatures. Hope and eternal life, incorruptible. Place of habitation, to all manifest, dost thou shoot forth thy light, O God, that is dispenser to each according to his worth of the holy mystery, whereby thou madest all aeons, through thy word, and didst establish them; which same (word) is thine only-begotten Son Jesus Christ, unto whose light all creatures are led forward, in whom the heavens stand surely based, and the principalities of the discarnate ones firmly stayed. And on the same might the foundations of the earth rest unshakable.

And through the splendours of the glory of the holy Spirit are guarded and screened all that have set their hope on thee; and in the effulgence of the divine splendours he knits together in compassion his faithful ones, and religion is hallowed by the chastity of them that take refuge in thee. For this great holiness is the desire of angels and a wondrous wreath of victory. Thereby the holy fathers are magnified, and women found elect. For thou art the holy of holies, and hast thy rest in the saints. Do thou, O Lord, reveal thyself in thy servant here, and hallow him who for the sake of thy name mortifieth himself and challengeth the enemy. Look, Lord, upon thy servant, and hearken unto our prayers; and graciously endue him with the spirit of strength, the spirit of mystic counsel, the spirit of gentleness and the spirit of faith. So strengthened may he overcome the wiles of Satan, and become worthy of the heavenly crown together with all thy saints. Open, O Lord, even now the ears of his mind and body, that listening to the precepts pleasing to God, which run in thy name, his mind may welcome them, and that as a temple of holiness made ready, he may give

glory to thine all-holy Trinity, to whom are due riches and rule and honour, now and ever and to eternity.

And then he shall raise up the novice that is prostrate before him, whose raiment^a is to be sealed, and that as it were with a second sealing over again. For the grace of the holy Spirit manifestly descends upon the new offering, as on the day of illumination. And once more the father cautions and admonishes him as follows :

Behold, my child, thou of thy own free will art come unto this divine vocation, and to fulfil the hour^b of this promise, to justify and assure thee to thyself in the path of salvation, and, as the Saviour said, the election of thyself^c.

This is from the heavenly Father above. Through his regard and his ample benevolence hath been bestowed this grace on thee. See therefore that thou art cautious. Look to thyself, lest thou backslide from thy own freely given holy promise and from his counsel. And never again turn thy glance backward to the abominations of the world, nor admit in thyself the ghoulisn and monstrous assaults and repulses which class thee among criminals^d.

Thou must therefore endure oppression and suffer want bravely, and lift up thy soul to God, with a pure mind. Do thou but remember the Lord's word, which he has spoken to thee this day : Be ye of good courage, for I have conquered the world. Keep safe the word given to thee by the patriarch, and perfect the instrument given thee by grace.

Behold thou hast heard the blessed voice of good tidings from the lips of the Lord, how he bade us be poor in spirit, and promised them the guerdon of the kingdom of heaven, and to them that mourn, the land of life ; and to the meek one, joy and gladness ; and to him that hungers and thirsts after righteousness, satiety of repletion with the things that are incorruptible ; and to the holy of heart, the divine vision of ineffable beauty ; and to the peacemakers, to become sons of God ; and to them that accept reproach and evil words, wages of reward and much joy in heaven.

^a Perhaps for *handertsn* should be read *handertsal*, of which the sense would be 'who is about to be sealed.'

^b 'hour' may here bear the sense of religious office or service.

^c This paragraph is obscure, and perhaps the text is mutilated.

^d The text is obscure.

For this is bestowed by the munificent Father on them that have become as little children in Christ, nor can be parted^a. Revelations are bestowed, for such in general is the Father's pleasure. This is the yoke of the divine command, and the burden light to bear, this our wage-giving and reward in Christ, immortal life eternal in heaven and in the myriad camps of angels, and in the souls of just and perfected saints, and in the congregations of the eldest-born inscribed in heaven; and with the munificent God of all, who maketh us immortal by his blood and hath destroyed the sting of the death of sin, and quenched the bitterness thereof by his power, and illumined the eyes of our hearts through the might of his cross and of the grace of the Father of glory, and hath enriched his inheritance among the saints.

Hold fast then in all worthiness to this divine grace. Even as we have found mercy; and as he has renewed us from the oldness of perdition, let us proclaim along with the saints, the grace of our Saviour Jesus Christ, who has saved us from such a death.

Thou, my child, hast therefore made thy promise herewithal through God-given grace entirely, before those here present who may convict thee, to serve him without stumbling, with awe and with reflection continually all thy life long.

But it is thy duty, having placed thy hand on the handle of the plough at the behest of God, never at all to look back. For so he treads not straight along the road which he has begun that is worthy of the kingdom of heaven. Thou shalt not therefore love thy father, nor thy mother. Nor shalt thou prefer in honour thy brothers, nor any man at all, nor all the kingdoms in the world, nor any pleasure, whatever it be, of the flesh. Nay, thou shalt not even love thyself more than God. Behold, my loved one, let neither poverty, nor afflictions, nor the contempt of men, nor aught else that thou deemest hard and harsh, hinder thee from following after thy Christ. For it is our duty to suffer for Christ's sake, even as he suffered for us; and to flee from all enticing wiles; to reckon as thy true kin, as father and mother, him that through the divine gospel

^a *lit.* indissolubly.

has begotten thee afresh in Christ Jesus; and to reckon truly to be thy genuine brothers them through whom thou receivedst the holy Spirit. And now know, and see, my child, that in all this thou dost communicate with the immortal Christ in thy mortal nature. Keep therefore faithfully what thou hast heard from the divine gospel, how that the Lord himself said: He that would follow me, let him deny himself, and take up his cross and follow after me. Which signifies that he should deny all alien and hurtful desires, and learn the will of our Saviour God, with all his strength and with forward zeal. So shalt thou be saved from the threatened torments which are prepared for sinners, and made worthy of the kingdom of heaven.

And now, my child, forasmuch as thou hast come before God not from adulation of any kind nor under compulsion, nor by reason of any trickery, but of thy own free will; therefore hath he himself looked upon thee now and in this great hour and in this awful 'spot, whither thou art come and standest at the invitation and by the inspiration of God. For this is a second sealing for the laying aside of sin, and a blotting out to boot of all deadness of works.

Now therefore arise and put off thee and banish the oldness of deadly acts, their reality and very name; and put on Christ, the renewing of illumination.

And after all these teachings and questions, they raise him up, and take the tapers out of his hands. And they all robe themselves at eventide in the church, and present themselves before the holy altar, pure of blemish and cleanly washed. And they bring out the raiment, and the priests sign it with the cross, piece by piece: one of them the cloak of goat's hair, another the girdle, another the cowl, another the humeral^a, another the sandals; so sharing in the divine grace. And they shall say out loud as follows:

N. or M. our brother putteth on the formal guise of holiness, the goatskin of faith, the robe of righteousness, in the name of Father and of Son and of holy Spirit.

Let us all say in his behalf—*And they say thrice*: Lord, have mercy.

N. or M. our brother draws around him the leathern girdle of our garb, in preparation for crucifixion, in the name of Father and of Son and of holy Spirit.

Let us all say in his behalf—*And they say thrice*: Lord, have mercy.

^a Arm. *αναλάρην* or *αλαβολον*, in Greek *ἀναβάλαιον*.

N. or M. our brother accepts the cowl of our garb as a helmet of salvation, of prudence and of sobriety, in the name of Father and of Son and of holy Spirit.

Let us all say in his behalf—*thrice* : Lord, have mercy.

N. or M. our brother taketh the humeral of our garb, in the name of Father and of Son and of holy Spirit.

Let us all say in his behalf—*thrice* : Lord, have mercy.

N. or M. our brother invests himself in the cope* of our garb as a raiment incorruptible, in the name of Father and of Son and of holy Spirit.

Let us all say in his behalf—*thrice* : Lord, have mercy.

N. or M. our brother putteth on the sandals of our garb out of solicitude and in preparation for the gospel of peace, in the name of Father and of Son and of holy Spirit

Let us all say in his behalf—*thrice* : Lord, have mercy.

The deacon proclaims :

For the confessional testimony and the establishing of the faith of this our brother in Christ, let us pray to the Lord.

For the angelic ghostly tradition^b which hath been bestowed on us by the heavenly Father above, let us pray to the Lord.

For our becoming worthy to live a spotless life in this holy garb, and to attain to the kingdom of heaven, let us pray to the Lord.

For our abiding incorrupt in this calling, and becoming a temple of the holy Trinity, let us pray to the Lord.

Let us commemorate the all-holy theotokos, and the glorified ever virginal Mariam, and all the saints, to the end that by their prayers and intercession he may accept also us. Let us pray to the Lord.

And further our souls let us commit.

Have mercy.

And the father saith the following prayer :

Lord God eternal and without beginning, mighty in power and maker of all things, and Lord of all, ever suitably and according to their nature art thou glorified by thy creatures. Awful and wonderful in very deed is thy divinity. Thee the angels praise, and the archangels, the lordships, the principalities and powers, Seraphin and Cherubin, and all the immortal hosts glorify thee, O Lord God, in thy self-hood, who alone art supreme in all. Thou hast established the light and the wisdom, and hast shed abroad and dispensed unto all the illumination of thy knowledge.

* Arm. *Nafort*.

^b or deposit.

And forasmuch as thy ample love of man beheld our human nature, which out of thy compassion thou didst create with thy divine hands in the image of thy goodness; in order to the dawn of our illumination by the knowledge of the grace of the holy Spirit, thou didst send forth from thy inscrutable fatherly bosom thy holy and only-begotten Word, in thy loving-kindness, and didst recreate and give life to the deadness of our sickness. And in an emanation visible as light he instructed the eyes of our hearts in knowledge as touching the providence of the Father of glory. And stooping in pity to the weak needs of our human nature, thine only-begotten Son took a body from the holy and ever virginal theotokos. And thus by his power and grace he wrought life on the face of the earth and salvation of mankind, with thy good approval, O Father. And that ineffable mystery, which was hidden for eternity from the nations, he by his grace and compassion disclosed and revealed among us who have believed in thee. Wherein may ye be made worthy to share in the sufferings of the death and blood of thy only-begotten, and in the unspeakable grace of the holy Spirit. So may we become true and trusty, full of faith, a communion of light, by the truth of thy Father's word, who hast made peace in heaven and on earth.

O Lord our God, one and the same, steadfast and lacking nought; who in thy compassion hadst pity for mankind, that we might partake in thy divine indescribable glory. Now therefore guide and shepherd with thy providence all; for thou hast poured out the glory of humility on holy persons, whom thou chocest by thy foreknowledge. Renew us and put away from us the oldness of corruption; and endue us, through adoption as thy sons, with incorruptibility, strengthening us in the divine paths, and graciously vouchsafing to us virtuous life. Forasmuch as this is thy Father's will that in spotless purity we should dedicate and offer up to thee for ever the salvation of our souls.

Now then we beseech thine all-blessed compassion, accept this thy servant; and reveal thy countenance in him, who is presented as a sacrifice to thee, Father, and to thy only-begotten Son and to thy all-powerful holy Spirit, with all readiness

of mind. Do thou, Lord, endue him out of thy wisdom, with strength and grace of righteousness of soul and body and understanding. Strengthen him in the works of his confession, unto the glory of thy life-giving holy name, in mercy and compassion. For he standeth before thee and receiveth the laying on of hands of a spiritual life and ghostly excellency, for the priesthood of thy holy name, that he may become a temple of thy holy name.

Welcome him unto thy ghostly life in very truth; and vouchsafe unto him a goodly life, and excellencies splendid and unshakable, and all works good and spiritual, that he may become pleasing to thy Godhead, and may keep (himself) in holiness and without blemish. And crown him with incorrupt and wholesome austerity, leading him along the narrow and strait road, by which the holy fathers went in and found a place of rest for themselves in the abodes of eternity.

Now therefore (grant that) N. or M. thy servant, who of his own free will and readiness of mind follows them in the straight path of well-doing, may follow with unwavering faith. For this man our brother now receiveth by the might of thy grace the wedding garment and the robe of salvation of the heavenly pavilion of glory, together with the holy fathers—the cloak in token of righteousness, and the girdle as a symbol of the mortification of his flesh, whereby he may acquire lowliness: and the cowl as a helmet of salvation, and the humeral^a, to array him in the likeness of the cross, to the end that he may have power to quench and destroy all the fiery darts of the evil one, and for a spiritual sword the confession of holy Trinity. Through the grace of thy only-begotten, our Lord Jesus Christ, with whom to Father and holy Spirit are meet glory, rule and honour, now and ever.

And after this^b, upon the chief dedication, (this canon) is fulfilled. Psalm 84: Blessed are they that dwell in the house of the Lord.

Lction from Jeremiah the prophet, Lamentations 3²⁹⁻⁴⁰. The mercies of the Lord are without end as far as of our enemies,

^a or cope, Arm. *anlaf*.

^b after this, etc.] or the sense may be: after this dedication over the chief, (this canon).

Lecture from the Catholic Epistles of Peter, 1, 2¹⁻¹⁰. Putting away therefore as far as but now have obtained mercy.

Lecture of Paul to II Timothy, 1⁶⁻¹⁴. For the which cause as far as which dwelleth in us.

Alleluiah. Ps. 39: I have said that I have kept the paths.

Gospel according to Luke, 10¹⁷⁻²⁴. The seventy and two returned as far as and heard them not.

The deacon proclaims:

For the guiding of our steps . . .

And the father says the following prayer:

Lord Jesus Christ, look on this man whom thy hands fashioned; who hath set his hope in thy loving-kindness, and followeth after thy commandments, denying Satan and his wiles. Even as thou gavest authority to thy believers to tread upon serpents and scorpions and the powers of the enemy; so, Lord, give to this man also the victory, through thine all-victorious holy cross, to step upon viper and basilisk, and to blunt the sting of the poisonous serpent, and together with the victorious holy fathers to inherit the kingdom of heaven.

Bless, Lord, his garb and veil ^a, as thou didst through Moses bless the garb and veil of Aaron and his sons, unto primacy of garb over whom Jacob modelled the flowery garb of Joseph.

Bless, Lord, his garb, as thou blessedst the garb of Elias, by the power ^b of which the spirit of Elias rested upon Elisha. Bless, Lord, this garb of his—O Father in heaven, that there may rest on him the blessing of thy divinely fashioned garb which fell from above, and which the sage foresaw when he said: He cometh to meet us from Edom, in a beauteous garb and in the tyranny of his strength ^c. May that same blessing rest upon this man's garb, through the fullness of thy grace, and may we with thankful voice glorify Father and Son and holy Spirit.

Peace. Let us adore God.

Christ our God, hope of our salvation and rampart of defence, guard N. or M. thy servant unshakable for ever, since he has attained unto this calling at the invitation of God. And give him rank according to thy good pleasure. Array him in the garb of righteousness. Gird his loins with all

^a or tiara, *artakhurak*. It was the name of one of the five planets.

^b *lit.* hand.

^c Is. 63¹.

endurance. Render him austere and active in works of goodness, modest, holy, spotless, faultless, lowly, cheerful to all, gentle, humble, a peace-maker, holy in heart, and withal valiant in a life of holiness. Let him be kept spotless in all things unto thy name, and be blessed in thy goodwill.

Together with him bless us also, with spiritual grace and benefits, unto the glory of thy all-blessed Lordship. Fill us with the holy Spirit in spiritual joy, unto the invitation of the perfecting of the order of holiness.

For thou art God that dost welcome and save; who desirest that every man should live and come unto a knowledge of the truth. And to thee may we send up glory, together with Father and holy Spirit, now and ever and to eternity of eternities, Amen.

And after this praise of God^a and fulfilment of all grace, they give the 'glory,' and if (the novice) be a virgin, they lead him up to the bema, and he is made to adore before the holy altar. And they all salute him with a kiss, who have been associated with him in the blessing^b; and they take their places. And having been blessed by all the brethren, he waits there in the church, like a new bridegroom in the divine pavilion, adorned with divine piety and robed in the garb and cloak of the Lord, which are spotless humility, and the great crown of Christianity, of the holy name of the Lord, through holiness and heroism, of valour, steadfastness, fasting and prayer, austerity and incessant kneelings, with covered head, abundance of tears, and continuous singing of psalms. Fortified by all his strength in the battle against the everywhere rooted impulses, he will pluck out the false desires of the flesh.

He will lead a life of angelic virtue through the divinely engendered wisdom, as indeed becoms an austere man of God, not carrying in himself this transient (world) and dust-engendered counsels, but truly gathering up and rallying his soul in heaven, as did the first holy fathers. They could not endure the world, however little, being born to solitude and unceasing praisegiving; with longing heart awaiting the advent of Christ from heaven. Our Lord God shall hallow him with all strength, with holy and spotless mind. And he will love his neighbour as himself, and this very thing the Lord reckons to himself as a transformation^c of goodness. Virgin in spirit and virgin in body, since the Lord requires this very thing of every man who believes, to wit holiness of body, truthfulness of tongue, right faith in his meditations, as also the holy father has said. So then he must be in all ways sound of heart and sound of mind, ever beforehand in goodly counsels; busy about the good pleasure of God, intent upon justice and rectitude. And all the while he will delight himself in observing the commandments known through Christ. Let him be uncomplaining always, and patient in humility, as our Lord said that we should stand fast in his word.

^a or I this divine blessing.

^b blessing] or hymn of praise.

^c I am not sure of the sense.

But as touching dress he shall conform to the traditions we have received from the holy fathers of Egypt inspired of the spirit. (The dress shall be) a rough cloak, cheap, worthless and humble. For they, the great ones, with darned and tattered tunics spent their brief halt in wilds where they were mere sojourners, clad in cilice for sake of religion, naked and unshod, and exposed to all wants, like the holy apostles and prophets; clad in hides and suffering hunger and thirst, and living on a diet of pulse and potherbs.

And these men pursued the same path of light with all excellency. Wherefore it is right to wear a goatskin or some other dress of hide, of narrow hem^a, that it may not graze any refuse on the ground, and to admit of great strides. And if he can support a rude life, let it be a sleeveless garment and let him go bare-footed; as one who really hath his hope in the Lord, and has received a command to tread on vipers and scorpions and all powers of the enemy.

But if he wear neither sandals nor shoon, by no means let him wear trousers^b, that his dress rub not against the limb of his body.

A leathern girdle round his waist, which betokens the soldier ready to battle against the enemy. Thereby are bound tightly and repressed the reins, the organs of desire. And he shall put on a cowl^c without fold^d; for that signifies that he is a champion of his cause, as does the helmet of the soldiers, which by the gentiles of old was called *Korban*^e, that is to say the headpiece (or casque). And without fold, for that signifies the observance of God's commandment, not in the flesh, but in the spirit. And they wear a square bodice^f compressing the breast with its laces; for that signifies toils of the four seasons and their humiliations (?).

But we must all of us with austere zeal not seek (our own) wishes, nor acquire any delicate garments, subtle and glossy. (Robes of) goat's hair doubly-woven . . .^g which is an offence unto God. For all evils are to be ascribed to effeminate clothing. And (he is) not to regard worldly superfluities, for foppishness in cloaks belongs to princes, in humerals^h to teachers, of double cloaksⁱ to citizens. But for ascetics and those who live by the spirit, such garments are not seemly or becoming. But as the holy fathers handed down a tradition, even so our fathers received it, and so must we practise austerity, irreproachable before the world, and without reproach of our conscience towards God and man.

To women however we must give the monastic habit^k and observe the same rite^l, only the deaconesses shall undress them. They shall veil their foreheads with a black veil as far as the eyebrows.

But if one of the males be a cleric and hath already passed under the hand (i. e. been ordained), that is to say, if he be an elder or a deacon, this order shall not be performed over him, but he shall only adopt the garb and the life.

And after giving glory they enter for the service (lit. hour) of the feast, and the novice shall participate of the body and blood of the Lord.

And for eight days he shall remain in the church, singing psalms by day and

^a or train,

^b Arm. *warti*.

^c Arm. *knkul*.

^d Arm. *khav*.

^e i. e. *κορυφαῖον*.

^f Arm. *batschkon* or *bačkon*.

^g *ahmanali nahorhradow* which here intervenes in the MS is unintelligible.

^h *a/abanos* = *ἀναβλάων* or *ἐφωμς*.

ⁱ = *δελοίδων*, Arm. *kerknots*.

^k = *σχῆμα*.

^l or order.

night. But the father must not leave him alone, but instruct him and encourage him in the divine commandments, and every day read the gospel. And after the eighth day the father removes the cowl, and loosens his girdle; and shall set him to live along with a religious man (i. e. monk) that is doing work and with a ghostly ascetic, committing him to the grace of the holy Spirit. He is able to establish him in a life of holiness unto the day of his death and of his calling unto Christ Jesus our Lord, to whom be glory for ever.

CANON OF MAKING A FATHER.

25. Canon of making a father.

The clergy meet and put forward him whom they have chosen, and they say psalms : 125^a : He that trusteth in the Lord, as Mount Sion. 131 : Lord, my heart is not haughty.

The deacon proclaims :

For the acceptance of the petitions of us all, and for the sending of the grace of mercy into us, Let us pray in faith and concord to our Saviour Christ, that as he gave hope and patience to his servants and said : Seek and I will give to you, ask and ye shall find, knock and it shall be opened to you ; so he may vouchsafe to us out of his love for mankind his goodwill and aid ; and that we, having received all uses of good things and all satisfaction, may thankfully glorify him that freely bestoweth the blessings of life and salvation, who accepts our prayers and fulfils our petitions, the true God, Jesus Christ, our Lord. Make us to live and have mercy.

Thrice ; Lord, have mercy on us.

The father saith the following prayer :

We fall down before thee, O God kind and of much mercy. We pray thee with all our hearts, and ask of thee compassion and mercy ; as thou hast promised to thy servants, saying : Whatsoever ye ask with faith in the name of the Son shall be given unto you.

Be gracious also to us who have believed on thee ; and fulfil for our good our petitions, forasmuch as we have taken refuge in thee ; and may thine abundant love of mankind comfort us in this life, and guide, precede, and bring us safely unto the kingdom of heaven in Christ Jesus our Lord, to whom are due glory, rule and honour, now and ever and to eternity.

Then they say psalm 101 : Of thy mercy and judgement.

Lecture from Ezechiel the prophet, 3¹⁷⁻²¹. Thus saith the Lord who doeth our will : I have set thee as a watchman as far as and thou shalt deliver thy soul.

^a In MS 23.

From the Epistle to the Hebrews of Paul the Apostle, 13¹⁷⁻²¹ : Be ye attentive to your leaders as far as to whom be glory for ever and ever. Amen.

Alleluiah. Psalm 24 (15) : Lord, who shall abide in thy tabernacle !

Gospel according to John, 10¹¹⁻¹⁶. Our Lord Jesus saith : I am the good shepherd as far as and one flock.

The deacon proclaims :

For the finding.

And the headman says the prayer :

King of peace and Saviour of our souls, Christ God, who for our sake camest humbly down from heaven ; and didst herald forth the bestowal of thy blessings, and madest of us thy special people, zealous for works of godliness, servants and handmaids by thee separated from the distractions of the world, by virginity and holiness ever adorned. May they glorify thy all-blessed name after the pattern of the hosts above. Thou hast separated this superintendent also by thy grace, to become a steward of the word of truth, and for certain of us of obedience, that in them may be established the preaching of the gospel, to the end that thou mayst ever be glorified with one accord.

Now therefore, O beneficent Lord, send down the grace of thy beneficence ; and replenish this man with the spirit of wisdom and with strength, whom thou hast chosen for leadership of thy congregation ; for thou givest speech to the evangelists by thy power unto the establishment of the gospel.

Mayst thou of thyself, Lord, be for him superintendent, and lead him forward unto counsels of righteousness, and to good works. And mayst thou receive him in glory, that he may direct his thoughts agreeably to his heavenly calling and, in the exercise of all truth in this life, shepherd his sheep and lead aright those led by him. Through thy grace and love of mankind, whereby thou takest care of those who have taken refuge in thee.

To the end that the father being of good counsel, and the sons docile and obedient, united under thy all-gentle yoke, may be delivered from the deceitful snares of Satan ; and that (this man) may keep himself firm and unmoved and unbending in his superintendence of the faith. And to the glory of the

all-holy Trinity, and by such spiritual gifts as these and through their piety, may they be raised aloft from the earth, and become heirs of the heavenly deathless life.

Together with the holy fathers and with the true overseers, to offer praise and glory to Father and Son and holy Spirit, now and ever.

And they say the kitoord : According to the mystery. And they seat him on the throne, and the cross and the gospel and the book of Basil (are brought). And the clergy salute him unto the glory of God.

The Exhortation called of Basil the Patriarch :

Now in presence of the one chosen, let all abolish their partisan^a wishes. Upon him that presides, let all that come after model themselves, and obey the apostle that commands. Let every person that is in subjection remain in obedience, since they that set themselves up against him shall pronounce judgement on themselves. But true and complete obedience of those that are held in subordination to their leader shall herein be displayed, that one not only hold aloof from things unseemly^b in conformity with his counsel duly shared, but in that one also abstain, without he wishes it, from doing even what is praiseworthy. For acts of self-restraint and all bodily sufferings are in some wise profitable.

But if a man pursue his own freedom and do what pleases himself, more than is right, he transgresses. For he that opposes the authority, opposes God's command ; and the reward of obedience is greater than the rightness of self-restraint ; since the word of the leader is law. Wherefore let him that is entrusted with the care of the community, as he is liable to give an account concerning each person, so let him be on the watch. For if one of the brethren be lost in sin, and he hath not beforehand recited unto him the just precepts and decrees of God ; or if some one shall be scandalized at the same, and he fail to teach him the ideal of rectitude, I will exact his blood at his hands.

What shall he say, seeing that he is accountable to the brotherhood in the duty of watching over their souls and being solicitous for the salvation of each ? So far forth as he is one

^a or sectional.

^b ἀτόμω.

day to render an account, (he must) be solicitous even to the extent of showing his care for them even unto death. Not only shall he give proof of his love for all in general according to the saying of the Lord, that he shall lay down his life in behalf of his loved ones; but also towards himself, according to the saying: We took upon ourselves and it seemed good to us to give not only the gospel, but ourselves, for ye shall be our loved ones, unto the glory of Christ our God, now and ever and to eternity of eternities.

Then they go into church for the communion office and the father offers the sacrifice and the clergy communicate according to their rank^a, to the glory of God.

PRAYERS SAID. OVER THE STEWARD^b.

O God who livest and feedest all living beings, who givest food to all flesh, who didst lay injunction on thy holy disciples in thy luminous precepts, saying: He that is greatest among you, let him be your servant. And thou didst make thy own all-blessed Godhead to be servant and ministrant to us that are engendered of dust, humbling thyself because of our mean estate, who art the fullness of all that we need.

Now therefore, beneficent Lord, look in thy loving-kindness upon our brother who stands before thee, whom we have chosen through thy all-good name to stand for us in the rank of stewardship. Give him a sober mind and an upright life, a heart afflicted without turmoil, and a spirit compassionate towards all who come from afar or near. To the end that he may give to all equally out of pity. Let him give to each, as to a son, as is suitable to his wants. Even as Joseph in the house of Pharaoh, ministering with skilful and successful hands, fed in a season of drought Egypt and all its needy ones, so let thy goodwill be upon this our brother, to the end that whatsoever his hands touch, it may receive the seed^c of grace; like unto the handful of meal of Elias^d, and like unto the cruse of the woman of Zarephath, full and heaped up. Let there be left the remains of fragments for the coming of another year,

^a or dignity.

^c *simn* in MS, a *vox nihili*. I conjecture *sermn*.

^d I conjecture *βυρὴ ἀλίου* for *βυρὴ Ἐλίου* and *Σαρεφθαταῶν* for *Σομναταῶν*.

^b οἰκονόμος.

as <was left> of the five loaves and two fishes, which thou blessedst with thy all-powerful right hand.

Give him, Lord, the reward of Ambakum the prophet after thy heart's desire, who fed Daniel in the pit of the lions. Plant in him love and fear of thee, lest he should with earthly respect for persons magnify some and look down upon others. But make him to pay regard to the lowly and sick rather than to the great ones of the earth. And let him not waste through carelessness the life of toil; and as thou in thy gospel of good tidings didst say unto the apostles, gathered together in one band by Christ and bearing his cross: Who^a is the faithful and wise steward, whom the Lord shall set over his servants, to give them food in due season? Blessed is that servant whom the Lord, having come, shall find to have so acted.

Now therefore, our Lord and God, hope and expectation of those that with faith cry unto thy all-blessed name, make this man worthy by means of this stewardship to receive from thee the writ of liberation of life, not wrought with hands and without weariness of the upper Jerusalem, and to hear from thee the words 'good servant': and this Whereas ye have done it to one of the least brethren, ye have done it to me. For we are thine, O Lord. Thine is it to pity and make to live, and to thee alone are due glory, rule and honour, now and ever and to eternity, Amen.

MONK'S FUNERAL.

TEXT FROM A.

27. *Canon when a religious dies.*

In this wise they conduct him to his rest. They bind him up in the same form and image in his monkish garb entire, and in goatskin, bodice^b, cowl, sandals. And they sing the psalms: Blessed are the spotless. Praise. I said (Is. 38¹⁰⁻²⁰).

The deacon proclaims:

For peace from above.

Forty times: Lord, have mercy.

And they say the following prayer:

God, who workest good and art guide of all good <men>, who hast planned for us a path of life and righteousness of thy

^a Luke 12^{42,43}.

^b *batschkon* or *bachkon*.

saints ; since thou didst walk thyself in flesh upon earth along the narrow path of righteousness ; whereby also thy beloved ones endeavoured to enter through tribulation into eternal rest. Even as this thy servant who elected with readiness of mind to renounce the world, its superfluities and distractions. He humbled himself under the yoke of thy commandments, and mortified himself with severest austerities, of fasting, of thirst, of vigils and prayer. And now at thy command and beckoning he hath completed his life in the flesh ; and we who are gathered together for the sending off of our brother on his journey cover with dust his dust, and with our prayers send off his spirit, through the priestly grace whereby we make supplication unto thee, O Lord our God. Look down, O Lord, from on high upon thy humble people, and accept our prayers on the death of our brother. Let not Satan and his devils have authority over him, nor let the spirit of wickedness make him to grieve ; but may thy good spirit go before him into the land straight, and may he find rest in the order and abode of thy saints. Christ our Saviour, grant that he may confidently stand before thy Godhead. Overlook his transgressions, compassionate Lord, whether wilful or unwilling ; and enter not into judgement with thy servant. For before thee is no man justified. So then according to thy great mercifulness, show thy love of mankind, and receive him into the dwellings of thy saints. Through the intercession of the holy theotokos, and of the holy apostles and prophets and martyrs. For thou art God, of much mercy and loving mankind, judge and saviour and in all powerful. And to thee are due glory, rule and honour, now and ever.

Next is said in tones of lamentation psalm 142. Ktsord. I have cried unto thee, Lord.

Lection from the Epistle of Paul the Apostle to the Corinthians, 4¹⁴-5³. For though our outward man is decaying as far as to be well-pleasing unto him.

Alleluia. Psalm 17 : Hear, Lord of righteousness.

Gospel according to John, 6³⁰⁻⁴⁰. Our Lord Jesus saith : I am the bread of life. He that cometh unto me shall not thirst as far as I will raise him up at the last day.

And the deacon proclaims :

For the right guidance of our steps.

And the priest saith the following prayer :

We glorify thy unspeakable goodness, O Son of God, who hast enlightened them that trust in thy holy name, and hast saved them from the dominion of darkness and from the stumbling-blocks of Satan.

We thank thee, Lord, and beseech thee with all our hearts. Give rest to this thy servant N. or M. who has completed his life in thy confession. Write his name in the book of life, and blot out the record of all the transgressions which he may have committed in this sinful life, in word or thought or deed, wilful or unwilling.

We all beseech thy benevolence, set his spirit along with thy just ones ; illumine and make him radiant among thy saints, and those who truly keep thy commandments. As thou madest him worthy of the vow^a of religion and of the order of austere endurance, of the grade of the holy priors^b, so make him to be an inheritor with them of their holy crowns. Lord of Lords, holy Spirit, fulfil for their good the petitions of thy servants ; and give him rest together with thy saints. For unto thy all-holy Trinity are due glory, rule and honour, now and ever.

And then they transport the dead to the place of rest, singing the above canon of psalms. Hymn. In tribulation^c.

The deacon proclaims :

For the finding.

And the priest saith the following prayer :

All-mighty Lord, who art prince of life and death. For thy love of mankind thou didst humble thyself unto our mortal nature, going down even to the grave, and making trial in thy divine and incorruptible body of our nature without sin.

Receive this flesh confessing thee, destined to return to dust in the course of our mortal nature, since it hath received sentence by thy just commands. Vouchsafe mercy to thy servant in thy just judgement, that he may be able to make good answer when he stands before thy dread tribunal, and may meet with mercy from thee ; and together with thy saints glorify thee with Father and holy Spirit, now and ever and to eternity. Amen.

^a or *clerus*.

^b *ηγούμενοι*.

^c *Jonah 2^d-9.*

Peace. Let us adore God.

Thou, who art the fountain of grace and giver of all good gifts, to them that truly know thy holy Spirit of truth, whereby this thy servant N. or M. was sealed with thy impress in the holy font; and serving the holy faith of Christianity, he was made worthy of thy plentiful grace and of this religious calling. And at the completion of his life he has been sent on his way in the hope of thee into the future world.

We beseech thy beneficent and merciful and compassionate holy Spirit, forsake him not, but guard him with thy power. Let him repose in the dwelling thou hast prepared, where thou gatherest and givest rest to thy saints, and keep him in all tranquillity. And what time thou art sent out of thy holiness to renew the face of the earth, and takest possession of thy elect ones, incorporate him in the ranks of the just, pass over his penalty, spare him the condemnation of sin; to the end that when we commit his soul to thee, we may have confidence that our prayers are heard. For thou art he that maketh alive and reneweth our spirits, and thee will we glorify now and ever and to eternity. Amen.

Then is said in tones of lamentation the psalm, with refrain, 116: Return my soul to rest.

From the Epistle to the Thessalonians of Paul the Apostle, 2¹⁻¹². Brethren, ye yourselves know our entering in unto you *as far as* his own kingdom and glory.

Alleluiah. *Ps. 116¹⁰:* I believed whatsoever I spake.

Gospel according to John, 7³²⁻⁴¹. Yet a little while am I with you *as far as* This is the Christ.

The deacon proclaims:

For all souls that have departed and rest in Christ, let us pray to the Lord.

For forgiveness of his transgressions and remission of his sins and of those of us all, let us pray.

For those who have abandoned this corruptible life, and have followed and entered into their portion with Christ the king of heaven, let us pray.

For his being led forward into the shadowless resting-place which the only-begotten Son hath prepared in his Father's house, let us pray.

For his hearing the voice of heavenly summoning of the divine trumpet, and for his being ranked together with the angels, let us pray.

That he may become worthy to hearken unto the voice of the trumpet in the world's assize; and that he may be caught up in the clouds into the presence of the Lord in the air, let us pray.

For the spirits. And also.

Our souls we commit to thy mercy.

Forty times: Lord, have mercy on us.

And the priest saith the following prayer:

God of spirits and Creator . . . (*find the same in the order of burial of a layman^a, and read:*)

And the deacon proclaims:

For the finding and . . .

Glory on high.

Prayer:

Our Lord and Saviour Jesus Christ (see p. 128).

And they give glory, but the order of the next morning's service is that of ordinary persons.

EPIPHANY RITE.

TEXT FROM A, WITH COLLATION OF BCDEFGILNS.

28. *Canon of Blessing the Water^b on the day of the Epiphany of our Lord Jesus Christ.*

The priest takes the cross and the gospel, and with antiphon^c they proceed to the water together with the clergy.

And this canon is performed^d. Psalm 29. Ktsord. The voice of the Lord is upon the waters.

Lecture I from II (IV) Kings, 2¹⁹⁻²³ ^e.

Lecture from Isaiah the Prophet, 12³⁻⁶.

Lecture from Ezekiel the Prophet, 47¹⁻¹².

Lecture from Paul the Apostle, I Corinthians, 10¹⁻⁶.

Alleluiah^g. Psalm 93: The Lord reigneth.

Lecture from Matthew, 3¹⁻¹⁷.

And the deacon proclaims^f:

For peace from above and salvation of our souls, let us pray unto the Lord.

For the peace of all the world and the establishing of the holy church, let us pray unto the Lord^g.

For this water here before us and for those who are about to receive^h blessing therefrom, let us pray unto the Lordⁱ.

That it may receive the blessing of Jordan, ^k by the grace of the only-begotten ^l who hath enlightened us^m, let us pray unto the Lord ⁿ.

^a See p. 124.

^b on the day—is performed] om EFIS. N om from 'The priest' as far as 'performed.'

^c B D I give Exod. 15²²⁻²⁷ as first lecture, then Joshua (Yeshu) son of Nave, 4¹⁴⁻¹⁷, IV Kings 2¹⁹⁻²³, Isaiah 12³⁻⁶, Ezek. 47¹⁻¹², I Cor. 10¹⁻⁶.

^d L S add 'Arvesti,' and S substitutes another psalm, 69³⁴.

^e proclaims] L S add 'And again for peace, let us pray unto the Lord.'

^f add 'For our Patriarch Sir N. for his life and salvation, let us pray' I.

^g receive] + 'in faith' B D F G N S.

^h the Lord] here D adds the strophe 'That it may . . .' and omits below.

ⁱ by the—the Lord] om E.

^l who—us] om D I.

^m us] his creatures G.

ⁿ unto the Lord] L S add 'For the descent of the holy Spirit into this water

That it may be found to be healing of the souls and bodies of us^a, let us pray unto the Lord.

Commemorating the theotokos^b and the glorified ever virginal Mary^b and all saints, to the end that through their prayers and intercession we may pray unto the Lord.

And again in concord for the true and holy faith, let us pray unto the Lord.

May we commit ourselves and one another to thee, the Lord God almighty. Have mercy.

^o *The blessing of the water which is ascribed to Basil, patriarch^d of Caesarea^e of Cappadocia^o.*

Blessed art thou, Lord God almighty, in all powerful and working wonders, who didst make heaven and earth and sea^f out of things immaterial and of void darkling abysses^f; and thy spirit moved hither and thither over the waters.

Who didst say, Let there be light, and there was light diffused; and at the glance of thine^g eye the waters below the heavens were divided^h.

Thou didst extend the vault of fire for the firmamentⁱ of heaven^k, and madest to shine therein the sun and moon and stars. The fiery ones pass beneath the waters, but are not quenched; for with thee are all things possible.

Thou didst lay the foundations of the earth upon the sea^l, in preparation for the rivers. The waters settled down^m; and the dry land appeared with all trees and herbs. The sea in travail brought forth the mighty whales; and the little ones issued from it; and tribe by tribe of birds into the upper air. Earth

and regeneration of them that are baptized children of light and of baptism, let us pray unto the Lord.' G adds the strophe thus worded: 'For the descent into this water of the regenerate and of them that are about to be baptized therein.'

^a of us] L om, leaving lacuna: G substitutes 'of all believers in his name': E substitutes 'by the grace of the only-begotten.'

^b and the glorified—Mary] om E: 'the holy Virgin Mary and John the Baptist and all the saints, and through them let us pray . . .' I *ceteri*.

^c The blessing—Cappadocia] B om this entire title, and substitutes the mere words 'And the bishop says the prayer.'

^d patriarch A D: archbishop *act.* except S, which om.

^e to St. Basil of Caesarea I.

^f out of the immaterial and void and darkling abyss E F G S: out of the invisible and void and darkling abyss L.

^g thine] thy goodly-seeming F.

^h divided] collation of S stops here.

ⁱ firmament] *or* establishing.

^k of heaven's tent I.

^l upon the sea] om D.

^m down] + 'into the sea' L.

1. The first part of the paper is devoted to the study of the asymptotic behavior of the solutions of the system (1) as $t \rightarrow \infty$. It is shown that the solutions of the system (1) tend to zero as $t \rightarrow \infty$ if and only if the matrix A is stable. The second part of the paper is devoted to the study of the asymptotic behavior of the solutions of the system (1) as $t \rightarrow \infty$ if the matrix A is not stable. It is shown that the solutions of the system (1) tend to infinity as $t \rightarrow \infty$ if and only if the matrix A is not stable.

The following are the names of the persons who have been
killed or wounded in the rebellion since the first of January
of 1861.

[illegible]

There is evidence to the effect of the complete block containing
all the data in it is more a kind of "key" to the way
it is organized and it is not a "key" to the information
it contains and it is not a "key" to the way it is organized.

The first thing I noticed when I stepped out of the car was
 a warm breeze that felt like a hand reaching out to me. The
 air was thick with the scent of pine and the distant hum of
 the forest. I took a deep breath, feeling the cool air fill my
 lungs. The sun was just beginning to set, painting the sky in
 shades of orange and red. The trees around me were tall and
 ancient, their branches reaching out like giant hands. I walked
 slowly, feeling the soft ground beneath my feet. The forest was
 alive with the sound of birds and the rustle of leaves. I felt
 a sense of peace and tranquility that I had never experienced
 before. The world seemed to have slowed down, and I was
 finally at home.

a fountain, and gavest to the thirsting multitude to drink. And in the days of Joshua thou wroughtest wonders. Thou didst bind the Jordan with the law of thy commandments^a ^b that lay in the ark^b; and from the footprints of the priests were twelve stones set up in Galgala, ^c which abide until to-day^c bearing witness to thy wonders. The fluid water of the Jordan didst thou harden like a rock; and pour out like water the stone^d wall of Jericho and throw it down by thy word.

Joshua fettered the feet of sun and moon; until he had routed^e his enemies, and appropriated unto the children of Israel the chosen land which flows with milk and honey.

Many other wonders also in thy goodness thou wroughtest for mankind.

But in the last of days^f, thou sentest thy only-begotten Son from thy Father's bosom; who came and put on flesh from the holy Virgin^g, and went forth in quest of us who were lost, whom the enemy drave from the garden of life. And pursuing us, like an evil wild beast, with death-fraught venom he wounded us with divers sinful^h affections, and scattered us afar over wild paths andⁱ plains.

But in kindness thy only-begotten Son with gentle voice cried aloud, saying: Come unto me, all ye that are wearied^k, and I will give you rest, with gentle yoke and humble^l burden. He gathered all^m together in his goodness, and led them to the Jordan stream. And there he beheld the dread dragon lurking in the water; opening its mouth it was eager to swallow down mankind. And in the full flowing eddies of Jordan, it received them in its whirlpools, as Job doth say.

But thy only-begotten Son by hisⁿ mighty power having trampled the waters^o under the soles of his feet, sorely punished the mighty brute; according to the prediction of the prophet, that thou hast bruised the head of the dragon upon the waters.

^a *lit.* with thy legislative edict.

^b that—ark] om E.

^d stone] adamantine E G.

^f of these days I.

^h sinful] om F.

^k wearied] + 'and who have heavy burdens' D E : + 'and the heavy laden' G I.

humble] *lit.* of small spirit A : 'small' simply *cat.*

ⁿ his] + 'own' *cat. nisi* F.

^c which—to-day] om E.

^e routed] + 'destroyed' *cat.*

^g Virgin] + 'Mariam' G.

ⁱ paths and] om D.

^m all] om D L.

^o waters] + 'of Jordan' E.

Forthwith thou revealedst his ^a Godhood, thyself ^b, Father, crying aloud unto him, Thou art my beloved Son. ^c And the Spirit gleaming with light in dove-like descent ^d (came down ^e). Wherefore also the forerunner, the prophet and ^f precursor, the baptist ^g, pointed to him with his finger, saying: Behold, the Lamb of God that taketh away the sins of the world. And behold ^h, he bids all go down into the water, and trample on the hosts of the enemy. And having washed all clean from the stain of sin, arraying them in fresh plumage, and having sealed them with the impress of the cross for one flock and one shepherd, he elected ⁱ them into his fold, the catholic church. He fortified it with prophets, ramparted it with apostles, ^k crowned it with the wreaths of martyrs ^k, gladdened it ^l with the gospel message ^l.

So let all enjoy peace, ^m young men and ⁿ maidens, old men and ⁿ children, with voice of ^o rejoicing ^p. And let all spirits ^q give thanks to God ^r.

1. ^s For to-day is the divine and holy, heavenly and precious festival. And the emanation of the divine ^t light of the ^u holy Spirit shoots with brilliant rays into the world; and ^x hallows to-day ^y the waters, and enlightens men and makes them heavenly beings.

2. To-day, a new earth became heaven, by being honoured ^z. For the Son of God appeared upon earth, ^{aa} and walked with men ^{aa}; having come to-day, to Jordan's stream descending ^{bb}, he

^a his] thy I.

^b thyself] om I.

^c And, etc.] E has 'And the cloud gleaming with light and the holy Spirit in dove-like descent upon him.'

^d descent] apparition I.

^e (came down)] I adds these words to make sense. In all the MSS the text seems to be broken at this point. Cf. below, p. 170, note d.

^f prophet and] om I *plerique*.

^g the baptist] om F: + 'John' LI.

^h behold] forthwith *et*.

ⁱ elected] introduced D.

^k crowned—martyrs] om E.

^l with the apostolic preaching E.

^m peace,] + 'men and women' D.

ⁿ maidens—men and] om L.

^o voice of] om E.

^p rejoicing] + 'and of gladness' *et*.

^q all spirits] us G.

^r God] + 'And they say Holy, Holy, Holy, Lord of hosts' G.

^s For] B C and S are collated from this point.

^t divine] + 'rays of' *ateri nisi* C.

^u light of the] om S.

^x om 'and,' beginning a new stanza FLS: N om from 'and' as far as 'heavenly beings.'

^y to-day] om C E.

^z by being honoured] through honour B G.

^{aa} and—men] om E.

^{bb} descending] om C: E has 'descending into the waters he hallows.'

hallows the waters, and illumines men in holiness^a of water and of spirit of life^b.

3. To-day the secondary^c Godhead appeared on earth, and all the earth is full of his glory. The Father from heaven bore witness, He is my Son, in whom I am well pleased. And the holy Spirit came^d down upon him in the form of a dove.

4. To-day the powers above of the discarnate^e hosts, on earth minister to Christ our God, and in heaven offer praise and glory to the^f Father.

5. Come ye to-day, ^gthat have believed in Christ^g; rejoice, ye new peoples^h, and let us feast this festival, holy and heavenly, together with angels.

6. To-day is come upon us the season of theⁱ luminous festival; and angels feast together with men, ^kand the ranks of the saints multiply^k the honours of the^l day.

7. To-day the grace of the holy Spirit, hallowing the water, ^mbecomes co-worker^m.

8. To-day the heavens gaily bedewⁿ from above with the dew of grace^o, and to-day^p shone^q forth on us^r the sun inextinguishable, and all the world is radiant with light.

9. To-day the moon beams forth with a great light, and withal the world is filled with splendour.

10. To-day the light-clad luminaries^s work hearty good^s unto all that dwell on earth.

11. To-day^t clouds divine and dews divine^u bedew^t men from above.

^a in holiness] unto newness or renovation B.

^b of life] om D.

^c secondary] tertiary (or ^ltrine) *cel.*, but L has corrected the text. A has *erkrortakan* = secondary. L has *errortakan* = tertiary or ^ltrine.

^d came] coming *cel.*, so that there is no main verb. Here again, as on p. 169 above, the text seems to have suffered by the suppression of some words. I has lacuna of twelve letters in the middle of the word rendered by 'form.'

^e discarnate] heavenly LS.

^f to God the CG.

^g that—Christ] om DE. Christ] + 'God' L.

^h peoples] + 'of Christ' E.

ⁱ of the] + 'mighty' B DS.

^k and the—multiply] om D.

^l of the] + 'great' D.

^m becomes, etc.] becoming co-worker with Christ our God G, which lacks a main verb, as if the text had been mutilated. co-worker] + 'with us' B F:

+ 'with the son' C.

ⁿ bedew] + 'men' B E G.

^o of grace] of life D L N: of the holy Spirit B.

^p to-day] om D S.

^q shines *cel. nisi* E.

^r on us] om B E I.

^s work—good] with excessive radiance work good I L N S *plerique*.

^t clouds divine bedew with dews divine E F.

^u dews divine] dews fragrant D.

12. To-day the seas and gatherings of waters are spread out for the path and foot-falls of the Lord.

13. To-day the Hidden one is manifested^a, and the Unseen one is seen, that he may make us seers^b.

14. To-day the Incarnate by his own creation^c, through a mystery^d, hath hands laid on him.

15. To-day the Unhumbled humbly inclines his head to his own servant, that he may free us from servitude.

16. To-day he humbles the hills unto servitude and makes the rivers as the sea^e. All the nature of the waters is^f blessed and hallowed.

17. To-day the forerunner, the prophet, stands before him that takes away the sins of the world.

18. To-day the Unhumbled humbles his head before his own servant, that he may overwhelm the adversary, the dragon.

19. To-day he comes of his free will, and enlightens all^g who expect to stand before him.

20. ^hTo-day the prophet stands before him that assembleth all, and ⁱtrembling^k beholds God come unto men.

21. To-day the lyre breathed on of God touches the head, terrible and aflame with fire, in order to abolish the taint of corruptions.

22. To-day the servant stands in fear before the Lord, for God is^l come into^m the world.

23. ⁿTo-day come the currents of grace of the holy Spirit, and allⁿ creatures^o are inundated therewith^o.

^a *lit.* 'to-day the unapparent appears.'

^b seers] + 'of himself' C D I N V.

^c by his own creation] Arm. *yiuroum ešelutheann* in most MSS as if the Semitic usage *ēv tēp lōlōq kriṣṣar* had stood in the text translated. Anyhow, Armenian readers took the sense of their text to be this: 'in his own coming into being.' To escape from so hard a saying A reads *anešelutheanten*, which could only mean 'in (or by) his own uncreatednesses.' In V a marginal hand adds *marḏ*: 'in his own coming to be man,' as if *ēv tēp lōlōq ēvanθρωπήσει*.

^d through a mystery] with humility D F.

^e seas D E.

^f is] + 'to-day' B.

^g and all are enlightened D.

^h E transposes this strophe with the next.

ⁱ and A G: om I: but L N S.

^k trembling] + 'because he' B I.

^l for *he beholds* God, and om 'is' C.

^m into] for the saving of D E.

ⁿ To-day the dew of the grace of the holy Spirit bedews from above, and all I *pr. vice*.

^o are—therewith] it shall renew afresh I *secunda vice*.

24. ^a To-day he received his own will and disposition without form or idea of transgressions ^b, from ^c the world he receives his laying on of hands.

25. To-day the transgressions of men ^d are blotted out ^d in the water of Jordan.

26. To-day the briny waters of the sea are changed to sweetness, at the appearing of our God.

27. To-day the ^e idols of futile vanity ^e are brought to nought ^f ^g and utterly abolished ^g, and human nature liberated ^h from servitude ⁱ is emboldened.

28. To-day the misty gloom of the world is hallowed and cleansed ^k, at the appearing ^l of our God.

29 ^m. To-day all creatures appear clad in splendour at the appearing ⁿ of our God.

30 ^o. To-day the waters appear above ^p for the salvation of the world ^q.

31 ^r. To-day the garden ^s appears ^t to mankind, and let us rejoice in righteousness ^u unto eternal life ^u.

^a The Greek original has *σήμερον τῶν οικείων ἀμαρτημάτων* (alii *παρπτωμάτων*) *ὁ κόσμος ἀναλαμβάνει τὸ ἴδιον χειρόγραφον*. The Armenian has arrived at or been depraved into a reading which admits of being thus retranslated into Greek, *σήμερον ἀειδῆ ἀμαρτημάτων ἀναλαμβάνει τὴν ἰδίαν προαίρεσιν*, and *χειρόγραφον* is rendered as if *χειροθεσίαν*. Thus the Armenian is committed to the position that Jesus received his sinless will at baptism. How Armenian editors blundered into such a text, I cannot say. Note that E instead of *xantesakan* has *antesn* = *ὁ εὐρατος*.

^b transgressions] + 'having come in the flesh' C.

^c from A C E G: in or into D L S: having come into B F.

^d are purified and blotted out B.

^e idols futile and of vanity D E I.

^f brought to nought A E: rebuked *crit.* ^g and—abolished] om D.

^h liberated] + 'and saved' I.

ⁱ servitude A G: om C: + 'of sin' N *plerique*: + 'of death' G.

^k and cleansed] om G.

^l appearing] manifesting E F.

^m G substitutes No. 35 for No. 29, which with No. 30 is added below instead of No. 50.

ⁿ appearing] manifesting B E F.

^o L N S and most of the MSS transpose No. 30 with No. 29: G omits it here.

^p appear above] are transmuted E, i.e. *μετεποιήθη* for *ἀναφαίνεσθαι*.

^q world] B adds in lower margin this: 'To-day folly is undone and banished, and the path of truth is renewed for all at the advent of our God. I found (this) in another place.' This must mean in another MS. It is actually No. 43, and it is no mere coincidence that G omits 43 in its context.

^r G omits No. 31.

^s the shut garden I.

^t appears] is opened *crit.*, i.e. *ἡνέφκεται*.

^u unto—life] before him D.

32^a. To-day we have emerged from our old sorrows^b, and as the new Israel have been renewed^c.

33. To-day we have been^d made heirs of the kingdom of heaven, for of his^e kingdom there is no end.

34^f. To-day we have been rescued from the fleshless^g Amalek, and from the bitterness of his venom, through the baptism of the Saviour.

35. To-day the hills are radiant and the valleys shine brightly, at the appearing of the terrible God.

36. To-day the fountains^h appear purer for theⁱ hallowing of mankind. For the Creator of heaven and earth is become man in truth, taking upon him from a virginⁱ the image of servant.

37. To-day descending into Jordan's stream he^k by his own power^k swallowed up^l the deceiver of our first father.

38^m. To-day the greatest among the children of women, John, standing before, trembling, beholding God come unto menⁿ.

39. To-day the holy Spirit in dove-shaped apparition came and rested upon the Word made flesh^o; and the fatherly voice from heaven which says, This is my Son beloved, in whom I am well pleased.

40. To-day the incircumscribable God being^p circumscribed in flesh, submits to be^q baptized^r by the hand of one born of clay^r.

41. To-day was taken away the transgression^s of Adam, and the curse of Eve was loosed, and the transgressions of mankind expiated^t.

^a G om Nos. 32 and 33 here, and adds them below after No. 51.

^b sorrows] L is deficient through loss of leaves from this point as far as the words 'Expel therefrom all,' p. 177.

^c renewed] saved E F N S, i.e. *διεσώθημεν* : called and saved G.

^d we have been] let us be C.

^e his] the Lord's B D N S, i.e. *τοῦ Κυρίου* : God's C F.

^f Nos. 34-51 are absent from all the MSS except A G I V. L is defective.

^g fleshless] or discarnate.

^h appear—for the] gush up purer for the G.

ⁱ the Virgin I. ^k by—power] om G.

^l up] + 'in it' G.

^m G om No. 38.

ⁿ There is no main verb in this stanza.

^o made flesh] made man V.

^p being] is G I V.

^q submits to be] is G : I prefixes 'and.'

^r by the—clay] in the Jordan G V, and V adds 'by John.'

^s transgression] sin G.

^t expiated] blotted out G.

42. To-day mankind was saved from Satan, and filled with boldness ^a they soar ^b with the angels into heaven ^c.

43^d. To-day error is brought to nought, and the path of truth is made new for us all at the coming of our Lord.

44. To-day the multiple influences ^e of the stars ^f are shown forth in each being^g, they appear^h according to their several kinds in varied hues.

45. To-day the cloudsⁱ above soar^f into the heights of^k heaven, and a divine dew bedews the earth, descending upon men.

46. To-day earth trembling^l, but joyfully, receives the ^m Creator's footsteps upon itⁿ.

47. To-day the hills and hillocks shall leap, making merry with fervour, and with great gladness, to meet the Saviour ^o.

48. To-day the sea shakes herself and is in tumult; she maketh her billows to cry out, and causeth the fountains to burst forth and give strength to the rivers in their courses ^p.

49. To-day flows the stream of^q grace of the Father, he is^r manifested as having^s a Son ^t who unto eternity is creator ^u of time.

50^v. To-day the sins and transgressions of the race of Adam are blotted out in the water of Jordan, and earth's face is renewed at the appearing of our God.

51. To-day the shut and barred gate of the ^x garden is opened

^a filled with boldness] om G.

^b soar] are ranked above G.

^c into heaven] om G.

^d G om No. 43.

^e multiple influences] multitudes I.

^f are shown forth] prevailing I, which omits the words which follow 'in each —soar.'

^g being] of their positions G.

^h they appear] om G.

ⁱ clouds] powers G.

^k heights of] om G.

^l trembling] + 'before the Lord' I.

^m the] its G I.

ⁿ upon it] om G.

^o the Saviour] their Lord G.

^p courses] G adds this stanza = No. 26: 'To-day the briny waters are altered and the salt of the sea is turned to sweetness at the appearing of our God.'

^q of] + 'God's' G I.

^r of the Father, he is] and (om G) the Father is G I.

^s as having] as having made G I.

^t who is eternal and is creator G I.

^u G I substitute for No. 50, Nos. 30, 29: 'To-day the waters appear above for the salvation of the world, for as they receive into themselves the Creator they clap their hands. To-day all creatures,' etc.

^x barred gate of the] om I.

to mankind^a, ^bfor the dragon adversary was swallowed up amidst the waters, overcome by the Lord^b.

52. To-day also we shout aloud, calling out^c mightily^d and saying:

53. Great art thou, Lord, and wonderful are thy works. And there is none ^eable to tell the praise of thy^e wonders. For by thy volition thou broughtest all^f into being ^gout of not-being; and by thy authority thou sustainest all creation, and by thy providence thou orderest the world^g.

Thou out of four elements didst compact^h the world, and with four revolving seasons hast crowned the ample measure of the year's fullness.

Before thee the intelligible powers quail.

Thee the sun doth praiseⁱ.

Thee doth the moon glorify.

Thee the companies of stars magnify.

Thee the light obeyeth. Before thee the abysses shudder.

Thee the fountains serve.

Thou didst spread out the heavens like a vault.

Thou hast established the earth in its^k foundation upon the waters^l.

Thou hast ramparted^m the sea with sand.

Thou hast poured out the winds for the blast.

Thou art terrible, and who can stand before thee?

The angelic hosts praise thee. The ranks of the archangels worshipⁿ thee. The six-winged seraphim ^oand the multiform^p cherubim^o mounting upwards are encircled and hidden in thy unapproachable light^q.

For thou art God^r incircumscribable^a, ineffable, indescrib-

^a mankind] human nature G I.

^b for the—Lord] om G, and substitute the following: 'and in righteousness let us rejoice in eternal life,' and then G adds Nos. 32 and 33 omitted above.

^c calling out] om E.

^d mightily] om D E N.

^e able to praise and describe thy I.

^f all] + 'creatures' D.

^g out of—the world] om D. orderest the world] dost direct as a chariot all creation F.

^h compact] plan F I N.

ⁱ F transposes this clause with the next.

^k its] om B C D E N S.

^l upon the waters] om E.

^m ramparted] prepared E F I N.

ⁿ worship] glorify B.

^o and—cherubim] om F.

^p multiform] many eyed C D L S.

^q light] + 'and all at once adore thee' B.

^r God] + 'being' B D E F I S.

^a incircumscribable] + 'and without beginning' B.

able^a. Thou camest upon earth, didst take the form of a servant,
^bcoming to be in the likeness of men^b, and wast found in form as
 it were man. For, O Lord that lovest man, thou couldst not
 bear, because of thy manifold^c pity, to look upon mankind held
 in tyranny by the slanderer, but camest and savedst us^d.

We laud^e thy grace. We proclaim thy mercy. ^fWe hide not
 thy benevolence^f. Thou hast liberated the offspring of our
 nature, hast hallowed the virgin's womb by thine ineffable birth^g.

All creatures praise thee, revealed Word^h God. For thouⁱ
 art our God. On earth thou^k hast appeared^l and hast walked
 with men^l.

Thou also didst hallow the Jordan's currents, sending from
 heaven thy holy Spirit. ^mAnd thou didst bruise the head of the
 serpent that was lurkingⁿ therein.

And now we pray thee, Lord^o who lovest mankind^o, send thy
 holy Spirit from above into this water^m. Bless and hallow^p it,
 and endue it with the grace of the Jordan. And make it a
 fountain of blessing, and a gift of incorruptibility; a loosing of
 sin, a healing of the sick, ^qdread ruin of demons, health of the
 afflicted^q, fearless of the power that confronts, filled full with
 angelic power^r.

For thou art our God, who didst in the desert^s in Moses' day^s
 sweeten with the tree the bitter waters^t and give to the thirsty
 people to drink^t. Thou art he that in Elisha's day with fire
 and water didst free Israel^u from Baal. Thou art he that in
 Elisha's day^x madest the bitter and barren^y waters wholesome^z
 with salt^{aa}.

Do thou now thyself, O Lord^{bb}, draw nigh to us through thy

^a ineffable, indescribable] om F I: B = 'ineffable and incomprehensible, indescribable and unattainable.'

^b coming—men] om I.

^d us] collation of B stops here.

^f We—benevolence] om E S.

^h Word] om E N.

^k thou] who E F I.

^m And—this water] om I.

^o who—mankind] our God D: om F.

^q dread—afflicted] om E. dread] om C F.

^s in—day] om D N.

^u Israel] the people G N.

^y and barren] om F.

^{aa} with salt] E substitutes and C D F G I N S add the words: 'and healedst the barren people.'

^c manifold] om D.

^e laud] avow L N S *act*.

^g birth] emanation E.

ⁱ thou] + 'Lord' G.

^l and hast—men] om E.

ⁿ lurking] om G.

^p and hallow] om D.

^r power] blessing D.

^t and give—drink] om C.

^x Elisha the prophet's day C.

^z wholesome] sweet E.

^{bb} Lord] + 'our God' E.

holy Spirit, and bless^a this water; to the end that it may be for the building^b of houses, for the healing^c of the sick, for the salvation^d of soul and body, helpful for all uses and needs. Because thou art God, merciful and loving mankind^e. May all flee therefrom who devise evil against thy servants^f. That we may call out, O Lord^g, thy name^h, great, glorious, and working wondersⁱ; and offer unto thee praise and glory; to Father, Son, and holy Spirit, now and ever and for eternity.

Peace. Let us adore.

O living God, that are and art, and is God^k, in no wise having a beginning, first in rule^l and being always beginning of things which come to be. ^mWho hast endued everything with being, and hast made everything, God maker of all^m. Who hast manifested thy holy andⁿ quickening Spirit, moving hither and thither over the waters. And on Jordan's stream hast manifested its^o powers and glory in the likeness of a dove, the forerunner and prophet^p beholding the Spirit^q upon the waters, who^r didst hallow the stream with thy holy footsteps. Now, O Lord our God, bless this water^s, for the salvation of thy servants. Expel therefrom all hurt and evil taint^t, and all violence^u of Satan. And plant therein^x all^y grace of thy all-powerful^z holy Spirit, healing and health and victory over the all-evil power^{aa}.

And may we all thereby be made worthy of thy kingdom^{bb}, and

^a bless] + 'thy people and' G.

^b building] healing E.

^c healing] healthiness E.

^d of the sick—salvation] om F.

^e and loving mankind] om F.

^f servants] creatures D E S.

^g O Lord] om C E.

^h thy holy name C E.

ⁱ working wonders] wonderful C D E F N S.

^k In Arm. *or en, ew esd ew ed astuads*.

^l first in rule] through providence I *recte*.

^m Who hast—of all] om I.

ⁿ holy and] om I.

^o its] thy D E F N S.

^p and prophet] om E.

^q the Spirit] om C D E F I N, and substitute 'who walkedst' C D F I N;

substitute 'and thou walkedst' E S.

^r who] and *ceteri*.

^s water] + 'and manifest it' *plerique*.

^t evil taint] A adds in margin in first hand: E om 'evil': S thus, 'evil, taint.'

The text of L resumed at this point.

^u 'violence] treachery C.

^x therein] om C E S.

^y all] om C D E G I.

^z all-powerful] added only in margin in L.

^{aa} power] deceiver G.

^{bb} of thy kingdom] by thy help and aid C D E F I L N. All these sources except I vary these last lines.

of acceptance by thee, O Lord, of healing, of blessing, and holiness^a, unceasingly to glorify Father, Son, and holy Spirit, now and ever and to the eternities. Amen.

And next^b he makes the sign of the Lord with the cross and the myrrh, saying:

Let this water be blessed, anointed^c and hallowed in the name of Father and Son and holy Spirit^d.

ILLUSTRATIVE DOCUMENTS.

FROM MSS BODLEY ARM. E 5, FOL. II V^o, WITH COLLATION OF BODLEY ARM. E 18 (defective for stanzas 1-3), BRIT. MUS. OR. 2608 f. 43, AND A PAPER CODEX OF ARMENIAN GANTZARAN IN CAMBRIDGE LIBRARY.

Title : Canon of the Third Day, called of John. A *qaros* sweet and vigorous. (B.M. 2608 entitles : '*qaros* of third day, said to be of John Dsordsoretzi, say it at the Blessing of the Waters.' Cambridge MS entitles : '*qaros* of the Birth, over the water.')

At all times we praise thee, blessed Saviour Emanuel, born of the Virgin. And by way of rebirth wast thou baptized to-day in the Jordan by the baptist^e. Through whose intercession, accept the prayers of thy servants, we pray thee.

Who didst hallow the waters of Jordan, hallower of the world, giving the seal of renewal to the children of Sion : give purification to thy holy Church and freedom to thy people, we pray thee.

Pour out, O Lord, on us thy spirit of grace, which thou didst

^a holiness] + 'and be made worthy' L S.

^b And next] L concludes thus : 'And next one of the priests or the bishop makes the sign of the Lord's cross on the water. And the bishop pours out the holy myrrh into the water, and says out loud : Let this water be blessed and hallowed in name of Father and Son and holy Spirit now and ever. And they begin (the canticle) : Sun, the ally in warfare of angels. And the melody : Hail to the mighty mystery, A mystery hidden unto us is revealed.

F I have a similar rubric, directing the bishop to sign the water thrice with the cross and say, Let this water be blessed and hallowed with the sign of the holy cross in the name, etc. The people say : Amen. He shall then drop the holy myrrh three times in the water and say, Let this water be blessed, anointed and hallowed in the name, etc. N om from 'And next' to the end.

^c anointed] om D I L.

^d Spirit] D adds 'now and ever and to eternity. And they go home and the office is dismissed.'

^e by the baptist] by John 2608.

receive through the divine economy in the Jordan, the spirit of wisdom, of knowledge, and of power, the spirit of understanding and of the worship of God. Fill us with the spirit of the fear of God, we pray thee.

Thou wast called by a name as the oil flowed over thee, and being anointed with the oil of the Spirit wast sealed, and by the fatherly voice from heaven wast witnessed to be the Father's beloved Son^a. Grant that those born into^b adoption may abide, to the glory of the Son of God, we pray thee.

A new-wrought temple, thou didst prepare the Jordan^c, loftier than the ether, wherein thou wast shown forth as creator of the world, and transcending all heavens. Cause us to become the temple of the all-holy Trinity.

In thy body engendered of matter from ourselves thou hadst hands laid on thee by John. And thy body, as metal molten by the fire of thy Godhood, thou didst to-day temper in water. Fortify the body of thy holy Church against the gates of hell, that it may be unassailable, we pray thee.

Unto temptation thou wentest forth in the desert against the tempter, and in our own nature thou vanquishedst the adversary in three guises of combat; enable our souls and minds and bodies to become victorious in the trials of the lover of evil, we pray thee.

Hovering on wings, the bodiless angels drew near to serve thee in the wilderness. Who are the hosts of God and encamped around the God-fearing ones, they watched. Grant unto us their guardianship in our goings forth and comings in, against the armies of darkness, we pray thee.

From the snares of the enemy shield and fortify holy Church, and vouchsafe to us who are gathered together in thy name forgiveness of our sins, only-begotten Son of God, and remember our spirits.

And also other exhortations. To gather us thy scattered sheep into one accord of faith, hope, and love, we pray thee.

By invocation of our lady, truly, thy mother and virgin, holy

^a Son] om Camb.

^b into] through Bod. e 18 and 2608.

^c ? correct *Kasmetsar* to *Kasmetsar* and render 'thou wast prepared in the Jordan.'

mother of God, and by approach to thee of thy earth-born messenger that to-day lays hands on thee in Jordan ; of him that opened for a second time the heavens, the first martyr Stephen, and of St. Gregory our illuminator, and of all thy saints, Lord, who from eternity have found pleasure with thee,—have mercy on us, O Lord God, according to thy great mercy^a.

FROM BODLEY MS ARM. F 1, FOL. 15, COLLATED WITH BODLEY MS ARM. F 2, AND SAN LAZARO, CODICES 1168 viii. 2. 14. 2. 5 (an old undated hymn book) AND 1094 viii. 2 (of fourteenth century).

Light of light, from the Father wast thou sent and wast made flesh of the holy Virgin, that thou mightst renew afresh the lost Adam.

'Thou, God, on earth didst appear, and didst walk with men, and save mankind from the curse of Adam.

To thee from heaven thy Father's voice bare witness, saying: Yonder is my Son. And the holy Spirit manifested thee by its dove-like descent.

Let us all praise thee, who by spirit and fire hast purified men's uncleanness, as God and Saviour. The Saviour hath appeared and delivered the world from the snares of the enemy, graciously bestowing adoption by means of baptism.

With water doth he quench our sins, to-day appearing, our Redeemer ; and floods the world with divine water.

The dragon's head hath the Saviour bruised in Jordan's stream, and by his own authority hath rescued us all.

Renewing the old man doth the Saviour to-day come unto baptism, in order to make new by water our corrupted natures, bestowing on us instead the incorruptible raiment.

Christ is baptized, and all creatures are hallowed. Grant then to us remission of sins, hallowing us anew with water and spirit.

He fulfilled the economy in the womb of the Virgin, coequal of Father and holy Spirit. Word sent from the Father, for sake

^a The initial letters of the stanzas form the anagram *Yohannisi erg*, i.e. 'a lay of John.' The date of this writer is by some placed in the thirteenth, and by others in the seventh century.

of the first-formed man, taking away our transgressions, ye peoples, praise him that was sent from the Father, God of our fathers.

He that before the ages is Son, sharer of glory with Father and holy Spirit, hath come to-day to the Jordan to be baptized. He hath taken upon him for my sake my form, and hath taken away the forefather's sins. Praise him, ye peoples.

Purifying grace is bestowed on us by the dove-like descent of the holy Spirit, for the hallowing of the waters. And the Father from on high bore witness to the second birth, saying: Yonder is my Son beloved. Let us also in concord praise the Sent.

God-word without beginning, that wast sent from the Father. Thou wast pleased to become subject unto time, and wast made flesh of the holy Virgin for our salvation, to be baptized to-day in the Jordan by John, taking away the transgressions of the first man, of the protoplast.

DOCUMENTS ILLUSTRATING THE HISTORY OF THE EPIPHANY RITE.

1. From the *oratio Synodalis* of John of Odsun, Catholicos A.D. 718, Latin translation issued at San Lazaro in 1834, p. 31:

Porro videmus praeterea et istud: nonnulli honestos quoque mores obsolescere conantes, Theophaniae, et Nativitatis die, quem sexta Ianuarii solet coniunctim regio nostra solemnius celebrare, nunc Nativitatis festum quidam peragere volunt; Epiphaniae vero mysterii nullam sinunt memoriam fieri. Hi omnino adhaerent ritui lectionum*, quibus Ierosolymitani in octava Epiphaniae utuntur, octo Ecclesias suas visitando, atque in unoquoque loco suos canones perficiendo. Legis transgressionem existimant, si pro mysterii necessitate quidpiam relictum a veteribus imperfectum ad perfectionem reducere iusserit alicui Spiritus Sanctus: quum potius Ecclesia Dei de die in diem proficiat atque ditiescat: neque enim fieri poterat, ut per unum hominem in unoquoque opere unoque tempore omnem voluntatem suam erga homines disponderet Deus.

Verum quod ego dico, id antiqua erat consuetudo iam ab antiquis temporibus originem ducens, atque ad nos usque perveniens. Eo namque die super aquas

* The Armenian lectionary in its rubrics refers to the churches of Jerusalem, and is clearly the lectionary there used in the last half of the fourth century. Old MSS of it, e.g. the ninth-century uncial copy in the Paris library and Bodley cod. Arm. d. 2, ignore the Blessing of the Waters, and prescribe no lections for it. Perhaps the true reason was that the ceremony was not one performed in church, but at a river-side only, while the lectionary, as its name *tsaio'ts* implies, contains only lections of the mass.

decantando Psalmum xxviii praemissa antiphona, Vox Domini super aquas, atque Matthaei de Baptismo Evangelium legendo, aquam benedicebant, oleo in eam infuso: eoque, veluti morborum animae et corporis remedio omnes fruentes, exultabant.

Quod vel nostris temporibus non est penitus obsoletum; quamvis Israelis vastator infirma effoeminataque vi abrogare connitatur. Porro si nobis obesset commemorare Dominici baptismi causam, fortassis neque Christus baptizari debuisset. Praeterea si peractum in Iordane mysterium occultare innueret nobis (Deus), cur nos ad illud properamus? Cur nam et Christi facta per historiographiam nobis dedere sancti Patres Evangeliorum scriptores? Cur nam et Pater, et Spiritus Sanctus super aquas ei testimonium reddiderunt, alter per vocem, alter per apparitionem, consubstantialitatem manifestantes? quamobrem et pulcherrimas melodias antiphonas de baptismi causa concinnarunt beati nostri Doctores? Patet idcirco quod veritatem nec videre neque audire vult irrationalis pervicacia,

Canon 26 (p. 73):

In die Epiphaniae perficere oportet aquae benedictionem super aquas convenienter in locis occurrentibus, oleum in eam infundendo; precesque offerendo; et per id commemorare Salvatoris nostri pro nobis in Iordane baptismum; quemadmodum et in die adventus^a ramos tollere, et flabella movere, imitantes quodammodo Hebraeorum pueros, qui plaudebant, ramosque offerebant: nam regionis quoque nostrae homines, cunctique Christiani per traditionem id tenent.

Canon 30 (p. 75):

Convenit in die Epiphaniae legere de baptismi serie Evangelium ex Matthaei capite. Per totam autem octavam alternare cum nativitatis Evangelii Evangelia baptismatis, congruum censeo: sicut enim solemnitas est utrique communis, communes debent esse lectiones, et officium.

HOMILY OF ZACHARIAH CATHOLICOS.

This Zachariah died A. D. 875 after a catholicate of twenty-two years. He was a layman of unblemished life until the day of his election as Catholicos. Various of his homilies survive of considerable literary excellence, and composed in very characteristic style. None of them have been printed.

The following extracts are from the conclusion of his homily on the Epiphany, and are added here because they contain a text of the great hymn of the Epiphany rite, and reveal to us in some measure how that text was read in the ninth century. For an estimate of its value see my note below, p. 188.

I have taken the text from two MSS in San Lazaro, the one, *čarantir* iii. 512. 7. 6, a volume of homilies neatly written in small cursive on paper, and copied recently from an ancient original. Zachariah's homily begins p. 236 of this codex. I have taken my main text from this MS, adding the variants of another larger codex, *čarantir* xxvii. 41. 2. 6, a volume of homilies, written on paper in old bolorgir in double columns, thirty-three lines to the column. In this codex the homily begins p. 251:—

The voice of a cry in the wilderness, make ready the ways of the Lord,

^a Advent here means the triumphal entry into Jerusalem.

who this day hath appeared in the flesh in the fountains of Jordan, and make straight the paths of the God of Jacob. For the God of Jacob who led the sons of Israel by means of Moses; and driving them along with signs and wonders, from Egypt led them up into the wilderness of Pharan,—lo, he is come and hath reached the regions of Jordan, for Jordan being interpreted means his descent. For^a the shadowless light descended in the flesh into the world^b from the Father. And this from the beginning David proclaimed: In thy name Tabor and Hermon shall rejoice^c. And again he says: Therefore have I remembered thee from the land of Jordan, from Hermon, a little hill^d. For Hermon is a little hill in that place where the Word sent from the Father descended^e unto baptism, to take away all at once the sins of the world. And a voice from above bore witness, saying: Yonder is my Son beloved. As also in the transfiguration, in the mount Tabor, the Father's voice from above bore witness to the consubstantial Son. For to-day unto mount Hermon cometh the ineffable Word God, which stands close beside the springs of Jordan. And the unapproachable and ineffable voice of the Father was uttered from heaven, a voice and a crash, like violent and awful thunder, called aloud from heaven in testimony of the beginningless Word, and said: Yonder is my Son beloved. For albeit he hath become by reason of my providence son of man, yet hath he not altered from being in very deed my Son, 'but is in eternal fellowship (with me)^f.

Even as it is written: 'The voice of the Lord upon the waters, and God in his glory thundered. And the Lord himself reclined upon the waters.'

The Father was thundering from heaven. With resounding voice he bore witness to the ineffable Word. And the holy Spirit came down in dove's form appearing, and the Lord himself reclined on the waters, the timeless Word God, who was God alloyed with flesh, upon the whirlpools of the river, on the multitude of the waters of the river. And the holy Spirit for this cause came down in the form of a dove, that none of the foolish might suppose that the voice from heaven referred to John.

But the holy Spirit in descending, incarnated and created the Son^g. And for this reason—because in the beginning, moving upon the waters, the holy Spirit communicated life to the waters, unto the bringing forth of divers reptiles and four-footed beasts, and also of herbs and plants. So likewise in this case it came down and purified the Jordan, and opened the womb of the font, both to make a way for the Gentiles, and to summon unto the grace of adoption.

John was sent to prepare the people for the Lord. First he purified Israel through baptism, that they might be worthy to meet the Son. For of old,

^a For] add 'into it.' The same etymology of Jordan (from *iared*) is found in Origen in *Evang. Iohan.* tom. vi. 25, and in the old Armenian list of explanations of names ascribed to Philo, but really Origen's. In this list Jordan is explained as 'descent of the Lord' or 'descent of God,' in the MSS 319 and 337 of Vienna Mechitarists, and also in the twelfth-century codex of Pavia.

^b Omit 'into the world.'

^c Ps. 89¹².

^d Ps. 42⁶.

^e came and descended.

^f but he eternally shares my substance.

^g Reading *matnatsoys arnér* instead of *marmnatsoys arnelov*, the other MS gives the sense 'pointed out as with a finger the Son,' and this may be the true reading.

when God was about to appear in glory to the sons of Israel, Moses first baptized the people in the cloud and the sea, and then he brought them nigh to God. And when he was minded to come down on to the mountain in the midst of mist and gloom, (Moses) was held worthy of a divine voice. The Lord spake and said unto Moses : Let each man wash his body and rinse his hands^a, and on the third day God shall appear unto you.

And when they were entering the land of promise, they first passed through the Jordan, and then entered and inherited the land of promise, having first crossed the Jordan. And after that he conducted them into the land.

And so also John, having come from the desert, purified Israel with water, that he might make them worthy to go up to meet the God of Israel, who came and was present in the flesh to save the races of mankind.

And while the people were being baptized, Jesus also came from the regions of Galilee, to be baptized in the Jordan by John. That the word of the prophet might be fulfilled : 'Land of Zabulon . . .'

To-day being illuminated in the font together with Christ, we have been made radiant and gleaming with light, and having had the divine and royal image delineated in us, have been invited to the mansions above, and joining our voices with those of the hosts of heaven we cry aloud, saying :—

1. To-day is the holy and brilliant and divine festival, and the burning and divinely-appointed holy Spirit has streamed forth into the world, hallowing the waters, and enlightening^b the Gentiles unto the heritage of adoption.

2. To-day a new earth is become heaven. For the ineffable Word God and the timeless Son of God hath appeared in our life and walked up and down with men, sharing their conversation. He was present in the Jordan torrent purifying the waters, and enlightened the newly born.

3. To-day the three-personed supreme Trinity and the consubstantial lordship stooped from heaven. All creatures were^c filled to overflowing with his intelligible^d glory. The Father from above bore witness to the second birth, saying : Yonder is my Son beloved, in whom I am well pleased. And the holy Spirit made him manifest by its dove-like descent. Thus deriving it was shed far and wide upon the sons of men.

4. To-day the hosts of the discarnate ones were lost in wonder, and were ministering to the Word made flesh and made man^e on earth ; but in heaven they were glorifying him together with Father and holy Spirit at the throne of glory.

5. To-day let us, a regenerate new people, with joy and exultation keep festival with the angels in heaven. 6. For the day of salvation^f is for us arrived, and multitudes of angels descending from heaven are sharing our festival together with us, beholding him that uplifteth the heavens come down into Jordan to purify afresh mankind.

8. To-day the heavens send forth and rain on us righteousness. For the sun of righteousness hath gleamed out upon us, and illumined the world with the

^a hands] garments.

^c creatures were] the earth was.

^e and made man] om.

^b regenerating.

^d intelligible] uncircumscribable.

^f salvation] add 'the season of adoption.'

blaze of inextinguishable radiance ; and by the descent of the holy Spirit upon ^a the consubstantial participant of his nature, the Word made flesh ^a.

(9, 10). To-day the universal catholic Church is decked with light and radiance, for he that was begotten of the Father before the aeons appeared on earth, and ^b was made bridegroom and head of his body the holy church ^b.

11. To-day the divine clouds discharge and send down righteousness, and pour out the heaven-born dew of immortality on the earth.

12. To-day the sea spread abroad and the Jordan ^c adjusting its waves do prepare and ^c contrive a path for the soles of the Lord's feet ; as it is written : In the sea are thy paths, and thy footsteps upon many waters.

13. To-day the unreachable reaches us, and the unseen is seen, and the timeless one begins, and becomes subject to time like a man.

14. To-day the God of gods and the king of all things came for the salvation of mankind, and by his own creature had hands laid upon him.

15. To-day the king of all things lowers his divine head to his own creature, in order that he may call us up into heaven unto unending bliss.

35. To-day the hills gleam with radiant light, and the mountains exult with fiery sheen. And the swelling billows shall send forth righteousness. For he that dwelleth on high is come unto mount Hermon to purify the torrents of Jordan, in his God-alloyed body, which having taken from us he buried in the waters.

36. To-day the fountains burst forth more limpid for the purification of mankind. For the king of the seraphin made man ^d in very truth and reality from the blessed Virgin, fashioned ^e as a master builder, and constructed men anew.

(130 and 29 as in G I). To-day let the sea and the streams leap and clap their hands, and all elements praise the King Christ, who has buried in the waters the old man ^f and like a master-builder has fashioned and constructed the new unto the primal glory.

17. To-day the forerunner and precursor stands trembling with awe before him that is come to take away the sins of the world.

15. To-day the beginningless Word, before all the aeons in the ineffable bosom of the Father, stoops to the material and mortal servant, condescending to save the life of the world.

22. To-day the greatest among the offspring of women trembling with fear stands forward, beholding God come unto man.

21. To-day he that excelled the blessed and divinely-seeing prophets is come from the desert unto Jordan, and touches close the divine head, to the end that by the washing of water he may wash away the impurity of Eve.

39. To-day the Father's voice, from heaven proceeding, summoned the world of mankind to adoption by the Father of glory.

39. To-day the supreme holy Spirit in dove-like descent hallowed the torrent of Jordan, and opening wide the heavens summoned the world of mankind to adoption.

^a the consubstantial beginningless Word made flesh.

^b was made—holy church] walked up and down with men.

^c adjusting—prepare and] om.

^d king of the seraphin went up made man.

^e and fashioned, etc.

^f man] Adam.

40. To-day^a the incircumscribable and the eternal God was circumscribed and shut up in flesh, and ineffably constituted was made objective in flesh, man in very truth.

To-day were we buried with Christ in the waters of his baptism, being born along with him unto his death. And together with him shall we also be made alive, and with him reign in life.

27. To-day the error of idolatry was wiped out, a vain shadow; and men were freed from sin, and (42) soaring aloft with the angels they are made radiant and decked with light.

28. To-day the mist and gloom are dispersed that arose from the taste of sin, from the deceits, from the curse pronounced on Adam. ^b For Christ for our sake became a ^b curse, and yet in him have all the races born of earth been blessed.

30. To-day the waters of Jordan were given us for our salvation, and flash on us a balm, the drug of immortality, endless felicity, bringing with it the covenant of^c imperishable and unending life.

29. To-day creation is clad in light and exults in the true humanizing (= *ἐνανθρώπησις*) of Christ. For because of our sake he made himself poor that was rich, to the end that we too may be enriched by his poverty. Into the Jordan he descended that we too may be lifted up.

43. To-day the footsteps of perdition were undone, and the ways of deceit shut up, and the royal highway of truth traced out for mankind, regenerated by water and Spirit unto life eternal.

31. To-day the fiery sword of the seraph was removed afar from the tree of life. For we have been decked out in king's raiment, being born again in the water. Wherefrom the seraph recedes, and opens the pathways to the tree of life.

32. To-day we have been freed from sorrow, putting on the new name, and becoming Christians, we have put on Christ, through the re-birth in the font made heirs with Christ.

33. To-day we have been invited to bliss without term or end. Let us attain thereto^d, illuminated together with Christ; and so having attained, we shall be translated into bliss without term or end, in our Lord Jesus Christ, to whom, together with Father and in union with the holy Spirit that maketh alive and freeth us, are due glory, rule and honour.

ON THE COMPOSITION OF THE GREEK AND ARMENIAN EPIPHANY HYMN.

The table given on p. 189 brings before the eye the order in which different sources give the clauses of the Epiphany hymn. The first column gives the order found in the Armenian uncial A; the second that of the Bodleian MS I, which though a modern codex has the appearance of having been copied from an uncial. The homily of Zachariah represents a MS or MSS not later than the middle of the ninth century. The Slavonic order is taken from the English

^a To-day, etc.] The second MS omits this stanza as well as the next.

^b For Christ is come and for our sake is become a.

^c the covenant of] om.

^d Let us attain thereto] We have been made heirs.

version printed in Dr. E. A. Wallis Budge's book *The Blessing of the Waters on the Eve of the Epiphany*, London, 1901, from what original I do not know. The Syriac and Coptic rites translated by Dr. Budge in this work do not include the hymn, probably not because it did not exist when those translations were made, but because it had a separate existence of its own apart from the rest of the rite.

In the printed editions of the Greek Euchologion this hymn is entitled: 'A Poem of Sophronios, patriarch of Jerusalem.' But this title I have never found in any MS, nor does Alexius Dmitrievsky note it in any of the older MSS collated in his great repertory of Greek liturgies printed at Kief in 1901. The hymn is also too archaic in tone for a writer who flourished so late as Sophronios to have composed it. And the most of it that can be due to him is the alternative Prologue which begins *Τῆς ἀκτίστῃς* (see the Greek texts). This hymn is introduced in the Greek uncial Euchologion as *ἕτερος πρόλογος*, words which in themselves imply a separate origin. It anyhow formed an integral part of the Armenian rite from the first, and was translated about the year 440. This at least must be the case in regard to the parts of it which we recognize in one or another of the Greek sources.

For clauses 1-4 and 34-51 are not found in our Greek sources; and yet they appear to be a rendering of an alternative form of the same hymn.

Thus clauses 1 and 5 are parallel to 6 and 7,

clause 22 is parallel to 38,

" 14 " 40,

" 30 " 36,

" 27 " 43,

" 20 " 38,

" 25 " 50,

" 31 " 51.

But furthermore even within the Nos. 1-4 and 34-51 we have the same appearance of doublets, for

No. 3 corresponds to 39,

" 20 " 22,

" 15 " 18.

These last three may perhaps be ascribed to the natural exuberance of a religious rhapsodist; but the circumstance that clauses 5-33 are so sharply separated in the sources from the rest, and that even within the limits of the Armenian 34-51 they only appear in the four codices A G I V, goes far to prove that in the longer Armenian text of these four codices we have two rival hymns conjoined, a conflation of two separate hymns.

Furthermore, whereas in A and V these two hymns are set on end, so to speak, in G we trace an attempt to fuse them into one whole; for No. 26 is in this codex repeated in the context of the rival hymn, and Nos. 29 and 30, 32 and 33 are inwoven in its context. In the Bodley codex I and in the homily of Zachariah, the attempt at fusion is carried further; and the author of the homily must have had the hymn before him nearly as it stands in I, which therefore represents a form of text at least as old as the ninth century.

The presence in the Greek of clause 43 at first sight contradicts our assumption that our Greek texts did not know of clauses 34-51. But this clause really

belongs to the other form of the hymn, as is shown by the location of it after clause 29 in the homily and in codex B among the Armenian sources, and after clauses 29 and 30 in Grotta Ferr. F. B. 4, and after 29, 27 in Bodl. Auct., and so in the Russian. The Armenian codices G and I for the same reason omit it in the non-Greek portion of the hymn, where A alone introduces it.

The most natural supposition is that the Armenian translator or translators rendered both of the hymns from Greek; and they may have found the one in one Greek codex of the rite, and the other in another. The archetype of most of the Armenian codices lacked the clauses 34-51; but not clauses 1-5, which however are equally absent from the Greek codices. The Grotta Ferrata codices and Bodley Auct. E. 5. 13 have a text of the hymn closely corresponding to the Armenian. Whether the uncial Greek codex is shorter by exclusion of the additional clauses given by these other codices and by the Armenian, who can say! It is to be noticed that the Greek uncial alone has the archaic clause 17: 'To-day for us the Lord by means of the Regeneration of the image restores the original form of the archetype.'

The exclusion of this clause from the Armenian is the stranger, because Epiphany homilies in that tongue almost normally represent the baptism in Jordan as the occasion of the spiritual re-birth of Jesus.

The homily of Zachariah suggests that the hymn as preserved in the MSS of the Euchologion has undergone certain modifications; and that this is so is made more likely by a comparison with Zachariah's text of another homily composed in honour of the Virgin by one Thadeus, or by Theodorus a monk, towards the close of the seventh century. This homily was printed at San Lazaro in 1833, and in the magazine *Tschragal* or *tšrak'al*, Moscow, 1858. The parts of the Epiphany hymn embedded in this homily are embellished and overlaid with florid phrases; nevertheless, not a few of its stanzas agree with Zachariah's text.

I select in illustration of this two passages only:

13, 14. To-day the increate comes to be (= *ingenitus generatur*), and the unseen is seen in the process of his becoming man.

40. To-day he that is not shut up in space nor contained comes to be contained, and the timeless one begins to be because of his love for man.

19. To-day he comes of his free will into the world who was in the world, and was never separated therefrom.

16. To-day he humbles the hills unto servitude, and obedient they look unto his behests.

27. To-day the futile worship of pillars was rendered vain and taken away, and worship of God in consolation of us gleamed forth into the world through the advent of the Son of God.

32. To-day we were snatched from our old sadnesses, and like a new Israel were rescued through the advent of the Son of God.

And after a little we have in the same homily another block of stanzas from the same hymn:

15. To-day the unhumbled humbles his head to his own servant, that he may lift us up by his advent.

40 and 14. To-day the incircumscribable has hands laid on him in his own coming to be man.

and laving him the waters of Jordan are cleansed of the seething froth of corruption.

30. To-day the waters are borne upwards for the hallowing of the world, and all the natures of the waters are refined and hallowed at the appearing of our God.

33. To-day we were made heirs of the kingdom of heaven ; for of his kingdom there is no end.

It is curious to observe in the above, how in No. 14 a variant of the single codex V, due to a misunderstanding of the version of the Greek, is turned to account in Nos. 13 and 24 and 40 and 14 ; and used to convey the idea that the divine in the man Jesus was actually generated at the baptism through the Spirit's descent, as if the divine then became human and the human divine. Even in the Greek texts we seem to have the debris of a hymn written from this standpoint ; and in the Armenian, especially in these two homilies, the idea is very prominent. In a later time these somewhat gnostic stanzas could be interpreted by reference to the physical birth at Bethlehem, which the Armenians feast on Jan. 6, together with the spiritual birth in the Jordan, as the patriarch Nerses Shnorhali remarked in the following passage of his *Summa Fidei*, addressed about A. D. 1160 to the emperor Manuel.

I cite the very faithful Mechitarist version printed at Venice in 1833, p. 223 : 'Quibus omnibus rationum momentis accurate perspectis, prisci Patres statuerunt eadem die celebrandum esse Nativitatis et Baptismatis mysterium ; nosque illos sequendo eorum traditiones implemus. Aliud quoque mysterium praeter haec inest. Quemadmodum enim e sancta virgine Christus natus est corporaliter ; ita et ex Iordane ad exemplum nostri natus est per Baptismum. Et quoniam ambae nativitates sunt, licet inter se ob mysterium tempusque diversae ; ideo statutum fuit, eas simul, tum primam tum alteram nativitatem, esse celebrandas.'

29. Canon of the mystagogy of the holy oil which they call *Muron*.

We however do not presume to transcribe it, lest we be found unsubmitive to the throne of our holy Illuminator and to our great patriarch.

PENITENCE.

TEXT FROM A WITH COLLATION OF K AND MSH = MASHTOTZ
OF CONSTANTINOPLE.

30. Canon of making a penitent*.

The priest receives the person come unto repentance, and shall lead him to the door of the church. And he causes him to stand opposite the door on his right hand.

* Msh entitles the rite 'Canon of calling sinners to repentance.' In K : Canon of making a penitent. Of John Mandakuni, catholicos of the Hayq. The calling to repentance. The sinner comes to the church-door, and they say ps. 50 : Have mercy on me, O God, according to thy great mercy : incline thine ear, O Lord, and hear me : thou wast pleased, O Lord. As pants. Then he says in tone of lament : Lo, God is my helper and Lord acceptable. Lection : Isaiah 1¹⁴⁻²⁰, etc. omitting introductory prayers. See below, p. 294.

And he says psalms, 42: As pants the hart^a. 123: To thee, Lord, have I lifted up mine eyes. 138: I will confess thee, Lord, with my whole heart. 25: To thee, Lord, I have lifted up my soul. 38: O Lord, chastise me not in thy wrath. 32: Blessed is he to whom remission hath been given.

^b *And therefore he says this psalm (56) in tones of lamentation:*

Have mercy upon me, O God^b.

And (the deacon) proclaims:

All ye that are come unto repentance.

And (the priest) says this prayer:

O God that doest good and art the bestower of mercies, accept the return of thy^c servant that has^c sinned, yet has been guided aright to follow^d thy call of good tidings, which^d thou hast announced in thy own unerring words, saying: Come unto me, all ye that are weary and heavy laden, and I will give you rest.

Now therefore through his petition made to thee, Lord, hear his prayers, and those of us all; and accept, O Lord, the confession of our hearts.

Hallow our minds and senses, to serve thee, Lord, in holiness and righteousness all the days of our lives. Vouchsafe, Lord, contrition of repentance, together with outburst of tears. That we may become a temple of holiness^e for thy holy Spirit, who art one in will with and helper of the saints, in the agony of their struggle and conflict. High-priest eternal, who camest to seek out the lost Adam, and savedst him that was fallen sick from the malignant dragon, gladdening him with kindness and with the two precious pennies, which thou didst leave with the host of the inn, fraught with the recompense^f rich and ample of thy second^f coming, when thou wilt reward them that seek of thee the renewal of thy unspeakable blessings. By whom is glorified continually the all-holy Trinity, Father and Son and holy Spirit, now and for ever and unto eternity.

Peace. Let us adore.

God of many mercies, who art pitiful and merciful, long-

^a Here Msh adds ps. 56: Have mercy, etc.

^b Msh om words: 'And' as far as 'O God.'

^c Msh has 'servants that have,' and uses the plural throughout.

^d Msh 'thy heavenly call, which.'

^e om 'of holiness' Msh.

^f rich—second] ineffable of the mysterious second Msh.

suffering, kind; who repentest of the wickedness of men, and inclinest thine ear to the prayers and prostrations of thy servants who cry aloud to thee, and seek forgiveness and remission of their sins. Forgive them their sins and trespasses; for there is none other God but thee, who art able to forgive sins; and unto thee alone are meet glory, rule, and honour.

Psalm 41 : Blessed is he who considereth.

Lecture from Isaiah the Prophet, 1¹⁰⁻²⁰.

From Ezekiel the Prophet, 18²⁰⁻²³ : The righteousness as far as and live.

From the Epistle to the Ephesians of Paul the Apostle, 6¹⁰⁻¹².

Alleluiah. *Psalm 130* : Out of the depths I have called unto thee.

Lecture from Luke's Gospel, 15¹²⁻³².

And the deacon proclaims :

Ye that are come here for the confession of repentance ^a. *Thirty-five times* ^b :
Lord, have mercy on us.

And the priest says the following prayer :

Listen, men and women, and ye that would sow in the furrows of your hearts the seed of the Spirit, which bare the °fruit untasted ° of enjoyment of heavenly wreaths ^d.

°Whereas ye have ^f with tearful lamentation ° taken upon yourselves the yoke of repentance, behold, (the throes) of the ° discipline of your regeneration ^h (bring) you (forth) to-day in the light-engendered font ^h through ⁱ repentance, unto which also the lamps of your ^k spirits shine marvellously bright, and illumine the radiant paths of your repentance ^k. For with fasting and prayer and pious exercises ye shall cleanse yourselves of sin, and of the rebellious spirit of Satan.

May Christ, therefore, the Son of God have pity for your

^a Msh prints this text. See Appendix, p. 203.

^b Thirty times K Msh.

^c fruit sweet to taste H K : and K continues 'occasion of unending and delightful heavenly crowns.'

^d wreaths] gifts H : and H K add 'and may the blessing of the Lord God be upon you.'

^e Whereas—lamentation] Because of your tearful lamentation ye have then.

^f K has : Ye have then taken on yourselves the yoke of repentance, of washing of the font of repentance, and marvellously shall the lamps of your souls shine bright in the radiant path of your repentance.

^g I add 'the throes' from H and the words 'bring forth' from Msh. A is unconstruable. The idea is that exomologesis is a second baptism.

^h bring you—font] in Christ H.

ⁱ through] unto Msh.

^k 'spirits and the radiant gleams of your repentance shine' Msh.

austere penitence; and forgive the multitude of your sins, and rejoice over you^a, according to the Scripture which says: He left the ninety and nine sheep in the wilderness and went after the one that was astray. May he therefore in like manner incorporate you^b in the number of his saints^b; and may the holy Spirit irradiate you with splendour, in the likeness of the dove plumed with light; presented in you in new plumage may he adorn you with gleaming radiance in the kingdom of heaven, and (may you be) irradiated in Christ, as you soar on the wings of the holy Spirit^c, beholding the light^a of the glory of the Son of God in the day of the advent, amidst terror^d and driving cloud^e, of the Lord, illumined together with the saints and lovers of his name; and may there be heard the voice which says: Come, ye blessed of my Father, inherit the kingdom prepared^f for you in Christ Jesus our Lord, to whom is due glory, rule, and honour, now and ever^g.

And next he turns (the penitents) to the west and causes^b them to abjure. And

^a Msh has following text: 'over you as over the one sheep that was gone astray and lost, which he raised upon his shoulders and carried into the heavenly fold, rather than over the ninety and nine which went not astray and were left in the wilderness. May he therefore, according to the same figure, carry and incorporate you in the number of his saints, in the radiant company of the just, and arraying you in light deck you in new plumage. May the holy Spirit likened to a dove gleaming with light, having made you his dwelling-place, grant to you to inherit the incorruptible crown of glory in the kingdom of heaven, irradiated with radiant effulgence and spiritual bliss, and soaring on the wings of the holy Spirit in the light-born clouds, unto the beholding of the light,' etc.

^b K 'in the shining troops of the just ones.'

^c Spirit] H adds 'in light-born clouds.'

^d H om 'amidst terror.'

^e and—cloud] H om: and of driving fire Msh.

^f Msh adds 'from the beginning of the world.'

^g Here K Msh add 'Peace. Let us adore,' and then a prayer which is a blending of the two prayers (see below, p. 200): 'O Lord God our Saviour,' and 'Lord, as unto Peter.'

^h causes, etc.] Msh has following: asks them: Do ye renounce Satan and all his deceit, and his service and his paths and his angels? And the penitents say thrice: We renounce Satan and the vain and false world and its distractions. And turning them to the east the priest again asks them: Do ye believe in the all-holy Trinity, in Father, Son and holy Spirit in the Catholic church, in baptism and the remission of sins? And they answer: We believe.

Then they say the 'We believe in one God' in full. And after that the psalms: Thou wast pleased, Lord, in thine earth: Incline, Lord, thine ear, and hearken: I loved that the Lord should hear the voice of my prayer: Confess ye unto the Lord, for he is good. For his mercy endureth for ever . . . as far as the verse, Open unto me the gates . . . And they enter the church, and say the psalm: The Lord shall be my shepherd, and I shall not lack aught. Then Lectons from Joel, 2⁹⁻¹⁶: from Jeremiah, 3^{14,16}: from Isaiah, 55⁶⁻¹²: from I Peter, 2¹⁻¹⁰: from Luke, 15¹⁻¹⁰.

then he turns them to the east, and makes them declare their faith in the three persons^a. And he says^b the Dost thou believe in full. And he says the psalm in tones of lamentation with hisord: Open unto me the gates of righteousness and I will enter in.

^c And he enters the church^c.

Lecture from Joel^d the prophet, 2¹²⁻¹⁸; And now, thus saith the Lord as far as hallow the ecclesia.

Jeremiah, 3¹⁴ and 15^e.

Lecture from I Peter^f, 2¹⁻¹⁰.

Lecture from Isaiah the prophet^g, 55⁸⁻¹³.

Lecture from Paul the apostle to the Colossians, 3¹²⁻¹⁷ h.

Alleluiah. Turn me, O Lord, away from my sins.

Lecture from Luke's gospel, 15¹⁻¹⁰.

ⁱ And the deacon proclaims:

God spake with his mouth.

And he saith the prayer of the same:

God on high^k . . .

^l And he arrays (the penitent) in the philon^l: and he says the following prayer:

Let usⁱ with praise and hymn magnify almighty God, who hath arrayed his servant in a robe of salvation and a garment of gladness. ^m As it were a crown of grace hath he set on his head, and armour^m unflinching against the adversary. Wherefore let us also give thanks and glorify Father and Son and holy Ghost, now and ever and to eternity.

And then he makes him to prostrate himself in adoration, as if he were one newly sealed, ⁿ causing him to renew his nameⁿ.

^o N. or M. is come from baptism unto adoration. He offers

^a in the three persons] substitute: 'as in baptism' K.

^b he says . . .] they say the 'We believe' K.

^c And—church] om K.

^d Joel] Isaiah A by error.

^e A K omit this title and pass to the new lecture without a break, so fusing the two lectures of Joel and Jeremiah.

^f K styles: of Paul the Apostle's catholic epistle.

^g K omits this lecture.

^h K omits this lecture.

ⁱ Msh thus: 'And they recite the "O Lord almighty," and its proclaiming and the prayers. And then they put on the philon, and are led before the bema, and the priest recites the following form of exhortation: Let us,' etc.

^j And the deacon—on high] om K.

^k And—philon] And then he brings the philon and arranges it. And he is led before the bema K.

^m Msh continues thus: 'As if on a bridegroom hath he set on thee a crown, and hath arrayed thee in raiment as it were a bride. And hath set a helmet of salvation on thy head and armour,' etc.

ⁿ K Msh om words 'causing—name,' Msh substituting 'before the holy altar and holy cross, saying.'

^o Msh has: 'N. and M. are come unto the baptism of repentance and offer adoration,' etc.

K has: 'N. or M. is come to repentance and from repentance to adoration.

adoration to Father and Son and holy Spirit^o. ^a For he avowed his first faith by the tongue of another in the age of childhood, but now by his own tongue^a.

And he bids him go down on his knees, and says this prayer :

God on high, praised and made glorious, terrible, inscrutable and dreaded of all creatures. Who art higher than the heavens, unseen of the cherubin. Thou makest poor, and thou makest rich ; thou smitest and thou thyself healest. Thou art recom-penser^b of those in peril, and health-giver to men who have put their trust in thee.

And now, Lord, accept our intercession and our supplications, which with many sighs (we offer)^c, and with deprecation^d we entreat thee. Rebuke us not in thy wrath, and chastise us not in thine anger. For we are sorely wounded by impure iniquity ; and stained with sin^e we stand before thy holy name, and before thy holy table, heavenly Father. Because thou art holy, indulgent thy Son only-begotten,^f and holy the spirit of truth^f.

Who for us sinners camest on to earth, saying with thy all-holy lips : If a sinner turn again unto me, his wickedness shall not be remembered before me. Now therefore, Lord, remember not our sins and iniquities, whether wilful or unwilling, whether of knowledge or of ignorance, or through forgetfulness this person^g may have committed any sin or all of us. Because thou art Lord of mercies, who didst leave the ninety and nine sheep in the wilderness, and wentest after the one that had strayed.

Look upon the prayers and supplications of thy servants ;

And then he vouchsafes remission publicly, that the onlookers may be encouraged unto repentance. God on high,' etc.

V has similar : ' And then the priest grants remission publicly, that the others may be encouraged unto love and fear of God, saying : May God who loves mankind remit the sins thou hast committed, of word or of deed.'

Msh preserves the true thought, that *exomologesis* was a renewal of baptism. Cp. *Hermae Pastor Sim.* viii, 6, 3 and Euseb. *H. E.* iii. 23, 115 : τοῖς δαίμονι βαπτίζομενος ἐκ δευτέρου ; and see on the whole of this rite Pierre Batiffol, *Études d'Histoire*, ed. 2^{me}, Paris, 1902, p. 62 foll.

^a K Msh omit, and rightly, the words : ' For he—own tongue.' See below,

p. 295.

^b art the comforter K Msh.

^c (. . .) supplied from Msh.

^d om ' with deprecation,' Msh : K substitutes : ' we cry out to thee and.'

^e with sin] add ' in body and soul' Msh.

^f and holy—truth] om K.

^g these persons Msh, which retains the plural all through.

and impute to them their toils and troubles^a for works of righteousness^b and fruits of piety^b.

Open °this man's eyes°, ^dand the ears of us all^d; that we ° may know thee to be the only true God, and utter to thee praise and glory, to Father, Son, and holy Spirit, now and ever.

Peace. Let us adore.

O God, kind and plenteous in mercies, have mercy on thy servants that have taken refuge in thee; establish us with thy holy right hand; and grant us wisdom, in holiness and ^fwithout spot or blemish^f to walk in thy paths, holy and undefiled. Suffer not Satan to make war upon us, by means of lust or weariness or ill-will or pride, or under the cloak of well-doing. But by thy goodly ordinances^g entirely shield us from every treacherous device of the adversary. ^hEncourage this man to live all his life in the practice of right and of piety^h. So lead us on as to mortify ourselves in fasting and prayer^h.

I ⁱpray thee, merciful Lord, be unto us^k a father to advise, and a refuge in every season. ^lProsper our^m thoughts and actions^l; and out of thy loving-kindness graciously forgive whatsoever sins he has committed, either in word or in deed or in intention.

I ⁿpray thee, merciful Lord, graciously grant that he may repent. °Justify him, Lord, according to thy word°, which thou spakest: Return ye unto me and I will return unto you. ^pAnd elsewhere: Was it not^p meet for thee to have mercy on thy fellow-servant, as I also had mercy on thee? And again: If ye forgive not unto men their trespasses, neither doth the Father in heaven forgive your trespasses.

^a troubles] repentance Msh.

^b and—piety] om Msh.

^c the eyes of this man's heart K.

^d and the ears—all] om K.

^e we] they K.

^f without—blemish] in righteousness K.

^g by thy beneficence Msh.

^h Encourage—piety] om Msh. Fill this man with all well-doing and encourage him his whole life long religiously to mortify himself with fasting and prayer K.

ⁱ I] We K.

^k us] him K.

^l Prosper us in spiritual thoughts and in godly deeds Msh. ^m our] his K.

ⁿ I] We K.

^o Justify, etc.] Let them return according to thy unfeigned word Msh.

^p And him that extorted a debt at usury he rebuked, saying, Was it not Msh.

And now, Lord who doest good, I, thine unworthy^a servant^b, according to thy command^c and thy great compassion^c, do remit this man's trespasses; and bless him according to thy word and release him from all bonds of sin^d. And we entreat^e of thy bountiful mercy, release^f him^g like the aged^f (*lit.* old age) Simeon, who received^h the divine son^h in his arms^g. And sendⁱ the angel of peace to be his guardian byⁱ day and night. ^k Keep him holy and without blemish for the sake of thy^l holy name; for firmly and with his whole heart and of his entire will is he come to confession of repentance^l.

Make him worthy, O Lord, to attain unto the kingdom of heaven together with thy saints, O Lord who lovest mankind, who hast called thy servants unto enlightenment, of a life of obedience in holiness^k, ^m accepting him out of the grace of thy loving-kindness. For he hath put his hope in thee, and hath dedicated himself to thee, to the Father beneficent, and to the Saviour Jesus Christ and to the holy Spirit, giver of grace. Give him strength and wisdom, for thou art lord of life, and God of mercy. Have mercy because of thy love of mankind^m.

We pray thee, Lord, and entreat of thy beneficence, safeguard him from every snare of the enemy; bless him by thy right hand, deliver him out of all perils; divest him of all sins, and renew him by thy holy Spirit. Unite him with thy just ones. Have pity, Lord, for thy love of mankind, upon the prayers of thy servantsⁿ. To thee, Lord, ^o we lift up our^o eyes and our

^a thy sinful and unworthy K.

^b after 'servant' Msh adds: 'whom thou hast made worthy of this great grace.'

^c and—compassion] om K.

^d after 'sin' Msh adds: 'through thy beneficent mercy': K om 'of sin.'

^e I entreat K. ^f them, as thou didst erewhile the aged Msh.

^g like—arms] from the bonds of sin K.

^h the Word God in the flesh Msh.

ⁱ thy peace and guard him by K.

^k Keep—in holiness] om K.

^l holy and dread name, that they may stand firm with their whole heart, who with all their understanding and all their strength are come here for confession and contrite repentance and for forgiveness of sins Msh.

^m accepting . . .] 'Have mercy, Lord, because of thy love of man on this thy servant, who hath put his hope in thee and thy mercy. Be overseer of him and helper. Guard him holy and spotless, because of thy holy name. For in faith and wholeheartedly with all his will he is come unto confession and repentance. Make him worthy of the kingdom of heaven with all thy saints, through the peace and love for mankind of our Lord and Saviour, with whom,' etc. K, omitting rest of this prayer. ⁿ servant Msh. ^o I have lifted my, etc. Msh.

hands, to thee the compassionate God. Incline, Lord, unto the ^a voice of this thy servant M. or N., and make him ^a ^b worthy of the Ascetes, of the great ^b Elias and of the forerunner John, and of the holy Gregory and of the blessed Antony and of all the saints. That there may come and dwell within him the excellence of their ^c grace, and that their blessings may establish him. Save ^c him, Lord, from temptation, and keep him from sin and from all wickedness ^d. Grant that he may live a life of peace in this world. Give him the strength of thy holy cross to walk upon asp and scorpion, to trample upon Satan and all his hosts. And lead him on to walk in the paths of righteousness ^e, and to reach the kingdom of heaven together with all thy saints, unto the glory of the all-holy Trinity of Father and Son and holy Spirit, now and ever.

^f *And thereafter he bids him come nigh unto the steps opposite the holy altar, in the presence of the trine personality. In the good confession^g he shall perform remission^h.*

^h God of hosts and Lord of mercies, look upon this servant of thine, who stands before thy Godhead and before thy holy altar. But I thy servant according to thy unerring commandment am emboldened unto remission of sins. For thou art lord of the remission of the sins of this man and of us all, and there is no other God but thee. But howsoever he shall have sinned in the transgressions of this world, in word or deed ^b, in intention, in knowledge or in ignorance, or from forgetfulness, ⁱ and altogether from nature, I have ⁱ according to thy command-

^a voice of the prayer of thy servants, and make them Msh.

^b worthy to emulate the self-mortification of the great Msh.

^c grace and that through their prayers and blessings these may be established in the love of thy holiness. Save, Lord, etc. Msh.

^d all thoughts of darkness Msh.

^e Msh adds 'with unswerving faith.'

^f And then the priest shall grant absolution in public, to the end that others may be encouraged, saying as follows Msh: And he is led before the holy table, and he appoints as he likes, and admonishes him not to fall into the same sins. For never again will he obtain remission. This is the medicine, etc. (see below, p. 199) K.

^g The Armenian text is obscure and hardly grammatical. Is the sense this: that the penitent only now makes his confession, and receives absolution? There is a point after the word 'Trinity,' so that the confession evidently concerns the remission made and not the belief in the Trinity.

^h Msh begins thus: 'May God, that loveth mankind, remit your sins, which ye may have committed in word or deed,' omitting the rest.

ⁱ and altogether, etc.] and from confusion and shame. All these sins I have, etc. Msh.

ment remitted on earth; and in heaven ^a has God remitted the sins of this man and of us all, as of the prodigal ^a son, as of the harlot and as of the robber and as of the Canaanite ^b, and as of all sinners that return unto thee, O Lord. ^c As thou hast forgiven their sins and trespasses, and hast healed their wounds; in like manner also, O Lord, heal the diseases of this man's soul. From walking in ungodliness thou shalt adorn afresh his knees with the anointing of heavenly oil ^c; and in the amaranthine banquet may he repose in the bosom of the patriarch Abraham. Instead of wantonness may God vouchsafe to him the heavenly love; instead of austerities bestow the grace of the holy Spirit; instead of earthly toil, the heavenly rest and repose in the tabernacles of the prophets, amid the thrones of the apostles, and the crowns of the martyrs, in the resting-places of the patriarchs, where are the gatherings of the saints in peace. Where the holy ascetics are crowned in glory, there may God make him a fellow-partaker with them of crown and kingdom. And in his glorious second coming, when he reneweth the dust-engendered nature of mankind, he shall renew us again in glory, with the saints and with those that love his name, glorifying Father and Son and holy Spirit now and ever.

^d And after that he shall appoint as seemeth best, and teach as is right; and admonish the disciple not to return to the same courses. For he shall not again obtain healing. And this is the medicine of repentance ^d. The penitent must be heart-broken until the day of his death, ^e dead in heart because of his sins ^e, so as to purchase in return for sin, righteousness; for hatred, love; for falsehood, truth; for incontinence, continence; for sleep, vigils; for gluttony, sobriety ^f. Disciplining the feet by hastening to church; the eyes by weeping, ^g praying to God at daybreak; the hearing ^h by giving ear without ceasing to the commandments of God ^h. And

^a has God. May your sins be remitted to you as to the prodigal, etc. Msh.

^b After 'Canaanite' Msh adds 'as to the robber.'

^c As thou, etc.] May he that is physician of souls, heal the diseases of your souls, may he keep your feet from froward paths, may he equip them afresh with shoes, may he cleanse and protect your hips and knees and reins with anointing of heavenly oil Msh, which elaborates the rest of this prayer.

^d And after—of repentance] Msh om.

^e dead—sins] as against his sins he shall work righteousness K.

^f after 'sobriety' K adds 'for pride, humility.'

^g the tongue by praying to God, the hearing, etc. Msh.

^h of God] Msh adds 'the hands in almsgiving to the poor.'

* this is the discipline which incorporates in the bands of angels of our merciful God, to whom are due glory, rule and honour, now and ever^a.

TEXT FROM BRITISH MUSEUM, COD. 1411 = D.

Canon of making a penitent.

The summons (unto and) giving up (of oneself) to repentance. Psalms and prayers and confession are the same as aforesaid, and the admonition.

And the deacon proclaims:

And again for peace.

For the sake of the confessors who are about to receive the garb of a vow (made) to God. That they may receive the grace of the Spirit in holiness and sinlessness, and preserve it until the end, let us pray to God, *and he saith this prayer:*

God of many mercies, who art pitiful towards all, and kind, and repentest . . .

Then the psalm is said, Blessed is the man who hath not walked . . .

Lecture from Isaiah the prophet, 56¹⁻⁷.

Lecture from Jeremiah the prophet, Lam. 3²²⁻³¹.

Psalm. Ktsord 119⁹²: In the midst of the night I rise.

From Peter (= James) apostle, Catholic Epistle, 4⁷⁻¹².

Of Paul apostle, from the first epistle to Timothy, 6¹¹⁻¹².

Alleluiah. Psalm 30. I exalt thee, Lord.

Gospel according to Luke, 15⁻⁷.

The deacon proclaims:

And again for those who confess, let us pray to the Lord.

And the priest saith the prayer:

O Lord God our Saviour, who by the hand of Nathan didst vouchsafe repentance to David, and of each of his sins, didst accept the penitence through prayer of Manasses; graciously grant in like manner to thy servant N. or M. that repents, remission of sins future and already committed. Accept their repentance out of thy love for mankind, and overlook their transgressions, wilful or unwilling. For thou art Lord, and to thy name are due glory, rule and honour, now and ever and to eternity of eternities, Amen.

Peace be to all.

Let us adore.

^a this is to stand fast in the righteousness, whereby a man is incorporated in the company of the saints and in the number of the angels, in the adoptive sonship of the Father in heaven, and in the heritage of the kingdom of heaven. Whereof may the Lord make worthy all who have believed in his name, Amen Msh.

Lord, as unto Peter^a and as unto the harlot thou didst vouchsafe repentance through tears; and as to the publican who humbled himself because of his transgressions, and thou didst justify him: so accept the repentance of thy servants and handmaids, N. and M., forasmuch as they have taken refuge with thee. And whatsoever trespasses they have committed, forgive them. For thou alone hast immortality, and authority over souls and bodies, to remit the sins of thy servants. For out of thy love for mankind dost thou appoint and order all creatures, to praise and bless thy infinite lordship and control. Now and ever and to eternity of eternities. Amen.

End.

TEXT FROM BRITISH MUSEUM, OR. 2612 = F, fol. 124.

Canon of making a penitent.

They lead the penitent to the door of the church, as Moses led the steer to the door of the tabernacle. And (the priest) causes him to stand before the door on his right hand, and they say psalms: I was glad, when they said to me in the house: As pants the hart for the fountains: Have mercy on me, O God, according to thy great mercy: With my voice have I cried unto thee, O Lord: The Lord shall be my shepherd and unto me nothing: To thee, Lord, have I lifted up my soul: Who hoped in the Lord as the hill of Sion: Incline thine ear, O Lord: And the Lord almighty.

The deacon proclaims:

Let us ask with faith in concord.

And they say 50 times, Lord, have mercy.

And (the priest) says the prayer:

Lord God of our salvation, who in all . . . *And then he bids him turn to the west, and he says: Dost thou renounce Satan and the world and all his deceitfulness and his wiles? And he asks him three times: Dost thou renounce? But the penitent answers: I renounce. As in baptism. Then he bids him turn to the east, and says: Dost thou believe in the all-holy Trinity, in Father, Son and holy Spirit, in the Catholic church, in the baptism of repentance, in the remission of sins? And he says thrice: Dost thou believe? But the penitent says: I believe. For his first confession of faith he made by the lips of another; but now with his own lips, and through the faith which is in Christ. Then they say the psalm: Confess ye unto the Lord . . . as far as the place which says: Open to me the doors. And then they open the door and enter the church, and say: I will be confessing unto thee, O Lord, with my whole heart: Blessed is he unto whom remission has*

^a Peter] add 'because of his tears' F.

been made of his sins : I have loved that he may hear : Lord, my light and my life : How lovely are the roofs.

The deacon proclaims :

Forgive, Lord, this man's sins.

Proclamation : Ye who are come here unto confession.

Prayer : We have fallen down before . . .

Then the priest sits down, and the sinner prostrates himself at his knees. But the priest asks for his confession with much inquiry, exhorting him with gentle deprecation, and in demanding all (his sins), he arranges them according to the sins of men (?), and judges not according to his iniquity ; but rebukes him, weeping out of pity over him as his maker or a father full of mercy.

The deacon proclaims :

And again for this penitent N. or M., who is about to receive repentance, to the end that he may receive the grace of the holy Spirit, and in holiness and sinlessness retain it unto the end.

And they say thrice : Lord, have mercy on us.

Prayer : God of many mercies who art pitiful towards all and kind, and repentest . . .

[Codex 2612 = F completes the rite in accordance with 1411 = D, except for the textual variants noted.]

FROM BRITISH MUSEUM MS. 2669 = H, fol. 53 (A.D. 1605).

Canon of making a penitent.

The priest comes along with the sinner to the door of the church, and they say psalms : Incline thine ear, O Lord. Thou wast pleased, O Lord, in thine earth . . . As pants the hart . . . To thee, Lord, have I lifted up . . . From the depths, I cried out . . . Behold, the Lord my helper . . .

[Lections follow as above, p. 192, from Isaiah, Ezekiel, Ephesians, Luke.]

The deacon proclaims :

Ye that are come unto confession . . .

The priest says the prayer :

Listen, men and women . . .

And the priest causes the penitent to renounce thrice as in baptism. He turns him to the west and causes him to renounce. And again to the east, and makes him avow his belief in the all-holy Trinity. And they say the creed in full. And they say the psalm : Confess ye unto the Lord, for he is good . . . as far as the passage Open unto me. *And then they enter the church and say a psalm in tones of lamentation :* To thee, Lord, have I lifted up.

Lections from Ezekiel (Joel 2¹²⁻¹⁶). Thus saith the Lord, Turn again unto me as far as hallow the ecclesia.

From Joel. Turn back unto me, ye children banished as far as to you through wisdom.

From Isaiah, 55^{6, 7}.

From Paul (Peter) 1st Catholic Epistle, 2^{1, 2}.

Alleluiah.

Psalm : Judge me, O Lord, for thou art.

Lecture from Luke.

The deacon proclaims :

The Lord God spake with his holy mouth, and said . .

And the priest says :

God on high, praised and glorified, who art long-suffering.

And he puts on (the penitent) the phylion, and says the prayer :

Let us with praise and hymn magnify . . . [see above, p. 194].

And (the penitent) is kissed by the congregation, by all. And the priest vouchsafes remission to the sinner in public, thus :

May thy sins be remitted to thee, which thou hast committed, in word or deed or intention, wilfully or unwilling, of knowledge or of ignorance. May thy trespasses be remitted to thee, as to the prodigal son, as to the harlot, as to the publican. May he that is the healer of souls, heal thy soul's disease. May he establish thee the ungodly afresh in godly paths. Let the sins which thou hast confessed be remitted to thee, and mayst thou become like a sinless lamb. May thy heart which was become brutish, become transparent as the heaven cleared of cloud. May thy soul that was filled with lust become free and sincere before the heavenly king ; and thy hands which were given to picking and stealing be planted in the house of the Lord and in the courts of our God. And mayst thou become worthy to take the incorruptible wreath. May thy countenance not be abashed in the judgement of all the world. May thy ears be made meet to hear the voice of the heavenly call in Christ Jesus our Lord, to whom is due glory, rule . . .

Finis.

APPENDIX.

FROM THE CONSTANTINOPLE MASHTOTZ, p. 221.

Ye that are come unto the confession of repentance, set by faith in your hearts the hope of the only-begotten Son of God, entreating of him forgiveness and remission of your transgressions. Forasmuch as he is himself the foreseeing God eternal, who came by the will of the Father to save his creatures ; and declared himself to be atoner for sinners, the hope of the penitent, vouchsafing rest to the weary, welcoming the heavy-laden and the oppressed with sin unto repentance of forgiveness.

So then come ye all, humbled in your souls, broken in heart. Let us fall

down and lament before the Lord our maker, that he may avert from us the wrath of the punishment of our transgressions through his benevolence. Almighty Lord, our God, quicken us and have mercy.

rites of Maundy Thursday.

TEXT FROM A. COLLATIONS OF D, F, H, N.

31. *Canon of the great Thursday, of dismissing the penitents.*

The priest musters the penitents at the door of the church. And they say six psalms^a. 25: To thee, Lord, have I uplifted. 28: To thee, Lord, have I cried out. 31: In thee, Lord, have I hoped. 37: Fret not thyself because of evil-doers. 38: O Lord, rebuke me not in thy wrath. 41: Blessed is he that considereth.

Hymn: In my tribulation I cried out unto the Lord^b. And: Lord almighty^c. With sharakan^d.

And the deacon proclaims:

For those who confess (* and repent, and for our brethren, let us pray to the Lord. For forgiveness and remission of their sins, let us pray. For orphans and widows, for those oppressed and in danger, and who are in need of mercy, let us pray. For those who have enjoined us or whom we have enjoined to remember in their prayers, let us pray. And furthermore. Our souls we commit. Have mercy. Forty times, Lord, have mercy^e.)

Prayer: Lord God of our salvation^f.

Then is said psalm 51 in tone of lamentation with ktsord: Purge me with hyssop and I shall be clean^g.

Lecture from Isaiah the prophet, 60²⁰⁻²². And the days of thy mourning as far as I will assemble them.

Lecture from Ezekiel the prophet, 36²⁴⁻²⁶.

Lecture from the Epistle to the Hebrews, 10¹⁹⁻²¹.

Alleluiah. Psalm 42: As the hart panteth.

Lecture from Luke's gospel, 7³⁶⁻⁵⁰.

Prayer^h over the Penitents.

Lord God, Father almighty, maker of heaven and earth, who at the hint of thy beneficent will madest real all creatures, visible and invisible, in heaven and in earth. And in thy providence thou fashionedst man out of clay, and didst magnify and honour

^a six psalms] the following *gobol*: six D.

^b Jonah 2².

^c i. e. The prayer of Manasseh.

^d *sharakan*] + 'Almighty one, forgive. And thy holy Spirit. And save me from the awful,' etc. D. Miss Apcar gives the text. N om 'With sharakan.'

^e <...> supplied from D.

^f See Miss Apcar's work, p. 130, and below, p. 219.

^g clean] + 'Pity me, O Lord, of thy great mercy' D.

^h Prayer, etc.] D thus: 'And the priest says. And again for peace. Let us ask in faith. And here the penitents are gathered on the priest's right hand. And he says the prayer.' F has simply 'Prayer of Basil.'

him after the image of thy beneficence, vouchsafing to us^a immortality^b and the life of uncorruptedness^b.

And thou didst endow^c him with self-controlling will, and with glory^d; bestowing on him the enjoyment of the garden of delight, to work and guard it, and to continue for ever and ever in thy unspeakable bounties, and advance day by day^e in good works.

And thou addedst for him the legislation of the life-fraught behest of thy beneficent will, ^fto the end that thou mightst by laying upon him this additional commandment^f, ^genrich him the more with addition of great glory and honour^g, and through his obedience to thy beneficent will, translate^h him into a life yet more perfect, into the intelligible mansionⁱ of the Jerusalem above.

But he was deceived by the snake-like guile of the wicked one; and turned away the instrument of life and the origin of blessings, of his own free will and choice, to the side^k of the traducer. ^lAnd by independent act of will associating himself^l with^m the guile of the evil one, he broke away from thy creative and life-fraughtⁿ legislation. And he fell under the sway of the evil one, preferring the slippery words of the treacherous enemy to thy divinely imposed code of law; and listening to the advice of the woman, he lost the lordly and sublime wisdom, subjecting himself to the leading and lordship of the head of lies, and through lack of wisdom and reflection having^o stripped himself naked of^o garments^p that gleamed like flame and were born of light, he by a perverse device laboured to conceal his shameful nakedness with a patchwork of leaves. ^qDespairing of thy almighty power^q, he thought to hide himself from the all-seeing ken of thy Godhead, alleging as an excuse

^a us] him D H N.

^c endow] crown D: endow and crown N.

^e day by day] om H.

^g enrich—honour] For with increments of great glory and of the honour wherewith thou enrichedst him D.

^h translate] thou didst enrich D.

^k side] calling H.

^m with] through D H.

^o stripped—of] laid aside D.

^q Despairing—power] om D N.

^b and uncorruptedness of life D H N.

^d and with glory] om D.

^f to the end—commandment] om D.

ⁱ mansion] life in the inhabiting D H.

^l And by—himself] om H.

ⁿ and life-fraught] om D.

^p garments] forms or shapes H.

for his sin that 'this woman whom thou gavest me, she was ^a the reason.'

Wherefore he inherited a life of woes and curses, falling the prey of death and corruption, in accordance with thy unerring divine oracle which said: On the day whereon ^b thou shalt eat, thou shalt ^b die with death ^c.

Whereby the prince of death reigned as king over us, and having seized and subjugated our nature, the warden of destruction made of all of us his slaves, and impressed us to work in the harsh servitude of hell.

But thou, Father beneficent and plenteous of mercy, wast overcome by thy abundant and infinite love of mankind; and couldst not bear to look upon those that were fashioned by thy spotless hands reduced to such woeful plight and anguish. But wast touched with compassion, because of thy paternal love; and hadst pity on the children of men. Thou visitedst the lost, and sentest forth to seek them the only-begotten, the sharer of the Father's substance, the Word God born of thy bosom and truly Being ^d. Who came and took on him the form of our meanness, of our poverty-stricken nature, being made man from the holy and spotless Virgin Mary, mother of God. And he took upon him the sins and transgressions of Adam; and by his own divine care and providence he by an economy assumed all the weaknesses of man, except sin, and became the fruit of mankind. As heavenly shepherd he came and sought the sheep that had gone astray ^e on the lofty mountain; and he took it and laid it across his life-fraught shoulders, and restored it to the paternal nature, whence it was exiled and expatriated. And he lifted ^f off us the sentence of curses and woes, through his ^g death as one punished ^h, yet innocent.

And thus he gave fresh health to him that was fallen into the hands of robbers, binding up his wounds, pouring into them oil and wine, and handing him over unto the inn of the all-welcoming Catholic church, wherein thou gatherest ⁱ all the

^a was] + 'to me' D.

^b thou, etc.] ye shall eat, ye shall D.

^c death] Collation of H stops here.

^d truly Being] the inseparable sharer of thy Being D N.

^e had gone astray] was lost D. ^f lifted] loosed D. ^g his] + 'precious' D.

^h as one punished] om D.

ⁱ wherein thou gatherest] which gathers D.

dispersed and the lacerated, and bringest^a them into the union of adopted sons, heirs of the Father in heaven.

And he atoned for and expiated our sins by his^b offering of himself upon the cross. As a whole-offering he gave himself up to thee^c for us, and pledged his soul in return for our transgressions, and bought us afresh as his own by his holy blood. And he liberated us from the slavery of the traducer, tearing into fragments the instrument that condemned us as transgressors. That which stood opposed to us he removed and nailed it to the wood of the cross. He stripped the enemy of the principalities and powers^d that were his strength^d, he put him to open shame and overwhelmed him with confusion by the very might of his own divine personality. And with princely authority he went down into the nethermost depths of hell, and shattered the strength of his tyranny that was esteemed the prince of death^e, of him that had raised himself on high and towering amidst his mountain ramparts held captive and cowering under him all human nature.

Thus arrived in haste the king from on high, the mighty in war; and went forth against the high places of the overweening, and bound the giant, laying waste his fortress, ^fand plundered his treasure-house^f.

And he brought back again the royal image into the garden, whence it had been driven, bestowing the sevenfold grace which through sevenfold transgression it had lost. For ^gwisdom built her ^gFather's house; the tabernacle of David that was fallen down and overthrown, she^h renewed afresh; forasmuch as he was a branch of the stem of Jesse. And there rested on him the holy Spirit which in us is counsellor, the spirit of wisdom and of understanding, and he was filled with the spirit of fear and with holiness.

Because, wheresoever is the fear of the Lord, there is keeping of the commandments, andⁱ there transgressions vanish. For he took on him our transgressions, and took away our sins;

^a brings D.

^c to thee] om D.

^e of death] om D.

^g wisdom—her] he builded through wisdom his D.

ⁱ and] + 'where there is keeping of the commandments' D.

^b his] a holy D.

^d that—strength] om D.

^f and plundered—house] om D.

^h she] he D.

and made thee known unto us, the only sure God of living and of dead; making peace ^a with the cross and with his blood, and reconciling all things in heaven and all things in earth ^a.

And through the mediation of his holy blood, he conciliated the will of thy loving-kindness unto us thy creatures. For ^b the tares were taken away from our midst ^b, and the obstacle was loosed which frustrated and thwarted our salvation. And the cherub of the flaming ^c sword gave way, who guarded till then the path of the tree of life.

Because there ^d is with us the pledge ^d; and the way, the truth, and the life—Jesus Christ, who hath guided us forward along the heavenward path of salvation and life, and hath advanced us upwards to the gates of heaven; hath sat us down high above the principalities and lordships, and giving comfort and courage to believers saith: 'Be ye of good cheer. For I have overcome the world'; and so he gave authority to trample on ^e the powers of the enemy.

Unto whom we also are able to say boldly: Where, O death, is thy victory? Where, O hell, is thy sting? For we have been saved and delivered by the blood of thy only-begotten Son, ^f our Lord Jesus Christ, with whom to thee, Father, and thy holy Spirit be due glory and rule, now and ever and to eternity.

Peace ^g. Let us adore God.

Now therefore, O Lord God, beneficent and of much mercy, who madest mankind to partake in such unspeakable glories and inestimable benefits, as these whereby thou hast magnified us through the economy of thy only-begotten Son; who came and fulfilled all the scriptures of the law and prophets, who taught us by his gentle doctrine, gathered together the scattered races

^a with the—in earth] in heaven and on earth, with the blood of his cross, withal according to the pleasure of his will D.

^b the tares—midst] the barrier was taken away D, which has *mifnormn*, the true reading of which, *i mifoy oromn*, in A is a corruption.

^c flaming] whirling D.

^d is—pledge] Mr. Theod. Isaac suggests *edav* for *drav*, if we adopt which the sense is: 'there is appointed for us the way.' D reads *grav*.

^e on] + 'serpents and scorpions and all' D.

^f our Lord—ye that are weary] D lacks this through loss of a folio, which is replaced by a later hand.

^g Collation of H is here resumed.

of men, and united^a all in a single union through concord and love into one flock^b and one hope, of being called by thee through the mercy of thy creative providence. And he traced out a path of salvation for all who dwell upon earth, vouchsafing as an earnest the life of the holy Spirit. For the regenerate^c of the new people of the veil he appointed the drug and medicament of repentance in his abundant love of mankind, saying: I came not to call the just, but sinners to repentance. And again: Come unto me, all ye that are weary, and ye who are burdened^d with the weight of sin^d, and I will give you rest.

And in persuasive divine tones he exhorted and encouraged all to submit themselves to the servitude of a yoke pleasing to God, saying: Take my yoke upon you and learn of me. For I am meek and lowly^e. And ye shall find rest for your souls. For my yoke is easy and my burden is light.

Now therefore we thy servants and the people, whose shepherd thou art, purchased by the blood of thy only-begotten Son, congregated at the door^f of thy holy church, bowing low pray to thy much-pitying^g love of man, and entreat of thy loving-kindness forgiveness and remission of our sins. Incline, O Lord, thine ear and hearken to the supplications of thy servants; and through thy pity and^h mercifulness remitⁱ us our sins, either voluntary or involuntary. Make us children of light and children of the day, whose names thou hast written in the book of adoption of the heritage^k unto light. For in the snares of the evil one we were caught through our wills; and were drawn unto his sinful and crooked will, cut off from thy fatherly love and creative compassion, exiling ourselves from our inheritance as adopted children of thy heavenly Father^l. Neither kept we with due care the possessions and^m treasures of spiritual wealth, which in the holy laver we acquired, the purity and sinlessness and righteousness of spiritual gain and

^a united] filled D.

^c regenerate] + 'sons' E N.

^e lowly] + 'in heart' D.

^f door] threshold D H N and Frb, which begins here.

^g much-pitying] abundant Frb: abundant and much-pitying D.

^h pity and] om Frb.

^k heritage] D H N add 'of saints': Frb substitutes 'saints.'

^l Father] collation of H ceases.

^b flock] faith H.

^d with—sin] om H.

ⁱ remit] hear us and remit H.

^m om 'possessions and' Frb.

opulence. But by our riotous living we squandered the riches our Father gave us, until the last poverty surprised us and our souls were emaciated by deadly famine and want. And hope of expectation we have none, save from^a thee, Lord. For thou art our God and we call upon thy name continually.

O heavenly Father, have pity on the return of thy servants, and accept the contrition with which we avow our sin, as thou didst welcome^b the return of the prodigal son; and didst array him returned again in the ethereal and luminous garb, in that primal garment and covering of which by his own wilful and riotous life he had stripped himself.

Wherefore we also with like readiness, contrite in heart and broken in spirit, return unto thy beneficence, saying: Father, I^c have sinned against heaven and before thee^d, and we are not worthy to be called the sons of thy holy name. Make us as one of thy hired servants. Spare us^e, Lord, by thy mercy and by gentleness of thy will^f, and with a^g father's pity and loving-kindness^g. And advance^h to meet us, and put on us the primal garment, the cloak of gleaming light; in which we were arrayed when we were adorned with the splendour of the gleaming font. Strip off us the old and worn-out garb of the evil one, the covering which through our sloth and riotous living we put on, and estranged ourselves from thy fatherly care.

Give us, Lord our God, thy kiss, of joy and love for man; giving the seal of holiness into our spirits; and imprint the ring of righteousness on our right hand. That we may ever retain the sign and stamp of the covenant of holiness, to which we vowed ourselves through the mediation of the bloodⁱ of thy^k beloved Son. Give us to drink the cup that maketh glad, which thou didst mix in the chalice of holiness, on the altar that harboured God, the four-winged^l holy cross. On which

^a from] unto D.

^c I] we D.

^d before thee] Frb = *coram tuis*, and adds 'spare, O Lord.'

^e Spare us] And raise us up D.

^g father's love and pity of thy benevolent
through benevolence Frb.

ⁱ of the blood] om D.

^l four-winged] om D.

^b welcome] om D N Frb.

^f of thy will] om D Frb.

will D: father's pity and love

^h advance] here ends Frb.

^k thy] + 'only-begotten' D.

thou wast slain, with the slaying of our true^a sacrifice, of the ox of sacrifice; and thou invitedst us to the banquet thus prepared, of the wedding of thy only-begotten Son beloved, us that lacked the sense and understanding of the divine awe and of the precept to be circumspect. And thou hast enjoined us who are perverse to abandon the ways of perversity.

Now therefore give us, O Lord, give us^b the bread of holiness, of the body of thy only-begotten; whereby we may live. And give us to drink of the wine of sweetness^c, of joy of the holy cup, that we may drink and be ever glad with unending gladness, ^dand may enjoy the unassailable riches^d in the blessed resting-places of the heavenly Father, which thou hast prepared for thy saints from the beginning of the world. And together with them may we^e thank and glorify Father, Son, and holy Spirit, now and ever and to eternity, Amen.

^f And next the priest shall take the penitents, and lead them into church, saying^f psalm 117: Let us confess to the Lord, for he is good . . . as far as these words: 'Open to me the gates of righteousness . . . ' ^g And he opens the door^g and enters the church. And (the deacon) proclaims: Let us ask with faith and in concord.

^h Psalm 100: Lord, have mercy on us.

And he places the gospel before the bema, and they kissⁱ the right hand of the head-man and one another. And they shall give the four drachma^h, as Moses enjoined upon the Levites.

Hymn of praise^k which the priest^l recites unto the congregation^m in accordance with the mysteryⁿ.

Praised be the infinite loving-kindness of Christ^o our God, who hath made us worthy in peace to attain unto the glorifying of this honourable and mysterious great day, on which tidings

^a true] spotless D N.

^c sweetness] sweet odour D.

^e we] + 'ever' D.

^g And he—door] And then he takes the penitents D.

^h Psalm 100—drachma] of the Lord for mercy. And the priest takes the evangel in his arms and sits down before the bema upon a foot-stool. And the penitents shall come and kiss the evangel and the right hand of the priest, one by one, and give the three drachmas D.

^k praise] + 'of the congregation' D.

^m unto the congregation] om D.

ⁿ mystery] + 'of the day' D. The word rendered 'mystery' equally means 'sacrament.'

^b give us] *sec. vice* om D.

^d and may—riches] om D.

^f And next—into church, saying] om D.

ⁱ kiss] + the evangel and N.

^l priest] = *hegumenos* D.

^o Christ] om D.

of joy and salvation were announced to all^a dwellers on this earth.

For to-day our Lord, ^bthe giver of life^b, humbled himself for our salvation, to wash the feet of his disciples. And the maker of heaven and earth^c in the guise of a servant in all humility fulfilling the tremendous economy went down on the knees of dust-created beings, and with the raiment wherewith he was girt wiped away and cleansed the feet of his apostles, giving them power and authority to trample on asps and vipers and all the hosts of the enemy.

To-day also was accomplished the prophetic word which says: Preserve the newly-planted of the works of my hands^d. For I, the Lord, from time to time will gather them together.

To-day our Lord dispenses his incorruptible body and blood^e for the forgiveness of all who believe^f.

To-day having accomplished the fulfilment of the letter of the testament^g of the ancient traditions delivered to us in the law written by Moses, and having made a beginning of the new and mystical grace of the evangelical tradition, (he bestowed on us) the ample riches of the new covenant, and dispensed the gifts of spiritual benefits.

Therefore we praise the all-sufficing^h mercyⁱ and love of manⁱ of Christ our God, who hath made us worthy of this great day, and hath bestowed on us grace reverently to complete the course of our spiritual mortifications, and to taste^k readily of the cup of repentance. May he make you worthy to hear the voice that all-sweetly cries: Come unto me, all ye that are wearied and heavy laden, and I will give you rest.

And in recompense of your holy fasting, may he vouchsafe to you the heavenly and eternal food^l; and in recompense of the austerity, wherewith ye thirsted, may ye drink^m of the spiritualⁿ fountain.

^a all] om D.

^b the—life] om D.

^c and earth] om D.

^d hands] + 'unto glory' D.

^e and blood] om D.

^f believe] + 'in it holily' D.

^g of the testament] om D.

^h all-sufficing] infinite D.

ⁱ and—man] om D.

^k taste] drink D and om 'readily.'

^l eternal food] incorruptible life D.

^m may ye drink] to drink water D N.

ⁿ spiritual] consubstantial D N.

And in recompense of your nightly watching to praise together with the angels Christ ^a all-blessed.

And in recompense of your abstinence from bathing ^b, may he adorn you with the unfading crown; and in recompense of your sleeping on the ground ^c, may ye hear the voice of the Son of God, saying: I will lay you on couches at the right hand of my Father, and will come down ^d and minister unto you.

And in recompense of your compassion and alms-giving to the poor, may he ^e place you in his fold ^e on the right side.

And may he make you worthy to hear the all-sweet voice: Come, ye blessed ones of my Father. Inherit the kingdom prepared for you. For whatsoever ye have done for one of the least of these my brethren ^f, ye have done for me.

So then it was the compassionate God Christ, Son of God, who to-day stooped to the feet of the disciples, washing away the scandal from ^g them. And they boldly and with all readiness proclaimed the word of life.

May that same God that loveth man make you worthy of the spiritual washing, of the embrace of the divine arms, cleansing the impurity of the traducer, to overcome the hosts of the enemy; so that ye may trample on asp and viper, exalting yourselves on wings over him, ^h in the paths of apostolic preaching ^h. And may ye endure in the tents of the heavenly light ⁱ, in Christ Jesus our Lord, to whom be glory unto eternity. Amen.

TEXT FROM A, WITH COLLATION OF Bd AND N.

32. *Of the same day at eventide. Of the washing of feet this canon is observed.*

Psalm 29. Ktsord. The voice of the Lord upon the waters.

From John the Apostle, from the First Catholic Epistle, 4⁷⁻²¹.

Alleluiah. Psalm 22: The Lord shall shepherd me.

Lection from John's Gospel, 13¹⁻¹⁵.

Prayer thereafter ^k.

O Lord our God, who after thy many wondrous acts^l, deemedst it not unworthy of thee to wash the feet of thy disciples, since

^a Christ] God D.

^c sleeping on the ground] = χαμηνία. ^b = δλονσθε. D substitutes 'nightly toil.'

^d down] om D.

^e place—fold] class you D: recline you N.

^f my brethren] om D.

^g from] in D N.

^h in apostolic paths D N.

ⁱ the heavenly light] heaven D N.

^k thereafter] of the same Bd.

^l acts] + 'of love for man' N.

thou taughtest them that follow after thy luminous commands to excel in humility. Lord, thou art also thyself saviour of the world. Now therefore renew in us thy sovran command^a, through this visible water of this washing. Graciously endue us with the holiness of thy holy Spirit, and fortify us in soul and body against ^ball the inworkings of the Traducer^b. For thou art our God, and thy name hath been called over us. Wherefore let us send up to thee praise and glory, to Father and Son and holy Spirit, now and ever and to eternity^c.

TEXT FROM A, WITH COLLATION OF Bd D N.

33. *Homily which the priest publishes to the congregation before the beginning of the mystery. He shall take the holy gospel in his arms^d, and stretching forth his hands say^e:*

Listen, my children, and I will teach you the fear of the Lord without stint or grudge, as if you were my own^f sons. For the duty lies upon me, and woe to me, if I do not continually preach the gospel, so that I may be able to inform you of what is God's will, goodly and pleasing and perfect.

For the prophet Ezekiel continually filleth me with fear by the ^gwords in which he speaks of^g priests as follows: Son of man, I have set thee to watch over this people. If thou seest the sword coming and warn them not with trumpet, and if the people be not on their guard, and the sword come and find any one (unprepared^h), that man shall die in his iniquity, and I will require his blood at thy hands.

Now the terrors of hell are the sword, and these commandments of God which I now publish to you are the trumpet.

Brethren, I am a man even as yourselves; and even more than ye are am I distraught with sin. Yet, forasmuch as I have been appointed your overseer and adviser, it is with tears and much tribulation of heart, and with love, that I discover unto you the pleasure of God; not leaving you in doubt and sending

^a thy sovran command] the rule of thy command Bd.

^b 'all Satanic inworkings' Bd N.

^c N adds a prayer translated on p. 219.

^d N adds 'and the deacon the seistron' *Keshots*.

^e say] + 'from the bema' Bd.

^f own] beloved Bd D N.

^g words—speaks of] word of God concerning Bd D N.

^h (. . .) supplied from the other MSS.

you astray with any new-fangled form of words. For assuredly I^a myself will have to render an account along with you^b before God. Wherefore I present to you what hath long ago been registered as a canon by the holy fathers in words easy to listen to.

But ye must^c know this—that the angels had not committed to them the order of the honour of priesthood, for they are sinless^d. For as we are sinners and hope for remission from the Lord, so likewise will we give to you (the hope of^e) remission through repentance. Now therefore I entreat you all to listen to me with patience.

Behold, the heavens are opened, and Christ has descended and reposes^f upon the holy altar; and all the hosts of heaven are spread forth invisibly on earth to minister to the Son of God. And around the altar they are massed, and the holy Spirit plenteously^g dispenses grace^h to the good menⁱ that have drawn nigh unto him^j in holiness.

Therefore do ye, my brethren, with much caution and dread lay this up in your hearts. Fix not your glance on the visible bread and wine alone, but on the great mystery which is hidden from the sight of our carnal eyes, and is seen only with the eyes of the spirit (of them), which holily seek for^k it, by whom it is eaten, and they rejoice^l with raptures of divine joy.

For God is able^m to transform into raw flesh and blood, as hath indeed happened to a certain one of the saints. For our senses are not able to comprehend flesh raw and bloodyⁿ, ^o and therefore God typified the same in bread and wine^o. But ye shall not regard it as bread, nor look upon it as wine. For it is the true^p body and blood of Christ. And let no one from custom and familiarity approach with feelings of contempt, as for something insignificant. For it is a flaming fire, burning

^a I] + 'know that I' H.	^b along with you] om Bd D.
^c must] + 'first' Bd D.	^d sinless] + 'but men' Bd D N.
^e <...> supplied from Bd D H N : om A F.	^f and reposes] om Bd.
^g plenteously] om Bd.	^h to—men] of the holy Spirit to them H.
ⁱ unto him] om Bd N.	^k seek for] look on D.
^j they rejoice] A has what seems	a corrupt reading = 'it (the spirit)
rejoices.'	^m able] wont N.
ⁿ bloody] blood Bd D.	^o and therefore—wine] om D.
^p the true] truly the Bd.	

up and cleansing^a, whereby it is meet for us to be^b cleansed of sin through repentance. For unless they are able and desirous to consume the multitude of their sins, the souls also are destroyed of those who have not first separated themselves from sin, but are nailed and remain subject thereto. Nor yet on the other hand let any one from feelings of despair hold aloof, and plead in excuse an empty fear. For such feeling is not fear, but contempt. For here we have the gate of the kingdom of heaven^c, yea the very kingdom itself, that is Christ, the Son of God, and our God. And for those who draw nigh in holiness he writes an ineffaceable patent of sonship to the heavenly Father. But it is to be borne in mind that every genuine son bears in himself the image of the likeness of the Father. For^d when thou sayest: Our Father which art in heaven, and tenderest thy petition, it is meet to bear in thyself his image, to the end that thou mayst be heard. But if thou wearest not the image of the heavenly Father, who is perfect and beneficent, he hears thee not, nor inclines to thy prayer. On the contrary he hears thee, the likeness of whose works thou wearest, to wit he who is in the underworld of hell.

So then hearing this, ye shall utterly cast off evil and all malice from your souls. Forgive from your heart each man to his brother his trespasses, and all rancour that ye have one to another. To the end that ye may find forgiveness by the heavenly Father, and become worthy to attain unto^e this slaying. Expel all of you from yourselves unbelief^f, want of faith and scruples of any stain of sin, ^gand all that appertains thereto. Cleanse^g yourselves of envy, duplicity, wickedness, treachery, pride, presumptuousness^h, perversity, flattery, hate, usuryⁱ, and all the roots of evil; of love of money, and of avarice, of womanish enchantments^k and quackeries of witchcraft, of every wicked word, of enmity, of the pangs of desire.

^a cleansing] slayer of sinners D : destructor of sinners Bd : consuming sins N.

^b to be] + 'first' Bd D N.

^c of heaven] om D N.

^d For] And Bd D N.

^e attain unto] be made equal to Bd D N.

^f unbelief] Bd deficient through loss of folio as far as 'first day of the week.'

^g and all—Cleanse] Likewise cleanse D N.

^h presumptuousness] obsequiousness D.

ⁱ usury] + 'of interest' D N.

^k enchantments] theatres N (*thaters* for *phathers*).

In especial banish from your lips^a the foul and opprobrious and blasphemous words wherewith ye revile each other. For (I would not that you should) bring back to memory (the iniquitous cult of idols), the vile and dissolute errors, which destroy and pollute the mind; first, that of the speaker himself, and next, that of his hearers. For in the day of judgement the mouth^b that hath not put away from itself such language shall be filled with worms and destroyed^c.

For the Lord said: He that calleth his brother *moros*^d, let him be under sentence of hell-fire. So then it is our duty to pluck him out from our midst.

Let no adulterer (approach). No fornicator. No thief. No bandit. No profligate. No glutton. No drunkard. No ill-willed, no resentful man. No slayer. No disturber of the peace. No one pitiless. No traducer. No one of filthy nature. No one rancorous. No perjurer. No breaker of vows. No lawless person, no unjust. No detractor. None stained with other sins; for there are sins which are deadly, and which I do not even deem fit in this place to mention. And above all this let no schismatic (approach). And in speaking thus I enjoin, that ye utterly cast away the old man, with all^e evil works; and instead acquire^f and put on, all of you^g, manners that are modest, holy, considerate of good, meek, kindly, free from malice, peace-making, merciful towards the sick^h, the poor and the destitute; endued with all righteousnessⁱ, love, faith, hope; to bear a perfect love towards God and man. For the fulfilment of all righteousness is love, proceeding from a pure heart and unfeigned faith.

Honour your father and mother. Love your wives, as yourselves; and, ye women, submit yourselves to your husbands. Live in concord through God. Honour the first day of the week. Young^k men and maidens, love holiness, that ye may receive this holiness and be illumined, like a gleaming mirror, when the sun's rays shine therein. May ye grow and increase

^a from your lips] om D.

^c and destroyed] om D N.

^e all] + 'his' D.

^h sick] + 'and afflicted' D.

^k Young] Bd resumes.

^b the loathsome mouth D N.

^d *moros*] so A : D translates 'fool.'

^g all of you] om D.

ⁱ righteousness] excellency D.

^f acquire] don D.

thereby in virtue. May ye live^a in righteousness, and not incur condemnation according to the apostle's word; ^bfor in very truth (there are) many sudden deaths^b and frequent troubles, insupportable pains of leprosy, and much^c else, arise from your communicating unworthily. Let no hypocrite enter, trusting to externals to be one of the communicants. Because the double-minded receives nothing from the Lord. For God is not tempted.

Allege not in excuse human shame. For such shame is nothing. For that is true shame which you shall feel when you are brought before the great assize of the world. For that which to-day thou concealest only from me and avowest not, nor repentest of, is then to be clearly revealed before the great (judge)^d. And there thou canst no longer conceal thy deeds, for thy spirit will be thine own accuser.

Behold then, I have told you all without stint or grudge. Henceforth I am not to blame. Your blood is on your heads. I am acquitted of your blood, for upon me that alone lay.

However^e, I know that there are some of you who contemn what I say. Wherefore I make these words which^f I have this day^g spoken upon^h the bema a witness against you. In the day of judgement before the tribunalⁱ of Christ, I will confront you with the testimony of the holy gospel. But then ye^k shall no longer be able to contemn, but he shall be rebuked and condemned and sent into fire unquenchable^l. So then let us make an end of this discourse. Whatsoever appertained to the mystery I have told you in a few words as the matter required.

They therefore that worthily communicate, being endued with good works, shall along with Peter and Paul^m the holyⁿ apostles be crowned with honour by Christ our God. But

^a live] + 'in penitence and' D.

^b for—deaths] because there are among you many sick D.

^c much else] other things Bd D.

^d (judge)] from Bd N : D has 'before the dread tribunal.'

^e However] om Bd.

^f these words which] this day what D.

^g this day] om D.

^h upon] before Bd.

ⁱ tribunal] bema Bd N.

^k ye] the contemptuous Bd D.

^l fire unquenchable] gehenna D.

^m Paul] om Bd D.

ⁿ the other holy Bd D N.

whosoever unworthily^a communicates, crucifies afresh a second time the Son of God. And he that with brazen face communicates, shall have his portion and lot with Judas the traitor and with them that crucified. Look ye to your own advantage.

Finis.

Note.—The Armenian services of Holy Week, in the form they have assumed in the later middle ages and retain till to-day, have been published by Miss Amy Apar of Calcutta (printed by Breitkopf and Haertel of Leipzig) in 1902. In this work the hymns sung by the congregation are printed with a modern musical notation. The student of liturgies will find it useful to compare her work with the older texts translated by myself. In particular they will find there that form of the office of Washing the Feet which is found in all the codices I know of except A N and Bodley MS Arm. d 2 (which is a lectionary of the first half of the fourteenth century, and not an euchologion), and in the title is always said to be a work of Ephrem Syrus, translated about 1050 by Gregory Catholicos, the lover of martyrs. The leading difference, apart from its greater length, of this form of the rite from that of A N and Bodley d 2 is, that in the former the exhortation and the communion are followed by the Washing of the Feet instead of its preceding them.

SUPPLEMENTS FROM N TO THE RITES OF MAUNDY THURSDAY.

The MS N gives the text of the prayer, p. 204, of which the other MSS only give the first words, as follows :—

Lord God of our salvation, who art merciful and compassionate, long-suffering and of much mercy, and who repentest of the wickedness of men. Who desirest not the death of sinners, but that they should turn away from the evil path and live. Do thou, Lord, comfort thy servants, and give them room for repentance. Indulge and grant them in thy grace remission of their transgressions. Forgive in thy mercy, and make them members of thy holy church; to the end that they may once more in wholeness and health enter thy church, and together with thy congregation give glory to Father and Son and holy Spirit, now and ever.

The same MS N concludes the canon of the Washing of Feet, p. 214, with the following prayer :—

Peace with all. Let us adore God.

Shepherd brave, Shepherd good, our Lord who lovest mankind, Jesus Christ, who of thy free will didst take upon thee to lay down thy soul in behalf of thy reasonable flock. Who by the will of Father and holy Spirit camest to seek thy sheep that was gone astray, and thou foundest the stray ones and healedst them that were wounded with spirit and water, with the washing of the holy font, and with tasting of thy incorruptible body and blood. Wherefore even this day thou completedst in thy economical humanity (= ἐνανθρωπήσεις) the two works of our salvation begun in ineffable humility, by washing in the holy

^a unworthily] rebelliously or insolently Bd D N.

upper-chamber the feet of thy disciples, and by distributing among them thy body and blood. And through them thou handedst down the same memorial of voluntary sufferings and passion to all believers, for them to fulfil it until thy second coming.

Now therefore we, Lord beneficent, thy sinful servants, according to our extreme weakness having accomplished thy law (*or sacraments*), pray for the grace of thy mercy. Shepherd thy reasonable flock in the pasturages of thy vivifying evangelical teaching. Give us rest in the waters of thy holy font, unto the adoptive sonship of thy heavenly Father. Give us to drink of the torrents of delight, of thy incorruptible blood which for our sake thou sheddest. Give us thy vivifying body, which is bread of life descended from heaven and bestows life on the world. Guide us in the paths of thy commandments through the guidance of thy holy Spirit. Give us guardians of them that fear thee the encampments of thy angels, fortifying all around our spirit and body from the evil designs of Satan. Give us wisdom that with radiant spirit we may go up with thee for prayer to the holy mount of Olives. To the end that we may participate in thy voluntary sufferings and passion. Vouchsafe to us healing of tears together with the blessed Peter for the washing away of our sins. Make us worthy with pure spirit to meet thee in thy glorious second coming; and, with all thy saints in lasting joy and exultation, to bless, praise and laud thy exalted and ever the more glorified all-holy Trinity, to eternity of eternities.

Here in N the scribe adds this note:—

Therefore, O holy fathers and brethren, I pray you with my undeserving lips and I write with an unskilled writer's art, that for the love of God, which he had for his disciples, ye also, through his love, may ungrudgingly in the hearing of all the congregation vouchsafe remission of my many sins.

CANON OF BLESSING INCENSE.

TEXT FROM A, WITH COLLATION OF VEN.

34. *Canon of blessing incense.*

(They choose the incense in the church, and say psalm 141: Lord, I have cried unto thee, and do thou hear me.

The deacon proclaims:

Let us ask in faith and concord of the Lord to accomplish the grace of his mercy upon us. May the almighty Lord make us alive and have mercy upon us.

Thrice: Lord, have mercy on us.)*

And the priest holding aloft the incense, says the prayer:

Almighty Lord, who didst accept incense at the hands of Aaron and his sons, and wast not pleased with strange fire nor with the incense of the alien. Wherefore we also tremble and are in fear, lest we also should suffer the same. And now we pray thee, Lord, accept this incense at our hands, as thou

* *(. . .)* from Ven.

didst accept at the hands of Aaron and of Zechariah, for we are not rebellious against thy wonders. To the end that the dread of the darkness-loving unseen enemy may flee away from us. But vouchsafe to us the grace of the holy Spirit, that we may take (into our minds^a) the fear of thy Godhead, through the grace and love for mankind of our Lord Jesus Christ; to whom are meet glory, rule and honour, now and ever, and to eternity of eternities, Amen.

BLESSING OF CROPS.

TEXT FROM A, WITH COLLATION OF D F H I N AND b (=Bodley Arm. b 1, an uncial fragment of eleventh or twelfth century).

35. *Canon of blessing the crops of seeds sown, the stack and the winepress.*

Psalm 65. Ktsord. The valleys shall make much corn, they shall shout for praise^b.

Lections, Joel, 2¹²⁻¹⁷.

Paul, II. Corinthians, 9¹⁰⁻¹².

Lecture of Mark, 4²⁰⁻²³.

The deacon proclaims:

And again for peace.

May the Lord hear the voice of our prayer. May he accept the petitions of our hearts.

And the priest says the prayer:

Blessed art thou, Lord God almighty, because of all thy marvellous benefactions, which from the beginning until to-day thou hast shown to mankind. Who madest heaven and earth, the sea^c and all that is in them; and thou gavest the command through thy word, and saidst, Let the earth bring forth the blade of grass together with all seeds, and let the fruit-bearing tree produce fruit after its kind and after its likeness; and it was so. And seeing this, that behold, it was good, thou didst bless it^d with thy all-holy lips, that it might increase and replenish the earth^e.

Bless, Lord, even now through thy great mercy these seeds together with their sowers. Bless also the produce of our earth, of vineyard and of tree, of tilth and of pasture, as thou saidst through thy holy Spirit by the mouth of the prophet:

^a (. . .) from Ven.

^b F H add the *lection* Prov. 3⁹⁻¹⁰.

^d it] them D.

^c sea] add 'and dry land' D.

^e earth] + 'according to all the wants of men' D.

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make alive. And to thee we offer glory, to Father and Son and holy Spirit now and ever and to eternity of eternities. Amen.

WASHING OF CROSS.

TEXT FROM A, COLLATED WITH D I.

37. *Canon of performing the Washing of the Cross, for the healing of Plants and Herds and Flocks and of all disastrous Ailments.*

They repeat psalm 4. Kisorð. There hath been set as a sign upon us.

Lectio from 4 Kings, 4¹⁹ : And the men of the city, to according to the word of Elisha which he spake.

Epistle to the Galatians, 6¹⁴ : But far be it from me to boast, to the grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Alleluiah.

Gospel according to John, 7³⁷ : On the last day of the great feast, to which those were to receive who believed in him.

And then the deacon proclaims :

Let us pray unto God who loveth mankind, and hath given for hope and refuge ^a to his servants ^b his victorious holy cross, which is armour invincible against the inworkings of Satan ^c, to the end that, ^d whatsoever it touches, this water, and all creatures, he shall through the same vouchsafe both healing and mercy ^d. Almighty Lord our God, quicken and have mercy.

Thirty times : Lord, have mercy.

The priest says this prayer :

Lord God, creator of all creatures, who didst bring everything ^e out of non-existence into existence, who ^f from the beginning of thy creatures coming into being ^g, by thy eternal word didst divide the vault compacted of water into an upper and a nether sphere, and collect the waters which remain, little out of much, and gather them into their several heaps ; and out of them there issued, kind by kind, creeping things at thy command for the profit of man. But above all creatures thou didst honour man ; and the evil one was filled with rancour against him, and set himself to entrap him for his ruin and destruction, although by thy wisdom he had been furnished with a goodly disposition. And thou didst renew afresh thine image grown old in him, by thy descent from thy glory that hath no beginning, and having

^a refuge] salvation I.

^b to his servants] for a guard of our souls D.

^c inworkings of Satan] assaults of the adversary D.

^d whatsoever—mercy] wherever it reaches, he may save and hallow, this water and all creatures, and vouchsafe by means of this holy cross healing and mercy D.

^e everything] all creatures D.

^f who] om I.

^g coming into being] om D.

put on a body of dust after the manner of our nature thou
^a camest unto the washing of the font, thou that art all pure of
 sin, and thou didst constitute the waters for purification and
 hallowing^a. And through the prophet Elisha thou didst bless
 waters that were pestiferous and deadly; ^b and through the
 great Moses thou didst divide ^b the victorious waters ^c with
 a rod fashioned ^c in the form of the cross^d and swallow up the
 enemy in the depths. Thou gavest sweetness to the waters of
 Mera that welled forth a bitter spring, and didst replenish and
 slake the burning thirst of the people.

And now, Lord beneficent, send the same spirit of grace into
 these waters, and bless the same with thy spotless^e right hand
 and with the life-giving power of thy cross^f, by the hand of this
 priest and at the supplication of this congregation. And give to
 them the same grace and virtue, to the end that every one who
 shall drink thereof may derive therefrom ^g a medicine of soul
 and body, and a health^g from diseases which afflict him.

Bless, O Lord, this water, and hallow it^h withⁱ thy holy
 cross, in order that the flocks and sheep which may approach
 and^k drink of the same, ^l may derive therefrom freedom from
 disease and fertility^l; for from them ^m we select sacrifices of
 fragrant sweetness and offer them as victims to thyself^m.

ⁿ Bless, Lord, this water with the^o holy cross, so that it may
 impart to the fields, where it is sprinkled, profitable^p harvests,
 wherefrom we have fine flour as an offering of holiness^q unto
 thy Lordshipⁿ.

Bless, O Lord, this water with the^r holy cross, in order that
 all plants and herbs over which it shall be sprinkled may be
 more than ever increased in fruitfulness, unto the benefit and

^a camest, etc.] didst constitute the waters a washer away of sin, and
 a hallower and purifier D.

^b and bade the great Moses divide D.

^c with—fashioned] om D.

^d cross] + 'and cause the multitude of the people to pass over' D I.

^e spotless] all-powerful I: unseen D.

^f cross] holy Spirit D.

^g a medicine—health] immunity from pain and cleansing D.

^h and hallow it] om D.

ⁱ with] + 'the might of' D.

^k approach and] om D.

^l may from being barren become fertile I.

^m we—thyself] we offer to thee sacrifices D.

ⁿ Bless—Lordship] om I.

^o with the] + 'might of thy' D.

^p profitable] om D.

^q of holiness] om D.

^r with the] + 'power of the' I: D has 'through this priest and congregation
 in order,' etc.

profit of the children of men, and of * all of us, since from them in * the service of the worship of thy tabernacle, we make offering unto thee of that which is thine own^b, O all-victorious and all-powerful king, who for ever art praised by all creatures, all-holy Trinity, now and ever to eternity. Amen.

Ven concludes the rite as follows :

And then he passes the cross three times over the water, saying :

Let this water be blessed and hallowed in the name of Father and of Son and of holy Spirit. Amen.

The deacon proclaims :

By this holy cross let us beseech the Lord that he may save us through the same from our sins, and quicken us into life by the grace of his mercy. Almighty Lord our God, quicken and have mercy.

The priest prays :

Protect us, Christ our God, and guard us under the shelter of thy holy and precious cross in peace. Deliver us from the enemy seen and unseen. Make us worthy with thanksgivings to glorify thee together with Father and with holy Ghost, now and ever and to eternity of eternities. Amen.

Blessed art thou, Lord.

Our Father which art in Heaven.

A PRAYER FOR ONE WHO HAS EATEN ANY- THING POLLUTING.

TEXT FROM MS A, PAGE 360, COLLATED WITH C.

38. *A prayer for one who has eaten anything polluting.*

Lord our God, who dost repose among saints, and art praised by Israel, do thou incline thine ear even now and hearken unto us; and vouchsafe forgiveness to thy servant who is polluted and has eaten impure things, though not wilfully^e. And make him worthy through purity of soul and body to partake^d in innocence of the^d body and blood of thy Christ, and save him henceforth from impure meats and drinks, and furthermore from evil deeds. To the end that feasting upon thy divine mystery, and in enjoyment of^e the holy and awful^f table of thy

* all of—them in] om D.

^b own] + 'and may we offer praise and glory to Father, Son, and holy Spirit C.

^c + 'but unwilling' C.

^e enjoyment of] om C.

^d in—of the] of the spotless C.

^f awful] add 'mystery of the' C.

Christ, he may with us enter into the catholic church, and partake of the body and the blood of the Lord, be renovated and utter^a praise and glory to Father, Son and holy Spirit now and ever. Amen.

PRAYER OVER ONE THAT IS POLLUTED BY FOOD ALONE.

TEXT FROM MS A, PAGE 361, WITH COLLATION OF C.

39. *Prayer over one that is polluted by food alone.*

Lord our God, who didst lay the command on the chief apostle Peter, speaking unto him in a dream, not to call common and unclean any meat or food created by thee for mankind; and through the chosen vessel Paul didst proclaim that everything is holy to the holy. Whereas in the present constraint hath been laid by barbarians on these persons to eat, though not of their own free will, of that which they deem to have been unclean, and they have been ensnared thereby,—do thou purify their consciences and confirm thy commandment in them, without stain. And make them ready as a temple^b of the holy Spirit to receive the unblemished and life-giving mystery. For so is praised and glorified the all-honourable and mighty name of Father and Son and holy Spirit. Amen.

A PRAYER OVER THEM THAT ARE ADDICTED TO RASH SWEARING.

TEXT FROM MS A, WITH COLLATION OF C.

40. *A prayer over them that are addicted to rash swearing.*

O God who knowest the nature of man to be changeable and weak, and dost truly know the designs and intentions which issue from our understanding, that they are the result of our fraud and deceitfulness; as thou art not vindictive do thou^c make worthy of forgiveness those who have presumed to contaminate themselves with an oath. For thou alone dost know

^a utter] may live and sing C.

^b as a temple] supplied from C.

^c do thou] overlook and C.

Ordination of a Half-Deacon

the secret things of our hearts. We beseech thee to afford^a remission of sin unto them and unto us, through^b thy unspeakable benevolence. For praised is thy name, and glorified the kingdom of Father and Son and holy Spirit, now and ever and to eternity of eternities. Amen.

ORDINATION OF READER.

TEXT FROM A.

41. *Ordination of an Anagnostes.*

Canon of laying hands on anagnostes^c, who are Readers.

Psalm 119: Blessed are the spotless.

And the priest says this prayer:

Lord God, establisher and maker of all things, fashioner of mankind, who art glorified by the all-holy watchers in thine unspeakable and incomprehensible nature, Father and Son and Spirit of thy holiness. Regard our supplications, and hallow this thy servant N. or M.; Lord that art strong and God of all, elect him, thou that art holy and glorious. Render him deserving through all wisdom and understanding to perform the Readings of thy divine scriptures. Preserve him free from all blemish; and through thy mercy make us also together with him worthy to glorify Father and Son and holy Spirit, now and ever and unto eternity.

ORDINATION OF A HALF-DEACON.

TEXT FROM A.

42. *Ordination of a half-deacon.*

Canon of laying hands on half-deacons.

Psalm 122: I was glad when they said unto me, Let us go into the house.

The deacon proclaims:

Let us ask in faith and concord.

The bishop lays his right hand and says the following prayer:

God of all and Lord of hosts, and orderer of all things that exist, who dost welcome the praise-givings of them that truly glorify thee. Do thou, Lord, show thy goodness to this thy

^a to afford] for C.

^b through] and for C.

^c Arm. *anaganos*.

servant N. or M., who alone art almighty Lord, through the Word begotten of the Father and by thy holy Spirit. And elect him among the godly, according to thy great mercy. And render him worthy without shame to fulfil his ministration, with all readiness of will and meekness, through the compassion and mercy of thy Christ. With whom to thee, Father almighty, together with the holy Ghost that maketh us to live and liberateth, are due glory, rule and honour.

ORDINATION OF A DEACON.

TEXT FROM A.

43. Ordination of a deacon.

Canon of the laying of hands on deacons.

Psalm 15 : Lord, who shall abide in thy tabernacle !

The bishop makes the sign of the cross on the head, and they cut the hair as far as the bishop's hand reaches.

Again they say Psalm 25 : Unto thee, O Lord, have I lifted up my soul.

And the deacon calls upon^a the bema thrice, turning him toward the east :

They call N. or M. from being a clerk^b unto the diaconate of the Lord, to the service of holy church, to its ministration, in accordance with the testimony of himself and of the congregation : he is worthy.

And then (the candidate) kneels upon the left, and the deacons lay their hands upon his hands. The bishop lays his right hand on his head, and says the following prayer :

The divine and heavenly grace which ever and always fulfilleth the needs of holy ministration of the catholic church, calleth N. or M. from being a clerk to the diaconate unto the Lord's service and the ministry of holy church ; according to the testimony of himself and of all the congregation I lay hands upon him. Do ye all offer up your prayers that he be worthy to serve in the grade of the diaconate before God, and the holy altar, all the days of his life.

Lord God, mighty and glorified by all, to thy great and awful will and holy powers all creatures are ministering, on earth as in heaven, with unflagging obedience. More especially the rational and intelligent ones, appointed of their free will to wait upon thee, accomplish thy behests with great joy.

^a *That is, calls the candidate upon, etc.*

^b *dpir.*

We thank thee, who in all things art mighty and wantest nothing; but because of thy love for mankind didst look upon mankind, and choose for thyself a church from among us, a temple of dwelling for thy all-holy and glorious Trinity.

And thou hast appointed therein deacons to minister to thy holy church.

We pray thee, Lord, and entreat of thy beneficence, look with favouring eye from thy dwelling-place which thou hast prepared upon this thy servant, who hath now had hands laid on him, unto the serving of the holy altar. Uphold him secure in the calling whereunto he hath been called. Set him afar from all things evil, and strengthen him in good works. Increase in him love and faith. Give him the strength and grace of Stephen the apostle and first martyr, and first deacon and minister of thy worship.

To the end that filled with the holy Spirit he may stand fast in the service of thy holy altar, perfuming thy church with the incense of a sweet-smelling life and with exemplary good works. May he cause to rejoice himself and all thy servants, near or far. And may he become worthy in due season to attain to the high grade of the priesthood.

Through the grace and love for mankind of our Lord Jesus Christ, with whom to thee, Father almighty, rule and power and glory are due, together with thy holy and quickening Spirit, now and ever and unto eternity.

And the deacon proclaims:

Let us all in concord supplicate with faith God that loveth mankind, in behalf of our bishop N. or M. To the end that he may graciously vouchsafe him to his church for a long time, with right teaching and exemplary works to shepherd with wisdom the people of the Lord. Conferring imposition of hands on them that are worthy, to meet the needs of the holy altar. May he live with innocent mind, and with spotless conversation abide before the Lord all the days of his life.

Let us make entreaty for N. or M., his diaconate, that holily and irreproachably he may prosper in the work of the ministry of this holy altar, and receive lot and heritage together with all the saints in the kingdom of heaven.

And again for our blessed bishop N. or M., for faith, for life and salvation of us all, let us ask of the Lord.

Make us to live and have mercy.

Thrice: Lord, have mercy.

The bishop says the following prayer:

Receive the supplications of us all, and fill with thy holy Spirit this thy servant whom thou hast chosen and called unto the ministry of thy holy table. Prosper him in all works of virtue, becoming his helper and protector in every season. Under the shelter of thine all-powerful arm guard him fearless from the seen and unseen enemies of the truth, that he may walk without spot or blemish according to thy will in all the ways of righteousness, and become deserving of eternal life together with all thy saints; and with a spiritual and holy kiss may we all welcome him now as always. And may we in this present thankfully glorify Father, Son and holy Spirit, now and ever and to eternity.

ORDINATION OF A PRIEST.

TEXT FROM A, WITH COLLATION OF B E L IN PRAYERS
WHICH THESE SHARE WITH A.

44. *Ordination of a priest.*

Canon of the laying on hands of priesthood.

Psalm 132: Remember, Lord, David, and all his affliction.

The priest calls upon^a the bema, having turned him to the west^b, as (did) the deacon. But they only change the name.

This man from the office of deacon to that of priest—

Then the candidate shall kneel down before the holy table, and the priests lay their hands upon his. The bishop lays his right hand upon him, and says the following prayer:

Divine and heavenly grace, that ever fulfillest^c the needs of the ministry of the holy apostolic church. They call^d N. or M. from the diaconate to priesthood, according to the testimony of himself and of all the congregation, I lay hands on him. Offer ye your prayers, all of you, that he may become worthy to serve in^e the grade of priesthood, without blemish before the Lord^f all the days of his life.

^a That is, 'calls the candidate upon.'

^b But above, p. 229, it was 'toward the east.' ^c fulfils B E L.

^d They call] calls (as finite verb after nom. 'grace') B E L.

^e to serve in] to preserve L.

^f the Lord] the holy altar of God B L: God E.

Lord God, almighty, all-merciful, all-provident, maker of all creatures visible and invisible. Dwelling in light unapproachable and passing understanding^a. And the abysses of the deeps are manifest to thy all-seeing eyes. Around thee stand the heavenly hosts, angels and archangels, principalities and lordships^b, seraphin and cherubin, and all the fleshless armies, victorious, for ever thankfully praise and glorify thee.

Thou, Lord of all hosts, in all strong and lacking naught^c, of thy benevolent goodwill hadst compassion on the lowliness of mankind; and didst separate from among all men a congregation of thine own, holy church; and namedst it thine own body and member. Thou didst institute^d therein priests^e, shepherds and leaders of^f thy congregation.

Hear, Lord, now also the voice of our supplications; and preserve this man whom thou hast chosen^g and accepted as thy servant for the priesthood^h, who now hath hands laid on him; guard him unshaken in the priesthood unto which he has been called.

Graciously endue him with a sober mindⁱ, that he may vigilantly and cautiously keep thy commandments, and love^k thee with all his heart and all his strength, and with his entire understanding. To the end that he may walk truthfully in the paths of righteousness, with a holy heart, with unfeigned faith, and abound in good works agreeable to thy benevolent will. That he may stand firm and without blemish in the priesthood before thee in the catholic church, built and established^l on the rock of faith^m; without shame, to epitomize rightly the word of the preachingⁿ, to sow abroad the quickening and orthodox faith of the apostolic church in all places unto^o them that listen.

^a unapproachable and passing understanding] terrible and unapproachable B E L.

^b lordships] + 'and thrones' B.

^c lacking naught] spotless E L.

^d institute] order *cel.*

^e priests] elders *cel.*

^f shepherds and leaders of] to shepherd *cel.*

^g chosen] + 'for the presbyterate' B L.

^h and accepted—priesthood] om E.

ⁱ mind] heart *cel.*

^k love] A omits; other sources supply it.

^l established] In L follows a litura of fourteen letters.

^m faith] + 'of the apostles and prophets. May he become a labourer' *cel.*

ⁿ preaching] truth E and L (in marg.).

^o places unto] om *cel.*

Give him grace apostolic to expel and drive away the^a diseases of sufferings and all foul spirits from mankind; by laying his hands on them and calling on thy all-powerful name^b let him bestow in grace assistance and healing on^c the afflicted. May he be worthy and meet to call down thy holy Spirit from heaven unto the spiritual quickening of those who are born over again in the luminous font; whereby they attain to the mighty grace of thy adoption and the inheriting of the kingdom of heaven^d. May he with faith order the dread and heavenly mystery of the body and blood of our Lord Jesus Christ, for the remission of their sins who worthily partake thereof.

But may he also with due excellence accomplish all the offices^e of the priesthood. May he become a magnifier of the holy Trinity, and in^f recompense receive together^g with the blessed apostles^h eternal life, worthy of twofold honour. Through the grace and loving-kindness of our Lord and Saviour Jesus Christ, who hath invited and called us into his kingdom^h.

With whom to thee, almighty Fatherⁱ, power, rule and glory are due, now and unto eternity. Amen.

The deacon proclaims:

Let us in concord pray with faith for our blessed bishop N. or M. To the end that God may vouchsafe him to his church for a long time with right teaching and exemplary works to shepherd wisely the Lord's people. Conferring imposition of hands on them that are worthy for the uses of the holy table. May he abide with innocent mind, and with spotless conversation stand before the Lord all the days of his life.

Let us also make entreaty for the priest N. or M., that holily and irreproachably he may advance and prosper in the work of ministration before the holy altar, and may receive lot and heritage together with all the saints in the kingdom of heaven.

And again for our blessed bishop through faith, for the life and salvation of us all, let us pray to the Lord.

Make us to live and have mercy.

Thrice: Lord, have mercy.

^a the] all B L.

^b name] + 'over them' B E, and L in marg.

^c let him—healing on] unto the assistance and healing of *act.*

^d heaven] + 'and become a temple of the holy Spirit being baptized' *act.*

^e or orders.

^f in] + 'blessed' E L.

^g with—apostles] om E L.

^h kingdom] + 'and glory' *act.*

ⁱ Father] + 'with quickening and liberating holy Spirit' *act.*

And the bishop says the following prayer :

Lord God^a, almighty, of all ^b things that come into being^b; who sittest on a throne not made with hands, and unseen art praised and magnified by the deathless holy watchers, who with unresting voices in mutual concert celebrate thy thrice holy and princely glory.

We, thy servants, in concord pray thee incline to our petitions; and vouchsafe unto us thy bounteous compassion. Bestow on thy servant the grade of priesthood, that with correct life and spotless conversation he may render to thee profitable praise. Pour out upon him plentifully the grace of the holy Spirit, with the sevenfold gifts of truth, of wisdom, of understanding, and of the weighty mystery, of strength^c, of reverence for God, and of thy fear, O Lord. May there be driven afar from him all the subtlety and guile of the crafty^d enemy. To the end that he living in righteousness, and by his own example teaching them that believe in thee^e, may truly shepherd the^f people; and for his actions and teaching^g may be called great in the kingdom of thy Christ and worthily glorify thee, O Lord. And may we all having welcomed him with the salutation of holiness, and with thanksgiving and praise^h being at all times prepared for his all-powerful willⁱ, magnify the holy Trinity, now and ever and unto eternity. Amen.

And they robe him, saying : Priests—

Lecture from Isaiah the prophet, 61¹⁻⁴.

Lecture from the apostle Peter's first catholic epistle, 5¹⁻⁴.

Alleluiah. The Lord said unto my Lord, Sit thou . . .

Lecture. Gospel according to Matthew, 16¹³⁻¹⁹.

The bishop says the following prayer :

Lord God^k, that art strong and passest understanding^l, God^m of glory and all honour.

Thou hast crowned with glory and honour thy saintsⁿ.

Thou hast bestowed prophetic grace among men.

^a Lord, Lord and God *cet.*

^c strength] + 'and of knowledge' *cet.*

^e in thee] om B.

^g and teaching] om L.

ⁱ will] B E end the prayer here. L continues it, see below p. 242.

^k God] + 'of hosts, God' B E L.

^l passest understanding] almighty L : uncircumscribable E.

^m God] om L.

^b things—being] creatures E.

^d crafty] om *cet.*

^f the] his own B L.

^h and praise] om L.

ⁿ saints] church E.

Thou hast vouchsafed priestly honour.

Thou hast chosen the holy apostles, and hast instituted in the catholic church divers orders of direction and government.

Thou hast raised up^a therein chief priests. Hast advanced^b and increased priests and orders of deacons^c, whereby is magnified the name of thy advent^d, Christ God^e.

Now therefore, Lord, Lord^f, illumine^g with the grace of thy holy Spirit this thy servant, whom thou hast chosen unto the calling of priesthood, that he may live before thee^h a life spotless and free from blemish; and may serve thy holy church andⁱ thy congregation^k, without scandal and free from all the oppression^l of the evil one.

And may we all having welcomed him with a spiritual and^m holy salutation, ⁿ as always so in these presents, with unceasing thanksgivingⁿ glorify Father and Son and holy Spirit, now and ever and unto eternity.

Finis.

Note. The above rite is entitled in the lower margin: 'The making of an elder.' Neither this MS nor those whose text is now to be given, namely B E L, know of any ordination of a bishop in contradistinction to that of a priest, and bishops do not seem to have been separately ordained before the thirteenth century. Out of twenty-four codices compared for and used under the Catholicos George in the preparation of the Ordinal of a bishop printed at Etchmiadzin in 1876, the most important were two written on parchment by Ephrem Catholicos of Sis in 1771, and Simeon of Erivan, Catholicos of Great Armenia in 1763. The British Museum codex Orient 2615, written in 1492, is a more important MS than these, and should be the basis of any edition of the later and more elaborate Armenian ordinal, in which provision was made for a special charismatic ordination of bishops.

TEXT FROM L, WITH COLLATION OF B E.

Canon of laying hands on a priest^o.

^p He must be thirty years of age before he is called to this grade^p.

They cause him to kneel, and say Psalm 25: Unto thee, O Lord, have I lifted

-
- | | |
|-------------------------------------------------------------|--------------------------------------------|
| ^a raised up] planned or instituted B E L. | ^b advanced] + 'therein' B L. |
| ^c deacons] + 'and of readers and wardapets' B L. | |
| ^d thy advent] om E: thy only-begotten B L. | ^e Christ God] Jesus Christ B L. |
| ^f Lord, Lord] om B L: Lord God E. | |
| ^g illumine] + 'and make to shine' B L. | ^h before thee] om B L. |
| ⁱ and] + 'preserve' B L. | ^k and thy congregation] om E. |
| ^l oppression] insidiousness <i>est</i> . | ^m spiritual and] om B. |
| ⁿ as—thanksgiving] now and alway <i>est</i> . | ^o In B this canon is No. 18. |
| ^p He must—grade] om B. | |

up. 26: Judge me, O Lord, for I have walked. 27: Lord, my light and my life.

And the hands of the priests being laid on the shoulders of the candidate, the deacon proclaims:

^a (Let us pray to God, almighty and loving man, in behalf of N. or M., a deacon who is now about to be called unto priesthood; that he be worthy through the call of strength and grace by laying on of hands to receive grace of priesthood from the giver of good things, from almighty God. May he give him life and have mercy on him.)^a

And the bishop (lays his right hand on his head and^b) says the following prayer:

Lord God almighty, maker of all things, Saviour and quickener and renewer of mankind, who out of thy infinite benevolence dispensest thy grace visible and invisible to thy holy church.

Now therefore we pray thy beneficent love of mankind, grant to this servant of thine to receive the grade and office of priesthood, through calling and laying on of hands to become worthy of the reception of the holy Spirit, to take the overseership bestowed on him in all worthiness thereof.

Through the grace and love of mankind of our Lord and Saviour Jesus Christ, who hath invited all to the holy calling, according to their several grades to serve God, and with thankfulness to glorify Father and Son and holy Ghost, now and ever.

Peace be with all. Let us pray to God.

O God, exalted and terrible, God inscrutable who workest great wonders, God who art merciful and full of compassion. Look for the love^c thou hast towards mankind upon us, and fulfil our petitions according to thy will^d.

Thou art God who wroughtest great wonders from the beginning unto mankind with divers gifts of grace.

We pray thee, heavenly Father, send thy holy Spirit, and bless this novice, who stands before thy holy table, that he may take the office and grade of priesthood, and become an overseer of thy people and a sharer of the throne of thy apostles. And may his name be written in the book of life. And may he be liberated from the bondage of Satan. And may we all become

^a (. . .) filled in from B.

^c love] pity B.

^b (. . .) filled in from B.

^d will] great mercy B E.

sons of the heavenly Father and fellow heirs with Christ. And may we be worthy of the kingdom of heaven, and thankfully glorify Father and Son and holy Spirit, now and ever.

And then they turn him towards the west^a, and the priests holding the one hand above^b, and laying their other hand upon the shoulders^c of the bishop—the priests^d call with a loud voice^e and say :

Divine and heavenly grace, that ever fulfillest the needs of the holy ministry of the apostolic church. They call N. or M. from the diaconate unto the priesthood, for^e the ministration of the holy church. According to the testimony of himself and of the congregation, is he worthy?

And the congregation say thrice : He is worthy.

And then they cause him to turn unto the east, and to kneel down before the holy table. And the bishop lays his right hand on the head (and the priests upon the shoulders^f), and the bishop says the prayer :

The divine and heavenly grace that ever fulfils . . . [see above, p. 231, as far as p. 233] and unto eternity. Amen.

Peace with all. Let us pray.

Lord God of hosts, God that art mighty and all-powerful, God of glory and all honour . . . [see above, p. 234, as far as p. 235] now and ever and unto eternity.

¶ Again I beseech the unchanging lordship of the all-powerful mighty holy Spirit, send down the dew of thy loving-kindness; and benefit him in his soul and in the ruling intuition of sense with the all-filling grace of thy bountiful mercy; and plough the reasonable tilth of his flesh-born hardened heart, that it may become receptive of the benediction of thy spiritual seed and free from obduracy. We acknowledge that all gifts in us are sprung from thee and by thee increased, by thee who dost lay hands on apostles, replenishest prophets, instructest our doctors, givest speech to the dumb and openest the closed ears of the deaf. As also thy congener, and sharer of the Father's being, eldest-born Son through thy co-working working within us. All this hath God declared thee, equal associate of thy essence.

^a west] congregation B.

^b holding him up by the hand E : placing their hands over the, etc. (or upon) B.

^c of the bishop—voice] sing with loud voice E. ^d the priests] om B.

^e for] + 'the service of the Lord and for' E.

^f (. . .) supplied from B : E omits the whole context through homoioteleuton.

^g (. . .) from B.

Vouchsafe also to him now called by thee to the work of superintendence to minister to the invisible mystery of the church, and boldly to preach the quickening mystery of thy gospel-tidings, following in the swiftly-soaring flights of his intellect the unfathomable course of the testaments by thee inspired; and as he approaches the goal of the arena of interpretation of the divine words, may thy pity prevent him, uttering within him all that is apt and meet and pleasing to thee and in season, unto the glory and praise of thy Godhood, and unto the complete edification of the catholic church.

Stretch forth over him thy all-near right hand, and strengthen him with the grace of thy pity. Dissipate and clear from his mind the thick mist of forgetfulness, expelling withal the darkness of sin, effacing it from memory; lift his thoughts from the life of this earth to heaven above. Light up in him afresh the rays, without shadow, of the wondrous knowledge of thy mighty Godhood, for an example to godly and pious hearers.

By the grace and love of man of our Lord and Saviour Jesus Christ, who hath invited and called us into his kingdom and to his glory, with whom to thee, Father almighty, together with the quickening and liberating holy Spirit, are due glory, rule and honour, now and ever and to eternity. Amen^ε.)

Psalm 132. Ktsord. Thy priest shall put on.

Lecture from Ezechiel the prophet, 33⁷⁻⁹: Thus saith the Lord who worketh his will: And thou, Son of man, *as far as* and thou shalt deliver thy soul, saith the Lord Adonai.

^α (Again from Ezechiel the prophet (?): Thus saith the Lord to the priests, They teach my people, *as far as* are, saith the Lord Adonai.)

Wisdom 8^{7,8}: If a man love wisdom, *as far as* the issue of his times.

From Zechariah, 6¹⁰⁻¹³: And the Lord saith to him, Thou shalt enter the house, *as far as* shall be with him, saith the Lord almighty.

From Malachi the prophet, 2⁵⁻⁷.

From Jeremiah the prophet, 1¹⁻¹⁰ α.

Again from Jeremiah the prophet, 33¹⁶⁻¹⁸.

Lecture from Isaiah the prophet, 61¹⁻⁶.

(*From Acts, 20²⁶⁻²⁸ δ.*)

From the First Catholic Epistle of Peter the Apostle, 5¹⁻⁴.

From Paul the Apostle, 1 Timothy, 1¹³⁻¹⁷.

^α <...> B adds.

^β Called 'Amos' in the MSS.

^γ B omits this lection and inserts here lection Is. 61¹⁻⁶.

^δ <...> from B.

Alleluiah. *Psalm* * 132 : Thy priests shall be clothed.

Gospel according to Luke, 4¹⁴⁻²² : And Jesus returned, as far as and all bare him witness.

Then the deacon proclaims :

God, great, mighty, and worker of wonders, who out of nothing madest heaven and earth and the creatures in them, we pray.

Thou madest cherubin and seraphin ; hosts visible and invisible, enduing thy creatures with fellowship through speech, unto the honour and glory of thy Godhead, Lordship, we pray.

Thou gavest also to our fleshly nature through speech eternal life, instituting communion with thyself, who lovest mankind, we pray.

Remember, Lord, thy covenants and mercy to themward who love thy holy name. ^b Hear our petitions in the temple of the glory of thy holiness ^b, we pray.

Look in thy loving-kindness on the congregation of thy ^c worshippers, remembering the vows of thy beloved ones. Show forth upon all thy abundant mercy, we pray.

Preserve, O Lord, thy holy church, which thou savedst with thy precious holy blood, ^d builded on the stable faith ^d and atoning with sacrifice, that it may endure unto the manifesting of thy great glory, we pray.

Preserve, Lord, with the lengthy of days our patriarch ^e, our bishop, Lord . . . ^f, to lead the faithful congregations, with orthodox doctrine in all the paths of their ^g life, we pray ^h.

Exalt amidst the dwellers on earth the office of priesthood with the godly ministrants, and all orders in the holy church, we pray.

And more particularly for N. or M., thy servant, whom thou hast chosen and called unto the office of priesthood, that he may be at all times a helper and defender, we pray.

Preserve him, fearless and without blemish for the work of priesthood, under the shelter of thy almighty arm, from the snares of Satan, and from all visible and invisible foes, we pray.

Save thy people, and bless them that worship in the presence of thy all-powerful Lordship, we pray.

And furthermore. *Exhortation* ⁱ.

Our selves and one another.

Have mercy on us.

And the bishop (laying his right hand on the head ^k) shall also say the following prayer.

Lord God of hosts and maker of all creatures, visible and

* B adds : 84 : How lovely are thy tabernacles, O Lord.

^b Hear—holiness] om E. ^c thy] + 'holy name's' E.

^d builded—faith] om E. ^e our venerable patriarch E.

^f Lord . . .] B E omit. In L the proper name has been effaced.

^g their] om E.

^h pray] E adds : 'For the venerable elders that are here, and the deacons and all the inhabited world, and the entire holy church, monks, and for those who dwell in buildings or are in the desert in asceticisms, we pray.'

ⁱ B adds 'to love and good works,' etc.

^k (. . .) from B.

invisible, who by the fire-born hosts art ever glorified and by the discarnate ranks of angels art praised. Thou wast pleased of thy abundant love for mankind to receive from us even, that are born of the dust, hymns of praise, not for the completion of thy all-perfect lordship, for thou art all-powerful and ^a lackest nothing at all.

But because of thy infinite love of man thou didst humbly stoop from thy Father's bosom of thy own will down to our nature, compassionate offspring of the Father. And thou didst put on flesh from the holy Virgin, and didst free the race of men from the curse and sentence of condemnation; by the shedding of thy incorruptible blood thou madest peace in heaven and earth, and didst reconcile the Father to his creatures. But thou hast also chosen for thyself a special people of thine own, thy holy church.

Now therefore, Lord, I entreat of thy abundant love for mankind, accept my humble prayers and those of the congregation that stand in the temple of glory of thy name. Fill thy servant whom thou hast chosen and called to the guidance of this congregation and to the ministry of thy holy church with thy holy Spirit. Strengthen him in good works to persist with spotless life before thee and with exemplary works and firm faith to serve before thy holy table, ^b to shepherd the flock with wisdom and justice ^b.

Preserve him, Lord, and his congregation, from seen and unseen foes. Let him become meet for the eternal joys, and may we all welcome him with a spiritual salutation, and give thanks for thy abundant love of mankind because of the benefits bestowed ^c.

Through the grace and love to mankind of our Lord and Saviour Jesus Christ. With whom to thee, Father almighty, and to the holy Ghost are due glory, honour and rule, now and ever.

Peace unto all. Let us adore God.

^a art all-powerful and] om E.

^b to shepherd—justice] om E *pr. vice*.

^c B E add 'and attain to the promised infinite blessings, to them may it be for us all to attain and to become worthy together with all thy saints.'

Lord, Lord God almighty of all things that are, who sittest . . . [see above, p. 234, as far as the words] for thine all-powerful will^a.

We pray thee, Jesus Christ, look upon thy servant here and on him that was moulded by thine own hands, who hath set his hope in thy beneficence, and pursueth thy precepts. As thou hast given courage and liberty to all the faithful to tread upon asps and vipers, and on the power of the enemy—so grant to him even now, Lord, victory by thy all-conquering cross to walk upon asp and viper and to bruise the head of the venomous dragon. And together with thy blessed apostles may he inherit the holy kingdom of heaven, ^bunto the glory of the all-holy Trinity, to eternity of eternities. Amen.

And then they put on the raiment, the bishop signing (it) with the cross. They bring girdle, stole^c, philon and cope^d. And he shall say the following prayer^b:

Christ God, hope of salvation and rampart of fortification, keep thy servant here, unshaken unto eternity, who hath in due time reached thy divine invitation and call unto the office of priesthood, made perfect according to thy goodwill.

Clothe him with the garment of gladness and the robe of glory^e. Gird his loins with truth and^f continence. Render him austere and a worker of good works, sober, prayer-loving, holy^g, without spot or blemish, to keep his priesthood pure; meek, gentle, lowly^h, and in a word irreproachable in the course of a life of holiness, and in every charge committed to him, and in praise and hymn agreeable to thee.

And with him bless us also, O Lord, with gifts of spiritual grace, unto the glory of thy blessed holinessⁱ.

Replenish us with thy holy Spirit and with spiritual joy, inviting the completion of the office of holiness.

^a B adds here the rubric: And then the deacon takes in his hands the cope, and says, Jesus Christ, look upon thy servant, etc.

^b B omits from 'unto the glory' as far as the words 'say the following prayer,' and continues without a break with the next prayer 'Christ God, hope,' etc.

^c stole] Arm. *ourar, ὑπόδιον*.

^d cope] *nafort*.

^e glory] salvation E, which adds 'bless his raiment and his *artakhurah*, as thou blessedst by the hand of Moses the raiment and *artakhurah* of Aaron.'

^f truth and] om B E.

^g holy] om E.

^h lowly] + 'holy in heart' B.

ⁱ holiness] Lordship E.

For thou art God, who welcomest and savest, and desirest every man to live, and come to a knowledge of the truth.

And to thee let us send up laud and glory, to Father almighty and only-begotten Son, and to the holy Spirit that maketh us free, with praise and thanksgiving, now and ever and unto eternity.

And they give glory^a.

Peace with all.

And they conduct him to the office of the hour; and the bishop offers up the sacrifice, and he shall be communicated in the body and blood of the Lord that has been called unto the holy calling.

And he shall be saluted by the bishop, and by the other priests, and blessed by them^b. And he shall abide forty days in the church^c, and shall be taught the office, and shall come to know himself, in respect of the event.

May Jesus Christ profit this tetrak (quire) and the (rite for) making an elder of the Lord Vardan, etc.

RELICS OF THE SAINTS.

TEXT FROM A, WITH COLLATION OF D VEN.

Canon of translating the relics of the saints into a resting-place. They bring them to a place which is worthy of their being laid in it, and they repeat psalm 132: Remember, O Lord. And then this canon is performed. Psalm 116, verse 10 foll.: I believed that which I spake. Ktsord. Precious in the sight of the Lord is the death of his saints.

Lections: I Kings (in LXX, III Kings), 8³⁻⁶.

II Corinthians, 4⁶⁻¹⁴.

Alleluiah.

Psalm: Lord, who shall stand in thy tabernacle, or who shall dwell in thy holy mountain?

Lecture: Matthew, 10⁴⁰⁻⁴².

The deacon proclaims:

Together with the holy ascetics let us pray to the Lord, for they overcame evils, patiently bore oppressions, were made worthy of crowns of light, of wreaths heavenly and unfading. Through their prayers and intercessions, may he have mercy upon us. Almighty Lord our God, make us alive and have pity upon us.

^a glory] in B the bishop now anoints the hands with the holy oil, and the rite occupies seven pages more of the MS. E more briefly thus: And they put on him the *philon*. But the bishop anoints with the holy myrrh his two hands and forehead. And they put the *fakel* (= hood) on the two shoulders and they enter for the office, etc. ^b them] all E.

^c church] E continues 'brisk and alert, reading the gospel and assiduous in prayer, and obedient according to God's pleasure and the precept of his confessional father. And to Christ be glory.' Ends.

And the priest says the prayer :

Lord our God who hast glorified thy holy witnesses, who suffered^a for thy name ; and thou hast granted to us to sow their relics over all the earth in thy sanctuaries. Do thou cause the fruits of healing to blossom because of them, being a fellow-labourer in all blessings through their prayers. ^b For thou hast promised that there should be a place of rest for their remains in this holy house, bestowing reward on us. And now by means of them who for thy holy name suffered hardships work thy miracles^b unto us, healing and salvation of souls. For thine is the power and the lordship, and to thee is due glory, now and ever and to eternity of eternities. Amen.

BURIAL OF A PRIEST.

TEXT FROM VENICE UNCIAL WITH COLLATION OF D. THE MINUTER VARIANTS OF D ARE NOT RECORDED.

46. *Canon, when a priest dies, or a bishop, for his interment. They escort him forth in this wise. The bishop takes the entire body of the clergy and they come to the spot where they desire to make ready the resting-place. And they say psalm 90.*

Ktsord. Make right the works of our hands.

Lecion from Proverbs, 9¹⁻⁴.

Lecion from Haggai^o, 2³, 4.

Lecion from Hebrews, 3¹⁻⁴.

Alleluiah⁴.

How lovely are thy roofs, O Lord of hosts. My soul longeth and is full of desire for thy courts.

Gospel of Luke, 19⁵, 4.

The deacon proclaims :

For peace from above and salvation of our souls^o . . .

^a suffered] + 'as champions' D Ven.

^b For thou hast been pleased to bestow a resting-place to their relics in this holy house, vouchsafing a reward to us along with them who . . . hardships. Work by means of them thy miracles, etc. D Ven.

^c in A Ezekiel.

^d D adds 'Ps. 143. *Ktsord.* Thy Spirit . . . Lord, hear my prayer . . .

^e Ven continues the diaconica thus :

That the voice of our supplications may be listened to by the Lord God.

That God may become expiator and indulgent towards our sins.

That he may remit to us all our transgressions voluntary and involuntary.

That we may not be found among the rejected in the day of giving answer.

For the spirits of them that are gone to rest, who in true and right faith are fallen asleep in Christ, let us pray. Remember. And again in concord. Our souls. Have mercy. *Thrice: have mercy.*

Burial of a Priest

And the priest says the following prayer :

Glory to thee, king of glory^a, hope and goal of all the ends of the earth. In thee have we hoped, who, instead of this perishable life, wilt bestow^b on us the imperishable and unending life; and instead of this vain and sorrowful world hast bestowed on us the Jerusalem above and thy comfortable delights.

Wherefore we pray thee, Lord, bless the^c habitation of this thy servant, which thou hast graciously given for a temple of his rest. Give him rest among thy saints, through the grace and loving-kindness of our Lord and Saviour Jesus Christ, to whom are due glory, rule and honour, now and ever and to eternity^d.

Then the priest shall take the mattock and crosswise mark out the spot, and give it to the congregation^e. 'And they shall make the depth of the pit to be of six spans^f. And then^g they come to where is the saint that has fallen asleep. And the priests shall wash him^h secretly apart from the congregation, and no woman shall be present. And they say psalm 51. Kisorð. Sprinkle me with thy asperges and I shall be clean.

Lction of Ezeiel, 36²⁰⁻²⁸.

Lction from Hebrewsⁱ, 10¹⁹⁻²⁵.

*And then they clothe the deceased in a white tunic^k and a white philon and a white cowl^l, and a girdle of hide^m, and in white breechesⁿ and in a *hosoh*^o drawn together, and socks on his feet^p; and they put a censer in his right hand, and in a little napkin incense in his left hand, and a cross and the gospel in his arms. And his head shall be laid back towards the west, because thitherwards Adam fell prostrate. And they say the canon that is above, and give praise with a *sharakan*^q, and Praise and Glory.*

Alleluiah.

^a glory] kings Ven and Msh.

^b hast bestowed D N Msh.

^c bless the] + 'place of' D Msh.

^d D adds 'Peace with all. Let us adore God. Lord our God, who wast pleased by the hand of man to build a temple to thy holy name; now look with thy^h all-seeing eye, and bless the place of habitation of this thy servant, who hath passed from the world. For thou art hope of all who trust in thee. Preserve him by thy holy almighty right hand until the day of thy great advent, and may we thankfully glorify Father, Son and holy Spirit now and ever.'

^e congregation] workmen D.

^f And they—spans] om D. spans] or palms.

^g D continues thus: 'they return to the house of the dead priest and fulfil this order of washing and shrouding which the holy *wardapets* ordained.'

^h secretly—Hebrews] om D.

ⁱ *paregót*.

^k and a white—cowl] om D. ^l of hide] om D.

^m *andrawarti*.

ⁿ and in—his feet] and a cowl on his head and a *fakelon* on his shoulders D.

^o this is a garment worn over the shoulders.

^p *gurpay*.

^q i.e. hymn.

Psalm 27 : The Lord is my light.

Gospel according to John, 18¹⁻¹¹.

The deacon proclaims :

For the right guidance . . .

And the priest says the following prayer :

^a Let us draw nigh with true heart, in the fullness of faith ^b. Let us hasten to follow into the pavilion of the heavenly bridegroom, to the Jerusalem above hastening, unto the ranks of the apostles. And Christ shall make <us> worthy of the washing of ^c that upper chamber, where with his own holy hands he took water, poured it into the bowl ^d and washed the feet of the apostles. Unto life and eternal joy let these here be numbered in the ranks of the apostles through the grace and loving-kindness of our Lord and Saviour Jesus Christ, to whom are due glory, rule and honour.

^e Peace. Let us adore God.

Let us be eager to enter within, having washed our hearts from the self-reproach of evil acts, and having bathed our bodies in the water of holiness of the font through repentance, and being cleansed of the stain of transgressions ^f. Now therefore we ask thee, Lord who lovest man, lead forward this man's spirit into the land direct ^g unto thy life ^h, which thou hast made ready for thy beloved ones, that he also may become worthy to be set in the places of the fallen angels. And in thy coming again may he with cheerful countenance stand before the dread judge ⁱ; and may we at all times in thankfulness glorify Father, Son, and holy Spirit, now and ever and to eternity ^e.

^k *And then they recite the canticle* The Heavens declare. *And <they give> praise, and it shall be given with a sharakan. And the deacon proclaims :*

^l For this priest who hath withdrawn from this life, and that he become worthy of the kingdom of heaven, let us pray to the Lord.

^a Ven and Msh omit this and following prayers.

^b [faith] D N add 'having washed the body with holiness of waters.'

^c of] + 'the apostles in' D.

^d lit. shell.

^e Peace—eternity] om N.

^f D adds 'as the prophet saith, Rescue me from the pit of affliction, out of the mud and mire.'

^g reading *οὐλίμλ* for *ορλίμλ*.

^h [life] + 'eternal' D.

ⁱ thy dread tribunal D.

^k D continues thus : 'And the grades of ministrants make a circle round the deceased and in subdued tones recite the canticle.'

^l D has the diaconica thus:—

For those who voyaged among the billows and shipwrecks of this life, and have set forth towards the haven of peace, let us pray to the Lord.

For those who have passed from this painful and sorrowful life, that they may inherit the life which passes not, let us pray to the Lord.

That he may make this man worthy to enter by the narrow gate, and stand before the dread lordships, let us pray to the Lord.

And for the spirits of the departed.

And also.

Our souls we commit.

Have mercy on us.

And the priest says the following prayer :

Lord God, creator of all creatures, thou with thy mighty power didst go down into the nether hell, and loose the power of death. And thou didst set free the spirits therein, and translate them unto thy deathless abode of rest. We pray thee, Lord, mingle the spirit of this priest N. or M. with the ranks of those who love thy holy name. And do thou bless thy great congregation of us who stand before thee ; and make us worthy to glorify Father and Son and holy Spirit, now and ever and to eternity of eternities. Amen.

Peace. Let us adore God.

We pray thee, Lord, at thy dread advent, at the blast of the divine trumpet, make this man worthy of renewal, that he may stand with cheerful countenance in the order of the right side, to enter thy heavenly holy pavilion, made radiant before thee with thy divine light. ^a May his conversation be permitted to be with Moses^a and Aaron, with Melchisedec, and with the other orthodox patriarchs, that he may be made a partaker in thy promised blessings, in Christ Jesus our Lord, with whom is glory unto eternity. Amen.

And then they stand around the deceased and recite these gubols, the four appointed in order : O God, O God, look upon me : To thee, Lord, have I lifted up :

For this confessing spirit who, etc.

For expiation of his sins and of those of us all.

That the angel of peace may lead him into the mansions of the saints.

That the Lord may give him lot and portion with the heritors of the kingdom of heaven.

That he may receive the prayers of his people and of the priests.

For departed souls. And again.

Then prayers as on p. 247 : Lord God, hope and goal of all creatures.

^a May his priesthood be reckoned with Moses D Ven.

To thee, Lord, have I cried : In thee, Lord, have I put my trust. *Hymn*^a : Know ye, *with sharakan*^b.

And the deacon proclaims :

And again for peace let us pray to the Lord.

Lord, have mercy.

For this confessing spirit, who hath withdrawn from us, let us pray to the Lord.

For forgiveness and remission of his sins and of those of us all, let us pray.

That the angel of peace may lead him forward into the abodes of the saints, let us pray to the Lord.

That the Lord may bestow on him lot and portion together with the worthy in^c the kingdom of heaven, let us pray.

That the Lord may accept the supplications of us who in concord are gathered together in Christ, let us pray.

For the spirits of them that are at rest and who with faith have fallen asleep in Christ, let us pray.

Remember.

And again in concord.

Our souls we commit.

Have mercy.

Thrice. Lord, have mercy.

And the priest says the following prayer :

Lord God, hope of all^d, who sittest on the throne of the cherubim, and art worshipped by the holy angels, and acceptest the prayers of men and hast pity on the spirits of them that are at rest, that have believed in thy holy Trinity. And this priest whom thou chocest for the ministration of thy holy church, to serve thee in thy goodwill, thou hast returned^e him again to thyself^f, whence thou createdst him, according to thy word which thou spakest : Dust thou art^g, and unto dust shalt thou return. Now therefore by means of thy calling, O Lord, vouchsafe to him thy rest. And remit unto him all the sins which he may have committed, wilful or unwilling. And receive his spirit in peace, O Lord, into thy heavenly pavilions, and make us worthy to glorify Father and Son and holy Spirit, now and ever and to eternity of eternities. Amen.

^a i.e. of Moses.

^b Ven prints the *sharakan* which must here be referred to thus :

‘ We have known thee, Christ king of aeons, and have beheld thee, prince of death and life. For thou art Lord and there is none other but thee. With thy right hand uplifted thou shalt take vengeance on the enemy, and thy arrows shall drink his blood. Who didst from the dead arise, renewedst mankind, through the prayers of the holy lady establish the foundations of thy holy church.’

^c hope and goal of all creatures D.

^f to thyself] thither Ven.

^e worthy in] heirs of Ven.

^g returned] called D N.

^g art] wast D.

Peace with all. Let us adore God.

Holy art thou, Lord our God, who dwellest on high, and art glorified in the hymn of the Thrice Holy; and dost in thy loving-kindness provide for thy creatures. Who hast chosen for thyself a people from all races^a, to glorify thy holy name; and hast promised us the perpetual rest of thy blessings. Receive and bless the spirit of this thy servant M. or N. and rank him with all thy saints, who from eternity have been pleasing unto thee, in thy promised place of rest.

Indulge and remit to him all the sins of transgression which he has wrought before thee; and in thy mercy set free his spirit from all impure works and from the bonds of sin. And give him rest in the ranks of thy saints. And make us worthy to glorify Father and Son and holy Spirit, now and ever and to eternity of eternities. Amen.

Then shall all the priests sign the body with the cross. And thereafter the following canon is performed. Psalm 39. Ktsord. Lo, with a measure hast thou laid down my days.

First Lesson from Genesis as follows, 25⁷⁻¹¹, 49⁸¹—50³, 50¹³, 50²⁴⁻²⁶.

First (sic) Lesson from Proverbs, 11²⁻⁹.

Lesson from Isaiah, 61⁶⁻⁹.

Lesson from II Peter, 1¹⁰⁻¹⁶.

Alleluiah.

How lovely are thy roofs, O Lord of hosts. My soul longeth and is full of desire for thy courts.

The deacon. Alleluiah. Orthi.

Gospel according to John, 13⁸¹—14⁶.

The deacon proclaims:

For peace from above . . .

The priest says this prayer:

God eternal, beginningless, increate, mystery that passes our intelligence and understanding, begetter of thy only-begotten Son, and sender forth of thy holy Spirit, who proceedeth from thee and filleth all creatures.

Thou, Lord, in thy almighty power didst take dust from the earth, madest man, and didst set him to dwell immune from pain and disease and suffering, enjoying a life without death,

^a D adds 'jealous of works of blessings, and hast separated from them unto thyself priests to shepherd thy people whom thou redeemedst with thy precious blood.'

amidst the delights of trees planted by God. And by thy legislation didst thou invest him with glory that knew not shame in the garden of delight.

But the evil one was envious of the greatness of his glory, which he had received through thy beneficence ; and ensnared him in the desire of things unattainable ; so that he kept not his place of glory, but fell in depravity away from thy countenance, O Lord.

So for his transgression of thy commandment, O Lord, thou dravest him forth from the garden of delight, and clothedst him in a garment of skin, in this dismal and suffering flesh ; and ordainedst that he should return dust to dust. Yet even so thou hast not wholly spurned him ; but hast sent thy only-begotten Son, who came and was made flesh of the spotless and incorruptible Virgin Mary ; and put on the old outworn body of our servitude, wherein we were enslaved unto the death of sin, exiled by reason of the woman's rebellion. This body he liberated through his Godhood by means of his life-giving cross, and incorruptible burial. For whereas by thine unerring words we were perforce condemned to die, he by his miraculous resurrection removed the sentence, and illumined mankind, so that they resumed that likeness of thine image wherein thou fashionedst our first forefather ; and he made known to us thy name, wherewith we have been made worthy to call thee our Father. For he sat down at thy right hand in the body which he took from us ; and promised to us the resurrection of life at his second coming unto judgement in the last day. And he bestowed on us a fixed term of good works, this transitory life, in which we may be able to find the land of life through the teaching of his holy apostles, whereby he banished from the world the devilish folly of idol worship.

And now, Lord beneficent and plenteous in mercy, receive the spirit of this priest N. or M., who hath fulfilled the time of his fleeting sojourn on earth, and hath received release from his labours and toil*. And class him with thy saints in thy kingdom, whence is banished pain and sorrow and all grief, to enjoy

* toil] add 'and from the treacherous deceptions of this sad world' D Ven.

perpetual gladness, irradiated with the vision of thy divine glory, wherein all thy elect ones rejoice. Together with them, O Lord, class the spirit of our departed one; to the end that we with him together may glorify Father and Son and holy Spirit, now and ever and to eternity. Amen.

Peace with all. Let us adore God.

Our Father, which art in heaven and in earth and in all things, Holy be thy name upon us. ^aThy will be done^a, as in heaven, so in earth. And may thy name be glorified holy for ever and ever. Who hast given^b us rest from earthly toils, in thy life painless and free from trouble. Who by the hand of thy only-begotten Son hast slain death and bestowed on us^c life and incorruptibility; and hast rescued thy saints from the kingdom of darkness, and hast translated them into the kingdom of thy beloved one, our Lord and Saviour Jesus Christ.

Welcome, Lord who lovest man, we beseech thee, the spirit of this man among thy just ones in the place of rest of the just; and number him among thy saints through the salvation of thy only-begotten and by the renewal of thy holy Spirit. To whom are due glory, rule and honour, now and ever and to eternity of eternities. Amen.

And they place the body on a bier^d and the priests take it up and carry it to the doors. And this canon is performed. Psalm in tone of lamentation, 138. Ktsord.

Lord, thy mercy is eternal.

Lecture from Numbers, 20²⁵⁻²⁹ and Deuteronomy, 34⁵⁻¹².

Lecture from Wisdom, 4⁷⁻¹⁷.

Lecture from Jeremiah, Lament., 3¹⁻¹⁴.

Lecture from II Corinthians, 4^{14-5¹⁰}.

Alleluiah.

Psalm 116: I have believed whatsoever I spake, and I became exceeding lowly.

Gospel according to John, 14¹⁵⁻²⁴.

The deacon proclaims:

That we may find grace . . .

The priest says this prayer:

Blessed art thou, God of just judgement and mercy, whose truth is ineffable and whose mercies are without number. Who

^a Thy—done] om D. Note the archaic form of the Lord's Prayer here used.

^b given] prepared Ven.

^c bestowed on us] illumined A.

^d dargels.

in pursuance of thy just judgement hast dissolved into ^a dust our living bodies, that were ensnared by the traducer, saying: Dust thou wast and to dust shalt thou return.

Wherefore our souls were humbled, and our loins clung to the earth. But because of thy exceeding mercy, Lord who lovest man, thou didst condescend to renew the spiritual body. Thou wast sent to us, the very only-begotten word ^b of the Father; and didst figure forth in thyself of thy own free will our death, in order that thou mightst endue us with thy immortality. Thou wast laid in the grave, wast reckoned with the dead. Thou didst rise again and ascend into heaven ^c and sit down on the right hand of the Father. And thou didst promise them that were planted together with thee in ^d thy death, that they should become sharers in the likeness of thy resurrection ^e, the lovers of thy name; and thou didst pledge thyself to associate the flesh of their humility with <thy> form in the likeness of thy glory, at the manifesting of thy epiphany at the last trump, when thou comest to give them their reward.

Wherefore we pray thee, beneficent Lord, make this man worthy of a glorious resurrection together with thy saints in that day to meet thee in glory. That with glad countenance he may stand on the right hand among thy elect ones, and receive the blessings promised to them; and that he may thankfully glorify Father and Son and holy Spirit, now and ever and to eternity of eternities. Amen.

Peace with all. Let us adore God.

Thou who by the heavenly hosts art unceasingly praised and proclaimed holy, by angels and archangels, by thrones and principalities and lordships, by seraphim and cherubim, who in choirs that are never silent do perpetually praise and magnify thee ^f.

Thou, Lord, with thine unerring word, hast promised and declared that: He who trusteth in me shall not see death for ever. And thou hast enacted that his passing should be as it

^a into] from A N, but Ven and Msh have the reading I render.

^b word] om D N.

^c into heaven] in glory D N and Ven.

^d in] + 'the image of' Ven.

^e of thy resurrection] supplied from D Ven.

^f thee] + 'yet art pleased to be adored by lower beings' *cat.*

were from death unto life, calling thee God of the living; forasmuch as all are alive in thee.

Accept, Lord who lovest man, we pray thee, our petitions; and class the spirit of this servant of thine, N. or M., a priest, with all^a thy saints at thy second coming. That he also may be made worthy in thankfulness to glorify Father and Son and holy Spirit, now and ever and to eternity of eternities. Amen.

And the priests take up the body and carry it to the door in the porch of the church. But on the way at a suitable spot they read, but without Alleluiah, the Gospel.

Gospel according to Matthew, 11²⁵⁻³⁰.

Gospel according to Mark, 13³³⁻³⁷.

Gospel according to Luke, 21³⁴⁻³⁸.

Gospel according to John^b, 12⁴⁶⁻⁴⁸. Our Lord Jesus said, I am the light of the world. Every one who cometh unto me as far as what I should speak.

And the priests take up the body, and carry it into the porch of the church, and at the doors the following canon is performed:

Psalm 34, in a tone of lamentation: I will praise the Lord.

Lections: Joshua, 24²⁹⁻³³ (according to text of LXX).

Jeremiah, Lament., 5¹⁻⁶.

I Peter, 1³⁻².

Alleluiah. The Lord is my light and my life, whom shall I fear? The Lord is the refuge of my life, of whom shall I be afraid?

Gospel according to John, 14²⁶⁻³¹.

The deacon proclaims:

That he may guide our steps^c . . .

The priest says this prayer:

God who lovest men, our Saviour, we call aloud unto thee^d thy great and almighty name^e, through the prayers of the holy *Theotokos* and of all thy saints. We in concord beseech thee out of thy abundant kindness, vouchsafe forgiveness of this man's

^a with all, etc.] D expands the rest of this prayer.

^b D N omit the lection of John, and add the apocryphal Deaths of the XII Prophets with appropriate lections taken from them.

^c Ven completes the diaconica thus:

That he may guide our steps in the paths of peace, we pray to the Lord. Lord, have mercy.

That he may divert from us all the designs of the evil one.

That he may endue us with wholesome thoughts and a virtuous life.

That he may guard us under the shelter of his all-powerful right hand.

That he may speedily crush under our feet the adversary.

For the souls of them that are gone to rest, who in true and right faith have fallen asleep in Christ, we pray. Remember.

And again in concord. Our souls. Have mercy. *Thrice: Have mercy.*

^d unto thee] continually upon Ven.

^e name] + 'give rest to the soul of this thy servant D N Msh.

sins. For thou art Lord, who didst bestow on thy servant the primacy^a, that he might shepherd thy people. Do thou likewise now also grant that he may be ranked above with thy blessed patriarchs^b, that together with them he may glorify Father and Son and holy Spirit, now and ever and to eternity.

Peace with all. Let us adore God.

O Lord of all and creator, more especially of this creature. O God of all, and Father and director. O Lord of life and death. O treasure-house of souls and bodies^c, and benefactor who makest and changest all by thy skilful word in due season, as thou thyself knowest in thy wisdom.

Now also accept our prayers, and give his spirit rest among thy saints; and make him worthy of renewal; that when he hears the sound of the divine trump, he may go forth to meet thee in glory, and may stand before thee with cheerful countenance and radiant. Mayst thou welcome us also hereafter in due season, after so long a dispensation in the flesh as shall truly be most advantageous. And may we, because of our dread of thee, be prepared, and untroubled in the last day, but rather prompt and eager for thy heavenly and eternal life. Through the grace and loving-kindness of our Lord and Saviour, Jesus Christ, to whom are due glory, rule and honour, now and ever and to eternity.

And the priests^d lift the body and carry it into the church, and they lay it before the cross; and the following canon is performed: Psalm 26. Ktsord. Lord, I have loved the beauty of thy house.

Lecture from I Kings (in LXX, III Kings), 2¹⁻⁴ and 10.

Lecture from Ezeiel, 40⁴⁴⁻⁴⁷.

Again from Ezeiel, 44¹⁷⁻²¹.

Lecture from Hebræus, 13¹⁷⁻²¹.

Alleluiah.

Psalm 25: To thee have I lifted up my soul. O my God, in thee have I trusted; let me not be confounded, nor let mine enemies make mock of me.

Gospel according to John, 15¹¹⁻¹⁶.

The deacon proclaims:

That we may find grace . . .

^a primacy] or leadership.

^b patriarchs] here D interpolates several petitions.

^d priests] + 'sign with the cross and' D Ven.

^c and bodies] om N.

Prayer :

Christ, our good chief shepherd, who findest the lost sheep and seekest them that are astray. Who also gavest the name of brethren^a to the holy apostles, and through them hast caught men for life eternal. Now therefore hath this servant of thine committed his spirit to thy hands. Whereas he was in a humble degree a servant of thy Lordship, remember the spirit of this priest N. or M. and his flesh which lies before thee. And remit his sins wilful or unwilling by means of thy life-fraught cross, through the intercession of the holy *Theotokos* and of all thy saints. And assign to him lot and portion^b in thy kingdom; and make us worthy in thankfulness to glorify thee with Father and holy Spirit, now and ever and to eternity of eternities. Amen.

Peace. Let us adore God.

Once more we offer up our prayers at the door of thy holy church, priests and people. Let us not go out of thy hands, nor give to the strangers thine inheritance. And on the decease of thy servant, this priest N. or M.,^c entrust us to the charge of an orthodox shepherd^d; for during this man's life didst thou preserve us and wilt preserve us now. And even now art thou not afar from us. Through thy holy Spirit and thy life-fraught cross preserve us. And make our overseer who hath passed from the world a sharer of the rank and throne of fathers and patriarchs. For lo, after our salutation he withdraweth from us; and according to thy commandment returns to the dust out of which thou didst fashion him. Do thou, Lord, be guardian of his flesh, and rest of his spirit, and hope of resurrection in the great day of thy advent, when thou comest to gather the quick and the dead, Christ our hope and crown of boasting of the faithful. Remember this thy servant now deceased, and set him on thy right side together with the beloved ones of thy Father in thine inheritance, through thy renewing Spirit, to whom are due glory, rule and honour, now and ever and to eternity of eternities. Amen.

^a brethren] Ven adds 'to thyself out of dust-engendered beings': D N 'out of dust.'

^b portion] + 'with thy saints' D Ven.

^c entrust—shepherd] undertake us in orthodox faith A. I follow D N and the printed texts.

Colophon of the scribe (in cod. A on p. 422, col. B).

I, a sinful priest, George, beseech the pious ranks of priests, in this place ^a ask for forgiveness of my sins of the just judge Christ; that haply the merciful God may have pity on me and on my parents and my children and my wife ^b. And may ye who remember me be remembered by the Lord God.

And the priests lift up the corpse and carry it into church, and lay it before the bema. And this canon is performed:

Psalm 118. Kilsord. Open to me the gates of righteousness.

Lection from Genesis, 28¹⁰⁻¹³ ^c.

Lection from Isaiah, 52⁷⁻¹⁰.

Lection from Malachi, 2⁶⁻⁷.

Lection from I Peter, 5¹⁻⁴ ^d.

Alleluiah.

Have mercy upon me of thy great mercy. Of thy great pity pardon my iniquities.

Gospel according to John, 16⁵⁻¹⁸.

The deacon proclaims:

For the forgiveness of the sins and the remission of the trespasses of this departed spirit, let us pray.

That he may be led forward through the narrow gate of the strait way, let us pray.

That his spirit may be received in the tents of those who love the Lord, let us pray.

That he may hear the voice of the heavenly call, and be raised aloft to meet the bridegroom, let us pray.

That he may be set in the ranks of the right side, let us pray.

That he may come to be worthy of the crown that fadeth not, let us pray.

That the Lord may give him rest in the kingdom of heaven, let us pray.

That the Lord may range his spirit in place of the fallen angels, let us pray.

For the souls of the departed.

And again in concord. Our souls we commit. . . Have mercy.

Fifty times: Lord, have mercy.

And the priests ^e mount the bema, and one of them says the following prayer:

Lord God our Saviour, God eternal, maker and ruler of angels and men, judge of quick and dead. We praise thy loving-kindness, who because of thy great mercy, wast not able to neglect thy creatures wounded by the traducer and enemy. But by the will of the Father and of the holy Spirit didst thou

^a i. e. of the service.

^c D inserts here a lection from Proverbs.

^d D inserts here a lection of Corinthians.

^e And the priest says D, omitting the rest.

^b *lit.* fellow in the yoke.

stoop to the womb of the holy Virgin and by thy miraculous and holy birth didst undo the sentence of the curse.

God all-great, who for our sake didst impoverish thyself, we glorify thy deathless kingship. For thou didst take the form of a servant, wast nailed to the cross; by thy holy and precious blood didst rescue unto life those who were held in bondage by the enemy. We offer thee worship and glory, shepherd of the reasonable flock, our Lord and Saviour Jesus Christ, who hast gathered together those who were scattered by the unseen and bodiless demon, into the habitation of the holy angels; and hast ramparted them with the sign of thy holy cross, and appointed shepherds, overseers and primates, to shepherd thy people wisely.

Now this thy servant N. or M., whom thou didst vouchsafe to us through the holy apostles, hath to-day withdrawn from us and returned to the dust out of which thou didst fashion him. And we thy sinful people and servants, in the temple of the glory of thy holiness, beseech and entreat thee, through the intercession of the holy *Theotokos* and of all thy saints, who from eternity have been pleasing to thee, accept the words of his salutation in^a this holy church and before this holy altar, and give rest to the spirit of thy servant in the tents of thy saints. Forgive him his transgressions and his inclinations of act and thought; for thou, Lord, alone art able to remit sins. Graciously suffer him in thy just judgement to be revered together with his fellow occupants of the throne of Peter^b. And sanctify all of us with thy spiritual blessing, to the end that purified of sin we may thankfully glorify thee with Father and holy Spirit, now and ever and to eternity.

Peace with all. Let us adore God.

In the middle of thy church and before this holy altar we worship and adore thee, and beseech thine infinite pity^c, for thou art longsuffering to all, Christ our God. Receive now also, good Lord, in thy mercy our petitions; and pour out, as from fountain bursting forth abundantly, thy grace upon this precious treasure, that is a temple^d of thy holy will. To the end

^a in] + 'the midst of' D.
^c pity] kingship D.

^b *lit.* with the Petrine throne-fellowships.
^d that—temple] om N.

that through this anointing which in thy name we perform with this holy oil, the relics of this man's bones may be endued with a power of healing and of driving out the dusky troops of demons, and become a great ^a cause of boasting ^b to the Christian folk ^b and a source of hope more especially for the holy confession which is unto Father and Son and holy Spirit.

And then the priests lift up the corpse and carry it on to the bema and lay it before the holy altar^c, and say in tones of lamentation, psalm 23. Ktsord: Thou hast made ready before me an altar. And the priest takes the holy muron, and pours it out first on the forehead, as the holy Dionysius of Athens, a disciple of St. Paul the Apostle, doth enjoin. For he doth expound in order the mystery, which^d let no one in such a grade and order of Christianity as this contaminate with heathen abominations^d. For such is the apostolic canon. And they kiss the altar as it were in behalf of the (priest) whose lot it is^e, and also of the departed, and the tabernacle, and all the sanctuary, and the holy gospel in his arms; and as they kiss they say:

Hail to thee, holy church. Hail to thee, altar of holiness. Hail to you, ranks of the priesthood. I have set forth again on the road to the creator of heaven.

Psalm 122: I was glad when they said unto me, Let us go into the house of the Lord.

And verse by verse they recite the hymn of salutation; and they carry down the body from the bema, and kiss the entire church. And as they kiss, they go before the holy altar, and the priests kiss one another in order. And prostrating themselves to the deceased, they kiss first the cross^f and (then) the gospel, and the right hand of the priest. And as they carry down (the body) from the bema, they alternate^g the psalm and the salutation, and say psalm 87: His foundations are on his holy mountain.

Sharahan.

Hail to you, children of holy church. Hail to you, faithful brethren in Christ. Hail to you, entire congregation. I have set forth upon the road back to the creator of heaven.

^a a great] to us D—a confusion of *meds* and *mes*.

^b to the—folk] om D and substitute 'of life.'

^c altar] here D inserts the prayers given in Msh, pp. 370-372, for special use in case the deceased be a catholicos, also the prayer: Blessed art thou, Lord our God, who by the anointing of thy all-holy oil didst choose prophets and priests (cp. p. 93).

^d D has 'no one may contaminate such a life of Christianity.'

^e Ven has 'in behalf of (= ἐκ προσώπου) the departed.' The true text must be 'in behalf of the departed and also the departed,' for *vizaheloy*n in A is an obvious corruption of *vaxāneloy*n.

^f cross] A has 'right hand' by corruption of *xačn* into *ačn*.

^g or farce.

Psalm 139: Lord, thou hast tried me and known me. Thou hast learned my downsitte and my uprising.

Behold^a, I withdraw from thee, holy church. Behold, I depart from you, beloved brethren, at the summons of Christ my renewer and restorer. Make prayer^a for me, my fathers, brethren and children; and Christ the king of heaven shall bless you and shall keep you steadfast in his faith until the day appointed, till the moment of his summons. And may the peace of the Lord be with you from eternity to eternity. Amen.

Rsord. As he withdraws the deacon proclaims:

That we may find.

And the priest says the prayer of Basil the patriarch:

God who workest to create, who through thy divine mystery didst make the first-fashioned man's form to share thy form and likeness; and didst adorn him with luminous glory, and with an image coequal in glory with the fiery ones; so that his dust-engendered body was covered with luminous glory. Yea and with a throne higher than the angels, for which the multitudes of the celestials yearned. The adversary was envious of his glory, and deceived him with the death-fraught taste of the fruit; and cast him out from his glory, and drove him from the beautiful garden. But (Adam) saw himself stripped naked of his luminous raiment, and clad himself with leaves under a tree of the garden. Neither would he who had thus broken away from the commandment and gone forth from the garden have found any consolation in his misery, if thou, the creator of life, hadst not uttered the word: Dust thou wast and unto dust shalt thou return.

So thenceforth he longed to attain unto death, that he might through death find life. But thou, Lord^b, hadst pity on the creature moulded by thy spotless hands, and couldst not disregard the destruction of the image of thy likeness, of the first-fashioned man. Thou camest humbly down from heaven, from thy luminous throne, from the Father's bosom. Thou didst truly assume the body^c of a servant from the Virgin.

^a 'alternate' is here written in margin, i. e. this hymn is here to be forced with verses of the psalm, as in the printed editions, both being sung antiphonally.

^b Lord] + 'our Saviour' D.

^c or flesh.

Thou didst cover the dust-engendered with the sheen of luminous glory, and didst make thy luminous Godhead in its dust-engendered form to be sharer of the likeness of the image fashioned by thyself. Him that was slandered by the betrayer thou adornedst with his pristine raiment, and didst renew us together with our forefather Adam by thy life-fraught sufferings upon the life-fraught tree; and didst give us to drink of the immortal cup filled from the fountain flowing from thy side. Our deadness thou didst make alive by resigning thy own breath of life upon the cross.

And by thy descent into hell and thy resurrection from the dead, thou didst liberate those who were confined by the traducer from the sin-loving prison, and thou didst destroy the fanciful pretence of glory of its prince; and make them that were holden by his violence to be worthy of the garden of life, wrought of the increate, guarded by seraphim. And us thou hast ordained thy priests in the temple of glory of thy holiness, of which thou hast laid the foundations upon the apostolic rock, through the attestation of Kephaz, that thou art the rock, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

And now, beneficent Lord, this servant of thine, whom thou madest worthy to assume the honour of priesthood, the crown of boasting, and whom thou chocest to be a minister together with the sons of thunder, ^ahe was likened to Melchisedec, and was filled with the grace of God^a. He was likened to Moses, the prophet of yore, and became primate^b of the people, to lead them from the murky sins of the Egyptians into the house of the Lord and the courts of God. And not by the blood of bulls and goats, but by the blood of Christ he entered into the holy of holies.

He was likened to Aaron and wore the ephod^c as his raiment, braided not with twelve stones, but set on a level with the praise-giving of the twelve apostles. Nor did he bear in his ephod^c the jewel of discovery^d, whereby (the priest) learned

^a He was—grace of God] He was likened to the prophet Elias, filled with the grace of Jesus Christ our Lord D.

^b or leader or bishop.

^d discovery] or confutation.

^c *wakas or amice.*

the death and life of his people ; but he carried in his arms the body and blood of Christ, whereby he expiated our sins and iniquities. He was likened to Samuel, who put on himself the doublet and ephod^a by reason of his priestly authority, and in an unshaken tabernacle shepherded the people of the Lord.

He was a worker of the Lord's temple. He was ministrant of the Lord's table. He was offerer of the sacrifice of Christ our God. He was dispenser of the body and blood of the Lord. He was baptist of those born in the font of baptism by water and spirit. He was crowner of those yoked in marriage, making upon them the sign of the Lord's holy cross and encircling them with the crown. He was converter of the sinful, calling them to repentance in accents sweet to hear. He was reader of the prophetic texts ; he proclaimer^b to the people, like unto the apostles ; he celebrator of the feasts of the martyrs, holder in memory of the holy ascetics. He commemorator of the dead through the expiatory offering ; he glorifier of holy Trinity, likened to the celestials.

And now, Lord, thou hast called him to thee, and his ministry is effaced from thy holy church and congregation. Wherefore we pray thee, O Lord, in thy abundant mercy, welcome his spirit among thine elect and among those that do the will of thy holy name. Incorporate him with thy disciples, Lord ; and if he hath in aught transgressed after the manner of human nature or through the deceits of the betrayer, forgive him, Lord. In thine ineffable and awful second coming, when the sign of the holy cross flashes from the dawn, harbinger of thy coming, Lord ; and the hosts of heaven are all astir, and the armies of the angels run before thee, and the archangel heralds with sound of trump thy coming, and warns them that slept from eternity, and awakes them from the slumberous repose of death ; and they rise again from the dead, from their graves, and their spirits don their several images, and come and stand before the dread tribunal in the world's assize ;—in that dread day call by name this thy servant, and set him on thy right hand to soar aloft in the air, and circle on aery pinions unto the upper Jerusalem, to the mother of us all ; in the luminous pavilion

^a *ephod*.

^b *or preacher*.

unto the eternal life which passes not away. And make us his fellow-disciples who escort him forth and are thy obedient servants, together with this congregation bowed in worship, worthy of thy beatific calling, Christ our God. For thou art Lord of life and God of mercy, and to thee are due glory, rule and honour, to Father, Son and holy Spirit, now and ever and to eternity.

And therefore they repeat the ktsord: The dread second coming^a. And all the congregation hiss even as do the priests; and then the priests take up the body and carry it to the door. And then all the priests sign the corpse with the cross and carry it away. But if it be any bishop, they leave the throne and the staff in the church, until God shall raise up a successor. And they recite another ktsord^b: Rejoice, father and high priest. But at the door the following canon is performed: Psalm 143. Ktsord. Show me the path in which I shall walk.

Lecture from Acts, 20¹⁷⁻²⁸.

Colossians, 3¹⁻⁴.

Alleluiah.

Psalm 103: Bless, O my soul, the Lord.

Gospel according to John, 16^{33-18¹}.

The deacon proclaims:

For the peace from above.

And the priest says the following prayer:

We are come to worship before the holy glory of thy throne, in the tabernacle of the glory of thy holiness. And we offer our supplications before thy mercy-seat (in behalf of)^a this priest, (thy servant)^c, whom thou didst call to be primate^d of thy people. For by thy commandment thou calledst him to be anointed, and having fulfilled his time according to thy command (he hath passed away to go to thee)^e.

Gentle and benign Lord, accept as is pleasing to thee the sacrifices and votive offerings which he has offered for sin before thee and the commemorations of the dead, which upon the altar of thy holy name he hath accomplished. And be merciful according to thy great mercy. And lead forward his spirit into the land, straight along the path which leads to eternal life, in Christ Jesus our Lord, to whom be glory unto eternity of eternities. Amen.

^a The printed texts omit this.

^b This also is ignored in the printed texts.

^c Added from Ven and from D.

^e Added from Ven and D.

^d primate] or leader.

Peace with all. Let us adore God.

Hope of all, Saviour of the world, who for the sake of us sinners camest humbly down from ineffable glory; and was made flesh of the spotless Virgin, and camest of thy own will unto sufferings. Wast laid in the grave, went down into the midst of hell, and didst bind the enemy in bonds never to be broken. Didst rise from the dead, and didst promise us renewal in thy second coming. Remember, Lord, also this servant of thine, who hath passed from this vain life; and accept in thy good pleasure the priesthood which he hath finished in the world.

And give him his portion among those who are worthy of and love thy holy name, and who have holily served thee. And whatsoever sins he hath committed of word or act or intention, forgive him. For thou art, Lord, merciful and loving mankind. And to thee are due glory, rule and honour, now and ever.

And the priests lift the body and carry it to the front of the tabernacle, eastwards; and say psalm 124. Ktsord. Our help is from the name of the Lord.

Gospel according to Matthew, 13⁴³⁻⁵².

And the deacon proclaims:

That at eventide^a.

And they sign with the cross the corpse. And the priests take it up, and carry it to the southern side, and say psalm 145. Ktsord. Happy is the race which has the Lord God of Jacob for help.

Gospel of Mark, 8³¹⁻³⁸.^a

And they sign the body with the cross, and the priests take it up and carry it to the western side, and say psalm 133. Ktsord. There hath the Lord made ready the blessing.

Gospel of Luke, 22²⁴⁻³⁰.

And they sign the body with the cross and carry it to the north side, and say psalm 134. Ktsord. The Lord shall bless us from Sion.

^b *Gospel of Matthew, 25³¹ foll. : But when the Son of man shall come in the glory of the Father . . .*

II Kings, 13¹⁴⁻²¹ : Now Elisha was fallen sick as far as upon his feet.

^b *Isaiah, 60²⁰—61³ : Thus saith the Lord, And the days of thy mourning as far as for the spirit of holiness.*

Jeremiah, Lamentations, 3¹⁹⁻²⁹ and 50—60.

I Corinthians, 15⁶¹⁻⁶⁷.

^a The printed texts do not contain these diaconica.

^b A runs these two lections of Matthew and Isaiah into one another, perhaps through loss of a folio in its exemplar.

Alleluiah.

Psalm 71 : In thee, Lord, have I trusted.

Gospel of John, 6³⁸⁻⁴⁴ (omitting with the Greek uncial A verse 40).

The deacon proclaims :

That we may find * . . .

The priest saith the prayer :

Blessed art thou, Lord our God, who for thy love of man didst take dust from the earth, and with thy all-holy hands madest man in the likeness of thy image. And because of his transgression thou gavest death domination over him, saying : Dust thou wast and to dust shalt thou return. Now therefore thy servant here hath returned to dust out of which thou fashionedst him.

We pray thee, benevolent Lord, send thy holy Spirit ; and bless this dust, that when the bones of this servant of thine, the priest N. or M., enter the same, he may receive and enjoy a goodly repose at the hands of thy beneficence. And send the angel of thy peace, and welcome him in thy mansions. And forgive him all sins which he hath committed before thee of knowledge or in ignorance. For he trusted in thy all-holy Trinity through thy only-begotten Son, our Lord Jesus Christ, who hath authority to judge the quick and the dead. To the end that always giving thanks we may magnify Father and Son and holy Spirit now and ever and to eternity of eternities. Amen.

Peace with all. Let us adore God.

God of truth and God of mercies, look from thy habitation made ready upon the supplications which we thy people offer in faith in behalf of this thy servant, the priest N. or M. For thou hast appointed men, born of dust, to be ministrants of the uncontainable glory of thy essence. Thou didst call the first

* Ven supplies the diaconica thus :

That we may find grace and mercy from the beneficent Lord, let us pray.
Lord, have mercy.

That he may rescue us from the calumny of men and from the snares of Satan, let us pray.

For all Christian persons and for the homes of the faithful.

For our holy fathers who dwelled in mountains, in caves and clefts.

For those who with psalms and hymns spend all the time of their life.

For the spirits of them that are gone to rest, who with true and right faith fell asleep in Christ.

And again in concord. Our souls we commit. Have mercy.

prophet out of the bush by thy word, and send him to be saviour of thy people. Thou chocest Aaron and his sons for the service of thy holy rites, and madest him glorious and magnifiedst him with anointing, and gavest him for raiment the ephod^a of thy overseership. And thou badest him go up on to the mountain, and didst commit his spirit unto thyself; and there with the covering rampart of thine eye didst envelop and hide his flesh. Lo, this thy servant, the priest N. or M., and primate^b of thy flock, whom thou chocest head of thy congregation hath run the course of thy preliminary legislation; and his spirit hath hurried forward in obedience to thy call, resting from the fatigue of mortal woes.

Now therefore we pray thy pity, O Lord, welcome him into thy joys that have no sorrow, and refresh his spirit in the enjoyment of thy promises that pass not. Remember, Lord, thy covenants and thine inheritance, which thou hast saved with thy blood. Bless, Lord, this man's habitation and bones; and with thy watchful eye guard and protect his spirit and flesh. For thou art the gathering-place of those who do thy will, and a store-house that robbers plunder not; who enfoldest thy husbandmen in thy providence, and givest them rest in the ever-soothing embrace of the garden^c of delight, which awaits and is kept for those who have put their hope in Christ Jesus our Lord. And make us worthy to walk in thy pleasure, and in the fullness of time bring them with thy saints into the promised place of rest; and grant that together with them they may with song of thankfulness glorify Father and Son and holy Spirit, now and ever and to eternity of eternities. Amen.

And all the priests sign the body with the cross and let it down into the resting-place; and as they shut the coffin they say in tones of lamentation psalm 88. Ktsord. They laid me in a pit^d.

Lecture from II Timothy, 4¹⁻⁶.

Alleluiah. Arvesti.

Gospel according to Matthew, 19²⁷⁻³⁰.

The deacon proclaims:

That we may find . . .

^a Arm. *wakas*.

^b or leader.

^c of the garden] om N.

^d Here D and most other texts include the 'Deaths of the Prophets' to be read before the 'Rest of John.'

And then he shall read the prayer and the 'Rest of the blessed lord John,' the evangelist of our Lord Jesus Christ:

The blessed John was with the brethren in great gladness in the Lord. And on the day of the Lord he began to converse with the assembled brethren thus:

Brethren and co-heirs and fellow-servants and sharers of the Lord's kingdom, ye have in mind, my loved ones, how many powers God hath by my hand bestowed on you, how great graces, what sort of teachings and overseerships, repose, ministrations, glories, faiths, concords, free gifts. These ye have seen with your eyes given you by the Lord, appearing and heard not in the flesh, but appearing in the Spirit. So then stand firm in them, remembering the Lord in all your works. Ye know the mystery of the economy which hath been among men, in what manner the Lord hath worked. And now, as far as I have strength^a, I pray you to abide in the Lord without enmity, without guile. For I know the enmities and offences, the guile that is among you. I know also your dissoluteness in rebelling against his holy commandments. Let the beneficent God therefore not be grieved because of you,—God the merciful, the holy, pure, spotless, immaterial, the single, the one, unchangeable, true, guileless, without anger, the name, that is above all that can be uttered or thought, of God.

And now may Jesus rejoice in your goodly piety. May he delight in your holy life. May he rest in your sober life, be secure in your temperance, be pleased in your concord, smile on your chastity, exult in your love for him.

This I now say to you, brethren, being diligent in your present affairs, (and about to) end in the Lord. For what can I say unto you? Ye have the earnest of your God, ye have the gifts of his goodness, ye have his inevitable coming. For even if ye sin no more he will still require of you the first, and ye shall not receive pity or portion from the good Lord.

And having thus spoken he fell to prayer with them all, and said, Who art thou, Lord Almighty who wovest this crown . . .^b

^a *lit.* in my hands.

^b At this point, fol. 460 verso, the text of A terminates owing to the loss of the last two quaternions. I complete the first day's rite from D and Ven without translating the remainder of the Rest of John the evangelist, for

TEXT FROM VENICE MASHTOTZ OF 1831.

And next they cover up the grave entirely, repeating the sharakan :

In possession of faith . . . (see above, p. 134).

And after that the congregation with one accord repeats the Glory in the highest (see above, p. 134) in order that the hearts of the mourners may be consoled by the consoling ktsord of glory^a.

But at its conclusion the priest says :

Glory, honour, and adoration in the highest to Father and Son and holy Spirit now and ever :

Hymn :

They laid me in the nethermost pit, in darkness and the shadows of death :

The deacon : Orthi.

Lection : Luke, 12³²⁻⁴⁰.

The deacon proclaims^b :

And again for peace, etc. (as above, on p. 126).

And the priest says the prayer for the sealing of the tomb, which was composed by St. Basil, patriarch of Caesarea in Cappadocia.

(See above in the Service of Lay Burial, p. 130) :

We thank thee, Father . . .

this has been edited. After the reading of the 'Rest of John' D inserts a lection, II Timothy 4¹ foll. Then 'Alleluiah' and psalm 132. *Ktsord*. Let thy priests be clothed. Then Matthew 25³¹⁻⁴⁶. Then Proclamation : For the withdrawal unto Christ of the souls of them that sleep. For them that have forsaken this perishable life and followed unto the portion of the just. That this man be guided into the shadowless abodes which the only-begotten Son has prepared in the house of his Father. That he may become worthy to hear the voice of the quickening trumpet and to be snatched up into the air on clouds to meet the Lord. That he may be ranked on the right hand in the ranks of apostles and prophets. For the spirits. And again in concord. Our souls we commit. Have mercy.

The prayer : Our Lord Jesus Christ, who from the Father's bosom wast sent unto us, etc.

Rubric : And next they give orders to cover up the grave and say the 'In possession of faith,' etc.

^a Here D proceeds direct to Lection of Luke 12³² foll. omitting what intervenes in Ven.

^b In D the proclamation differs and begins : For protection of our souls from above by the Lord and that we may send up prayers agreeable to his will. That the Lord may welcome the spirit of this man deceased into the rest of the just, etc. (sixteen petitions). Then this rubric : And they then return to the house of the deceased, and say psalm 44. *Ktsord*. All this is come upon us. Then the prayer : Father of pity and God of all consolations, who consolest us in all our tribulations. Lord, who smitest and thyself healest, nor ever lettest fall from thy hand thy creatures. Vouchsafe us, Lord, in thy pity a spirit of sobriety. Be thou thyself the consolation of them that are afflicted in heart, and heal their wounds. That through sure hope being made whole of their mourning and sorrows, they may glorify thy all-holy Trinity, now and ever. Rubric : And then they are dismissed in peace.

The rites of the second up to the seventh days follow in D, fols. 337 v^o-374 v^o, where the MS ends, leaving the rite of the seventh day incomplete through loss of folios.

Burial of a Priest

267

Peace with all. Let us adore.

Praised art thou, Lord our God.

And then they sign with the cross and seal the tomb with the gospel and with the holy cross.

The deacon proclaims :

And again for peace let us pray to the Lord, accept us, make us to live and have mercy. Bless us, Lord.

Priest :

All praise and glory to Father and Son and holy Spirit, now and ever and to eternity.

And the priest signs the tomb with the cross, saying :

May the tomb and bones of this servant of God be blessed and kept sealed with the sign of this holy cross, and with the word of this holy gospel, in the name of Father, Son, and holy Ghost now and ever and to eternity. Amen.

Deacon :

And again for peace let us pray to God.

The priest :

May the sepulchre and bones of this servant of God be blessed and kept sealed, etc.

Deacon :

And again for peace . . .

The priest :

May the catacomb and bones, etc.

Deacon :

And again . . .

The priest :

May the seal of Lordship remain undisturbed upon the tomb of this thy servant, the priest N. or M., until the coming of Christ, who shall come again and shall renew with glory unto glory. Amen.

All praise and glory, etc.

And they repeat the sharakon.

From glory to glory ascend those of the right hand upwards, when they hear the blessed voice of consecration, of thy summons. Make to be heard by our sleeper thy divine accents. Set him in the ranks of those above to hymn the glory with the

watchers. Priests and peoples, we beseech thee, pitiful Lord ; receive us with them that have fallen asleep in faith in the same hope, into Jerusalem the city above in which the just are met together, hymning the glory for ever with them of the Trinity's trine person.

Melody :

Awful mystery of the priest. With extended arms he stood on the bema before the holy altar. Fire is extinguished, darkness is banished, the sorrowing souls are made glad. For remission of sins is won. Merciful Lord, have mercy on the souls of our sleepers.

Supplication of the priest :

On the soul of this man deceased, Christ God, bring rest and mercy, and on us sinners bestow remission of sins.

Proclamation of the deacon :

For this soul gone to rest, let us pray to our Saviour Jesus, that he may class it with the just, and make us to live by the grace of his mercy. Almighty Lord our God, make us to live and have mercy.

Thrice : Lord, have mercy.

Prayer ;

Christ Son of God, almighty and compassionate, have pity through thy creative love upon the soul of this thy servant gone to rest, the priest N. or M. Remember him in the day of the mighty advent of thy kingdom ; make him worthy of mercy, forgiveness, and remission of sins. Class him with thy saints, and make him to shine in the rank of the right hand. For thou art Lord, and maker of all, judge of quick and dead. And to thee are due glory, rule and honour, now and ever and to eternity of eternities. Amen.

Blessed be the Lord. Our Father which art in heaven.

And they console the mourners and the afflicted, and give glory to God. And the people are blessed and dismissed to their homes.

Note. The MSS and printed editions give services to be read at dawn on each of the six days succeeding the funeral. It is not certain that the uncial Codex A contained more than the service of the second day. I therefore translate from N, the oldest of the other codices, the prayers of these subsidiary rites which merely repeat in substance those of the rite of the first day.

FROM THE CODEX N=PARIS BIBL. NAT. SUPPL. ARM. 107-110,
ADDING IN CERTAIN OF THE PRAYERS VARIANTS FROM D.

Canon of the second day.

But on the second day they assemble and proceed to the tomb at dawn, and repeat in tone of lamentation ps. 30. Ktsord. In a night shall weeping rest, in the morning shall there be joy.

Lectons: Genesis, 32²⁴⁻³¹ as far as the words: And the sun shot forth on him as the vision of God passed away.

Isaiah, 66¹⁸⁻²⁴: Thus saith the Lord, I come to gather all nations to they shall be for a spectacle to all flesh.

II Peter, 3¹⁻¹⁸ as far as the long-suffering of our Lord is salvation.

II Thessalonians, 1³⁻²⁵ as far as Let no man deceive you by any means. Alleluiah.

Psalm 102. Lord, hear my prayer, and let my cry come unto thee. Turn not thy face away from me.

John, 12²⁴⁻²⁶ as far as that ye may be children of light.

The deacon proclaims:

That he may guide our steps.

Prayer:

Lord God eternal, without beginning and without cause always, and perfect in power, self-existent by nature, Father almighty, together with thy only begotten and thy quickening holy Spirit. In the singleness of thy power, taking dust from the earth, thou madest man and didst set him to dwell in the fair enjoyment and leafy pleasaunces of the garden of delight, where was no need of drugs, because there were no pangs of sickness and death. For thence were expelled all pains and sorrows and mourning, because with thine all-quickening eyes thou didst continually watch over him.

But Adam was with these things puffed up and forgot the code of commandments which thou hadst laid on him; and yielded to ^a his wife, to the plottings of the serpent, to the traducer's designs, who on the treacherous pretext of rendering him divine, cast him out from the glory of his beauty.

But thou, Lord our God, compassionate and merciful, didst expel and set him outside the garden of delight, in the earth whence he was taken. And when the tyranny of the evil one had thus asserted itself over all races, whereby all were become the slaves of death, thou hadst pity because of thy paternal care and mercy; and wast well pleased with the patriarchs, and calledst thyself God of Abraham, Isaac and Jacob, God of the living and the dead, forasmuch as unto thee, the Lord God, all were alive.

For beholding in thy measureless love of man all the world lost through the

^a to] or through.

treachery of the enemy, thou didst send thy only-begotten Son to become flesh of our nature. Having taken the form of a servant from the holy and uncontaminated Virgin Mary, and borne in the flesh all our penalties to which we were liable because of the first father's transgressions, he went up and was nailed of his own free will upon the tree of the cross. Whereon he slew our enmity and took away the sting of sin. Descending into hell, he ravaged the pretended sovereignty of death, through his strong might. He rose on the third day and sat down on thy right hand, and promised hope of resurrection to them that believe in thy all-holy Trinity, at his second coming in the glory of the Father and of all the holy angels in the last day.

And now, Lord God almighty, have pity on thy servant, who hath abandoned his transient life according to thy command and returned back to the dust out of which he was moulded.

But we thy servants assembled at the place of his rest, pray and beseech thee send thy holy Spirit into the afflicted in heart, and heal the wounds of their souls and bodies. For thou art our Lord God, who strikest and healest, and there is none that can snatch us out of thy hands.

Visit us, Lord, and show thy goodness upon us, sending forth unto us at dawn thy mercy; allaying the sorrow of weeping of the evening: unto the joy of the great dawn, when thou wilt summon thy elect ones from death unto life eternal.

Welcome, O Lord, and give a place to this servant of thine among the just ones, through the intercession of the holy Theotokos; for to thee is due glory, rule, and honour, and to thy only-begotten Son beloved, our Lord and Saviour Jesus Christ, and to the quickening holy Spirit, in praise and thankfulness, now and ever and to eternity of eternities. Amen.

Peace with all. Let us adore God.

We thank thee, Lord our God, who because of thy truth hast dissolved into dust our mortal nature, deceived by the traducer and enemy. Unto which also thou saidst with thy divine mouth: Dust thou wast, and to dust shalt thou return. And accordingly we were humbled and our reins were bound^a to earth.

But as thou wast minded afresh to renew and enliven us, thou wast of thyself sent from thy Father's bosom. Thou wentest down into the tomb, and wast reckoned among the dead, in order to make us sharers of the likeness of thy burial and participators in thy divine resurrection^b. When the trumpet sounds in that last night, when thou wilt come to crown thy labourers, and dispense just judgement, in that day have pity, O Lord, on the soul of our brother who here reposes, and give him rest in soul and body together with thy saints in thy kingdom. And make us worthy with thankfulness to glorify Father, Son, and holy Spirit, now and ever and to eternity of eternities. Amen.

^a bound] so Ven. : destroyed MS.

^b divine resurrection] Godhood Ven.

Canon of the third day.

On the third day they proceed to the place of rest, and repeat ps. 143 : Lord, hear my prayer.

Lections : Isaiah, 57¹⁶⁻¹⁸ : Thus saith the Lord, A spirit shall go forth from me and all breath have I created as far as to them that are near.

Colossians, 3¹⁻⁴.

John, 6³⁸⁻⁴⁰.

The deacon proclaims :

For the Lord's summons through the angel, who hath required the spirit of the deceased, let us pray to the Lord.

That at the blast of the trumpet he may go forth to meet the Lord of^a glory, and be mingled in the ranks of the just, let us pray.

Wherefore we also ask of the Lord^b to enter the heavenly pavilion of light of the celestial bridegroom, let us pray.

That in his love of man that remembers not evil he may pass over our transgressions, and not deliver us up to Gehenna, let us pray.

Wherefore we beseech thee that he may stand on the right hand in the day of judgement, let us pray.

For the spirits of them that are at rest, who in true and right faith have fallen asleep in Christ, let us pray.

Remember. And again in concord. Our souls we commit. Have mercy.

Prayer :

Blessed art thou, Lord God, creator of all creatures, who madest heaven and earth, and all that is in them. And furthermore thou didst take dust from the midst of the earth and fashion him a living and rational being, and set him in the garden of delight, to labour and guard the same. But through his transgressing thy commandment thou madest death to rule, and dravest him forth from the garden, to labour the earth whence he was taken.

In like manner thou hast summoned thy servant here from earth, from our dust-engendered nature, going down into the dust of death.

Now therefore, Lord, through thy love of man, visit and watch over this thy servant, and comfort thy people that are here met together at dawn at the tomb.

Now therefore, Lord, in the same manner as thou comfortedst the women who came lamenting at dawn to the tomb, and at the angel's voice and speech were turned to joy, even now, Lord, who lovest mankind, give to these here strength to bear, and comfort and solace them with thy mercy. And give rest to the spirit of thy servant among thy saints. And may we thankfully glorify Father and Son and holy Ghost. Now and ever.

Peace with all. Let us adore God.

God eternal, who hast made worthy this servant of thine to return unto the dust whence thou mouldedst him, unto life without blemish. Now therefore, benevolent Lord, bless the dwelling-place of thy servant, and guard his bones therein, as it were a treasure precious of thy Godhead. For he is thy servant

^a the Lord of] so Ven. : thy N.

^b the Lord] so Ven. : thee N.

and of the number of those who have believed in Christ Jesus our Lord. We remind thee, Lord, in behalf of our departed N. or M., remember his spirit, and mingle him with the ranks of thy angels, and with the bands of them that have loved the day of the appearance of thy advent. And at the blast of the divine trumpet, at the appearing of the holy cross of light, let them be made radiant. May he, beholding the light that passes not away and the incorruptible sheen of the form, with joyful mien stand on the right hand of thy dread tribunal, without shame beholding the heavenly king.

And then shall be the voice of good tidings, saying, Come, ye blessed ones of my Father, inherit the eternal joys, and thankfully glorify Father and Son and holy Spirit, now and ever.

Canon of the fourth day.

They recite psalm 40. Kizord. He brought me up out of a pit.

Lections: Isaiah, 51⁹⁻¹¹ as far as I am, I am the same, who have comforted thee.

I Corinthians, 15³⁴⁻⁴⁴.

Alleluiah. Psalm 32: Blessed is he whose sins are forgiven, and all his transgressions are covered.

John, 8³¹⁻³⁶.

The deacon proclaims:

That the angel of peace may lead him from earth to heaven, let us pray to the Lord.

That he may welcome his spirit in the tents of the just in the place of rest, let us pray.

That he may be worthy at the second coming to go forth to meet the heavenly bridegroom, let us pray.

That he may be set in the ranks of the right side, and hear the happy accents, Come, ye blessed ones of my Father, to a place of rest, let us pray.

That he may bestow on him portion and lot, and rest in life eternal, let us pray.

For the spirits of them that are at rest, who in true and holy faith have fallen asleep in Christ, let us pray.

Remember. And again in concord. Our souls we commit. Have mercy. *Thrice: Lord, have mercy.*

Prayer:

Our Lord and Saviour, Jesus Christ, image and seal of the Father, who in behalf of thy protoplast Adam, by the will of the Father and the good pleasure of the holy Ghost, didst humbly come down from heaven and take a body of the Virgin Mary, and through thy cross and precious blood renewedst afresh us that had waxed old; to the end that the first creature might without corruption appear at the second coming in the resurrection of the dead.

For thou, Lord, for our salvation descendedst into the grave, plunderedst hell, having mercy on them that were bound therein; loosedst the pangs of death by thy victory and resurrection. Do thou thyself, Lord, pity thy sinful servant, this priest, N. or M., ministrant and overseer and guardian of thy people, who is

now fallen asleep. Through the intercession of thy holy Theotokos and of all thy saints, who from eternity have been pleasing to thee, indulge and remit to him his transgressions, and rest him in immortal life.

Bless, Lord, also this tenement of clay, his coffin, and seal it with thy spotless eye and precious cross ; and console and comfort his survivors, and make them worthy to glorify Father and Son and holy Spirit now and ever and to eternity of eternities. Amen.

Peace with all. Let us adore God.

Thou, that art creator of all creatures and fashioner of mankind : who through thy only-begotten Son hast freed us from the slavery of sin.

And now this thy servant N. or M., a priest and minister of thy church, hath withdrawn. Lead him and guide him through thy angel of peace into the mansions of the saints, and give him rank on the right side among the lovers of thy holy name.

For thou art Lord our God, judge of quick and dead. And may we become worthy to glorify the Lord of all, creator and Father, and the fashioner of all, Jesus Christ, and the comforter the holy Spirit, now and ever.

Canon of the fifth day.

Psalm 142. Ktsord. I cried unto the Lord, and I said, Thou art my refuge.

Lections : Isaiah, 60¹⁰, ²⁰ as far as neither shall the moon fail thee.

Romans, 8¹⁰, 11.

Alleluiah. Psalm 111 : I have acknowledged thee, Lord, with my whole heart, in the council.

Luke, 21³⁴⁻³⁸.

The deacon proclaims : That by night.

And the priest says the prayer :

We glorify thy unspeakable goodness, Christ our God^a, who hast illumined them that put their trust in thee, and hast saved them from the darkling power of the enemy. We thank thee, Lord, and pray with all our hearts, give rest to this servant of thine, N. or M., who hath ended his life in thy confession. And write his name in the book of life, and blot out the handwriting of all his transgressions, of whatsoever sins in the course of this sinful life he may have committed in word or deed or intention. We do all pray thy benevolence, pardon him all, and range his spirit with thy just ones ; and illumining make him to shine among the doers of good and among them that truly kept thy commandments. Even as thou madest him worthy of the grade of priesthood and of the order of patient endurance of the holy fathers and leaders^b, so of their holy crowns make him also an heir in association with them. Lord of lords, may thy holy Spirit fulfil the petitions of thy servants for their welfare, and make us worthy to glorify Father, Son and holy Spirit, now and ever.

Peace with all.

In that season our king and saviour Christ will come like a lightning flash from heaven, in holy and incorruptible and dreadful glory, our God and king

^a our God] Son of God D.

^b leaders] or bishops.

and bridegroom is he. On the clouds of heaven he comes in invincible might. Before him run angels and archangels in a flame of fire. And the rivers overflow with fiery tides. The cherubin hold their faces low for dread of him; and the seraphin cover and veil their faces and feet with fiery wings, crying aloud^a: Holy, holy, holy, Lord of hosts. And the voice of the dread trumpet proclaims: Awake, ye that sleep. Lo, the king is come, Christ. And all natures arise, of men righteous and of sinners. They behold the beauty of glory and the deathless bridegroom Christ. Thousands of thousands and myriads^b of myriads^b of angels and of archangels stand before him.

Then do all the righteous exult with great joy and much boldness. They behold the king Christ^c on clouds of light above the nations, with exultation of many angels and men that are worthy; and borne^c on chariots of cloud they enter the mother-city Jerusalem, and glorify Father and Son and holy Spirit, now and ever.

Canon of the sixth day.

Psalm 130. Ktorð. Let thine ears be attentive.

Lections: Isaiah, 25⁹—26⁴.

James, 5⁷⁻¹¹.

Alleluiah. Psalm 54: O God, in thy name.

Matthew, 24³⁰⁻³⁷: And then shall they see the Son to the Father only.

The deacon proclaims: That we may find.

Prayer:

God whose work is to create, who from thy love of mankind didst humbly descend from heaven and take the form of a servant, and becamest man by an ineffable union; who for our salvation sufferedst, wast laid in a tomb and tastedst of death, didst rise again on the third day and liberate mankind from death, also thy servant whom thou hast chosen for priesthood, to instruct in the rules and love of piety thy saved people. For this man thy servant received the order of angels and served thy holy church, continually offering glory and praise to thy all-holy Trinity. And now according to thy unerring word he hath returned to the dust out of which he was moulded. Wherefore, beneficent Lord, accept the prayers of us all in thy good pleasure, and mingle his spirit in the bands of thy saints. Let him not be ashamed in the public debate of thy tribunal. For thou alone art without sin, and atoner of sinners, and to thee are due glory, rule and honour, now and ever.

Peace with all. Let us adore God.

Beneficent God and leader of all that are^d good, who hast devised for us^e a path of life and righteousness. For thou verily camest in the flesh on earth, along the narrow path. And by the same have thy loved ones striven in the afflictions of the flesh to enter into thy holy rest. Even as this thy servant who

^a crying aloud] om N. I add from D.

^b of myriads] om D.

^c on—borne] and raised aloft on clouds of light they exult, and exulting and borne D.

^d are] or is.

^e us] thy saints D.

elected with goodly resolution to withdraw from the world, and ^a was not any more let and hindered by its ^a distractions; but humbly bowed himself under the yoke of thy commandments, and was tortured in austerities, of the endurance of fasts and tears, of hunger and thirst, of vigils and prayer.

And now at the behest of thy glance he hath reached his goal in the flesh; and we being met together for the sending of our brother on his journey with mourning ^b and tears cover with dust his dust, and with prayers send off his spirit, by means of the priestly grace whereby we supplicate thee, Lord our God.

Look down from thy heights ^c on thy people, and accept our prayers which we tender ^d for the death of our brother ^d.

Let there be no domination over him of Satan and his demons, but let thy good Spirit guide him into the land direct. And in hope and faith ^e let him rest in the ranks of the saints ^f and amidst thy manifest glories ^f, Christ God our Saviour. Give him boldness to stand before thy Godhead. Overlook his transgressions, voluntary and involuntary, ^g and remember them not ^g.

And to thee alone is due glory, rule and honour, now and ever.

Canon of the seventh day.

Psalm 101: I will sing of mercy and judgement.

Lections: *Isaiah*, 60²⁰⁻²³: Thus saith the Lord, And the days of thy mourning to will gather them together time by time.

II Peter, 1³⁻⁶.

Alleluiah. *Psalm 102*: Hear my prayer, O Lord.

John, 20²⁶⁻²⁹.

Proclamation:

For the withdrawing of the souls and spirits of them that have fallen asleep unto Christ, let us pray.

For them that have abandoned this transitory life and have followed the path unto Christ the king of heaven, let us pray.

That he may be led forward into the shadowless mansions which the only-begotten Son hath made ready in his Father's house, let us pray.

That he may hear the voice of the quickening trumpet, and be caught up in the clouds to meet the Lord in the air, let us pray.

That he may be worthy to be ranked on the right side, let us pray.

For the spirits. And again. Our souls we commit. Have mercy upon us.

Prayer:

Father heavenly, Saviour merciful, who in the likeness of thine image createdst man out of dust, and establishedst him lord over thy creatures. Who from among men hast chosen prophets and apostles, shepherds and doctors. Who hast now translated our leader from among us. Grant that he may be

^a was—its] from its superfluous D.

^c heights] dwelling made ready D.

^e and faith] om D.

^g and—not] om D.

^b mourning] tenderness D.

^d for—brother] for this priest D.

^f and—glories] and of the just in thy blessed life D.

continually with thy saints; and entrust thy congregation to an orthodox Shepherd, that he may shepherd the same in fear of thee. And bless the place of this man's dwelling with thy almighty right hand, and preserve his bones undisturbed from the enemy visible and invisible, until the day of thy second coming. And bless thy people, and comfort them; for thou art the true comfort of them that have put their hope in thee. Wherefore thou art hymned and blessed, Father almighty, praised thy Son only-begotten, together with thy unblemished and liberating holy Spirit, now and ever.

Peace with all. Let us adore God.

Shen spread over all and throne of divinely wonderful and dread fire-swarming breeds. Crown of the church, and voiceless intercessor. Haven of the shipwrecked ones, and courage and support of the austere ones, escorter of the departed. In the dread and fire-flashing advent of the heavenly king, when resplendent on the clouds of heaven thou gleamest in thy astounding might, thyself breath blown forth of miracles to them that acknowledge thee, guard this man's body from the treacherous serpent, and be thou guide of his spirit; thou who hast become opener of the garden of life, open unto him the door of mercy*.

CANON OF THE BURIAL OF CHILDREN.

The following rite is not found in A and D; but I have deemed it right to include it because of the pathos and beauty of some of the prayers. The MSS present so great a diversity of text that I have summarized separately the texts of H F G N and of most of K and T.

The MSS C H I N present the rite in its primitive form as one of interring unbaptized children; for in Armenia, as in Georgia, the custom of infant baptism was of slow growth, and ill-established before the age of the crusades, and even to a more recent date, in spite of the support lent to it by the Roman missionaries who since that time laboured incessantly, especially in the Caucasus, to introduce it. The other MSS used by me show traces of an adjustment of the rite to the more modern usage, and the printed editions specify that the child has been baptized over whom the rite is to be used. The age of the rite is unknown. But we have an echo of it in a work composed about the year 1330 by a Latin friar, Daniel of Tabreez, legate of the Armenian king Leo to Pope Benedict XIII about the year 1335. This work survives in a MS of the Bibliothèque Nationale in Paris, Fonds Latin, No. 3368, and is an answer to a catalogue of errors imputed to the Armenians by an earlier writer Nerses, bishop of Urmi, who had spent two years in Lesser Armenia.

Among these errors was the belief that children who died unbaptized are baptized in paradise with the water that flowed from the side of Christ, and although Daniel ridicules the idea, his antagonist cannot have invented it. The relevant passage is on fol. 33 of the Paris MS:

* This entire prayer is addressed to the Cross, in florid language.

Tertio ponit opinionem Armenorum quam habent de pueris qui moriuntur sine baptismo, dicens de pueris: Dicunt Armeni quod in die iudicii baptizabuntur de aqua quae fluxit de latere Christi, quia, ut dicunt, quando Christus moriebatur in cruce, luna descendit et accepit aquam et sanguinem Christi, quia adhuc manent in luna, et ex hoc apparet aliqua nigredo in luna quae prius non apparebat. In die autem iudicii effluet dicta aqua de luna de qua baptizabuntur dicti parvuli et sic possunt intrare regnum celorum. Here we have a popular explanation of Hebrews 2¹³ foll., which in the rite before us is read as a lection. The myth seems to be of Manichean origin.

Another popular belief of the Armenians is preserved on fol. 9 of the Paris MS:

Illud quod dicitur in titulo quod animae puerorum non baptizatorum venient cum corporibus ad iudicium generale, et postea ibunt ad paradysum terrestrem, volabunt sicut columbae de una arbore ad aliam, de celo ad terram, etc., ista videntur michi verba ficta et verba vetularum. Here we have a popular understanding of the parts of the teaching of Gregory the Illuminator read as lections in the rite before us. And the same writer, whom Daniel controverts, also insisted that the belief was current among Armenians that children of Christian parents, born since Christ suffered, have not original sin nor are sent to hell because they die unbaptized, fol. 5:

Post Domini passionem in qua peccatum primorum parentum deletum fuit, pueri qui nascuntur ex filiis Adam non sunt dampnationi additi (*read* additi), nec in inferno ratione dicti peccati sunt detrudendi, quia Christus totaliter peccatum primorum parentum delevit in sua passione.

Daniel answers fol. 8 v^o thus:

Et tamen Armeni differentiam non faciunt inter animas non regeneratas, sive sunt a Christianis, sive non, quia quando aliquis puer sine baptismo moritur, sacerdotes non sepeliunt eum, nec secuntur eum, et tanquam perditum habent eum.

Daniel held a brief at the papal court for the religious respectability of the Armenians, and we may safely suppose that the truth lies between him and the writer he controverts. Undoubtedly he reflects the opinion of the higher clergy in Armenia who desired to assimilate their discipline to that of western Christendom. But the common people, especially in remote districts, must have adhered, as did the Georgians up to the age of Chardin and Lequien (*O. Chr.* i. 1336), to the primitive baptism, or the assailant of the Armenians, whatever his ill-will, could not have written to the pope as he did. It is proof of his good faith that the idea of the souls of unbaptized children fluttering about in paradise like doves, though dismissed by Daniel as an old wife's tale, is really drawn from the lections of Gregory used in the rite before us. No better proof could be desired that this rite was popularly regarded as one for the burial of unbaptized children. All this conspires to prove that this rite, though, like those of the eighth and fortieth days from birth, it is not contained in A, may nevertheless be of as considerable an antiquity as the purity of language in which the prayers are composed would lead us to suppose.

TEXT FROM I BODL. = ARM. 1. 8 (A.D. 1464) fol. 27 v^o:

TEXT OF I COLLATED WITH C F G H K N T.

Canon when a child dies^a.

They carry him to the door of the church and say the psalms :

To thee, Lord, I have uplifted. To thee, Lord, have I cried. In thee, Lord, I have hoped.

Hymn : I have declared^b.

Proclamation : For peace from above.

And he says the prayer :

Holy art thou, Lord our God, who dwellest in the heavens^c and art magnified in hymns of praise as thrice-holy. And in thy loving-kindness thou providest for all creatures whom thou hast chosen unto thyself out of all races, a congregation set apart^d to glorify thy holy name.

And thou hast promised to give them the repose of^e blessings that pass not away. Receive and bless^f the spirit of this thy servant, and range him^g with all thy saints^h that from eternity have been pleasing unto thee, ⁱ in thy promised place of repose, and rest him among the ranks of thy beloved ones^h.

And make us worthy to glorifyⁱ Father and Son and holy Ghost^k.

And then is said a psalm, 9. Ktsord. Out of the mouth of infants.

Lecture : Isaiah, 25^b, 10.

Behold, the Lord our God in whom we had hoped^l, and he shall save us^m. For he is Lord, and for him we waited. Let us rejoice and be glad in our salvation, and may the Lord God give us repose in the mountain of his holiness ; and may there enter thereinto a people that keepeth righteousnessⁿ and truth, is guardian of truth and keepeth peace.

^a Canon of escorting (or dismissing) all children deceased to Christ H T, and T adds : ' And a child is such up to the twelfth year.'

^b T adds the indication of a *sharakan*.

^c heavens] heights T.

^d set apart] holy T.

^e repose of] om G T.

^f and bless] om G T.

^g and range him] and give him rest G : om T.

^h that from—beloved ones] om G.

ⁱ in thy—glorify] For thou art Lord our God, and to thee are due glory, etc. T.

^k Ghost] C F K T add : ' Peace with all,' and then the prayer : ' Praised art thou, God of just judgements.'

^l hoped] + ' and awaited him' T.

^m ' shall preserve us' in I.

ⁿ righteousness] mercy T.

And now I will console you, saith the Lord, in all your sorrows.

Lecture from the Teaching of St. Gregory Illuminator of the Armenians :

We who have remained alive at the coming of the Lord, are caught up together with the dead^a among the clouds to meet the Lord in the air. And thus shall we be for ever with the Lord, mingled with the bands of Christ, ^band uplifted on wings of the winds^b unto the white flock of doves plumed with light, that ^chave taken upon themselves the form of the Son ^eof God, who hath appeared unto them and enjoined them ^dto come nigh unto himself, that their spiritual wings may grow forth, to mingle^d in the band divine^e.

So shall the host above, the beings of light, ask in wonderment, whensoever they behold the nether band of bodily saints^f, for unto the Lord from below they shall come soaring upwards, Who are these that, soaring like the clouds, and as doves alighting on a pinnacle, ascend in a flock unto the Lord ?

Then shall they hear in heaven^g from the Lord the answer : These are they that have put their hope in me. I will bring them into the mountain of my holiness, and will make them to rejoice in my temple.

Paul, Hebrews, 12²³⁻²⁴.

Mark, 10¹³⁻¹⁶.

Proclamation : For the directing aright our steps^h.

And the priest says the prayer :

Lord God, king of eternity, ¹accept our supplications, and have pity on the soul of this child deceased.

Receive^k him into the ranksⁱ of the first-born who are enrolled

^a with the dead] with them T.

^b and uplifted—winds] soaring on wings of swiftness K N T.

^c I is confused : = 'have taken the shape on themselves, and the shape of the Son.'

^d to come nigh, etc.] to become holy, that he may make to sprout of the just the wings spiritual, mingling them K T.

^e divine] of the just ones T.

^f of bodily saints] of holy martyrs K.

^g in heaven] om T.

^h For the finding, etc. K : That at eventide, etc. T.

ⁱ K as follows : accept the supplication of us thy sinful servants. And neglect not, but pity with thy father's care and mercy the spirit of this child fallen asleep ; and rest him in the ranks, etc.

^k Receive] Rest T.

in heaven, in the luminous pavilion, ^ain the banqueting hall of Abraham, unto which may it be the lot of us all to attain through the grace and love to mankind of Christ^a, to whom are due glory, rule and honour, now and ever, and to eternity of eternities. Amen.

Peace with all. Let us adore God.

^b We have thee as Intercessor, holy Theotokos. Remember thou the compassion of thy maternal love, how with tearful eye^c thou didst entreat at the Rock of the gleaming angel.

Now therefore beseech thy only-begotten Son to welcome this child that has gone to rest, as a spotless offering, fattened in the house of the Lord. As the prophet saith: The righteous shall blossom like palm-trees, like the cedars of Lebanon they shall become many^d.

Welcome him in the upper Jerusalem, in the all-filled garden, unto immortal life, in the ranks of the spirit-engendered watchers, adorned with a gleaming crown, fledged with dove-like wings, and soaring amidst the luminous bands; rejoicing to dance around the dominical throne, to exult in the ranks of the immortal choirs of the watchers, in the upper mother-city, unto which be it the lot of us all to attain in Christ Jesus our Lord, to whom with Father and holy Spirit are due, etc.

And they recite psalm 115. Keyword. O Lord, save my soul.

Lecture: Isaiah, 60¹⁹.

From the Teaching of St. Gregory:

All who shall behold the Just shall know them and say: These are the seed blessed of God, and with joy shall they rejoice in the Lord. And again the Lord almighty saith unto them: Ye shall be unto me sons and daughters. The feelings of compassion of creative Providence shall be stirred to themward, according to the prophet who says: As is the pity of a father for his children, so shall the Lord have pity on them that fear him. For now we gazing in hope, behold all this as in

^a in the banqueting—mankind of Christ] om GNT: in the upper bridal-chamber K.

^b We, etc.] K substitutes the prayer: 'Son of God and word of the Father.' See below, p. 291, for the rest of the rite as K has it. T substitutes the prayer: 'Our hope and refuge' (p. 287). For the sequel in T, see below, p. 292.

^c eye] lament C.

^d Psalm 92.

a looking-glass. But then do we see face to face, and in the same image are renewed of glory unto glory.

Oracle from elsewhere :

Happy then are ye who are bent on righteousness, because your faith is made perfect and your hope is true. Your love is trustworthy, your dwelling is in heaven. Your life with the angels, your rest in the garden of Eden, your banqueting couches are bright with flowers, your guerdons of price beyond words, your honours not to be numbered, your joy perpetual, your crown one that passes not, your glory eternal.

Paul, Galatians, 4¹⁻⁷.

Alleluiah.

It is good to confess.

Matthew, 18¹⁻⁶ : On that day came the disciples to him and said, Which of us shall be the greatest, *as far as* who sent me.

The deacon proclaims :

That at eventide . . .

And the priest says the prayer :

Glory to thee, king^a immortal, who hast prepared for us rest from our earthly troubles, thy painless and toilless life in the world to come by means of thy only-begotten Son beloved, our Lord and Saviour Jesus Christ. ^bWho hast brought death to nought^b, and illumined our life, and given us immortality, and saved us from the domination of darkness, and translated us into thy kingdom^c. Unto whom together with the Father and holy Spirit are due glory, rule and honour, now and ever, and to eternity of eternities. Amen.

Peace with all. Let us adore.

We thank thee, true God, who hast chosen for thyself the faithful out of the heathen, and hast welcomed their lambs; and committed them unto Simon the rock, and saidst: Feed my sheep.

For thou art hope of them that have hoped in thee; and guardian of children; and in thee are the little ones established

^a Glorified is thy name, king T.

^b Who—nought] Who slew death T.

^c kingdom] T continues: 'Now then I pray and beseech thee, send thy protecting right hand,' etc., as below, p. 285.

from their mothers' wombs. As it is written: My father and my mother forsook me, but my Lord welcomed me.

Welcome the spirit of this child among the troops of children, that in gleaming array have soared aloft into the upper Jerusalem, true witnesses of thy birth, O Lord. With them in one troop may we all be joined, through the intercession of the holy lady, the Theotokos, and of all the saints. And to thee are due glory, etc.

And they lift up the body and go forth to the tomb, and say the 'Spotless,' etc.^a

Hymn: In my tribulation^b.

And then: Praise ye, children, the Lord, and praise the name of the Lord.

Lecture: Isaiah, 60^{8, 9}.

Oracle from elsewhere.

Ye then also are children of the luminous pavilion, sons of the promise and heirs of the kingdom of heaven. For there is prepared for you the resting-place in the land of the living, the garden and the bower of fragrance, the orchard bright with sheen of fruit, thick with leaves and fragrant blossoms, sweet of savour and desirable, rich in foliage and sweet to the taste, without passing away or ending. All this abides and is reserved for you in the day of the bestowal of your guerdon, of your crowning—there, where are the encampments of ten thousand angels, where the ranks of the prophets, and the bands of apostles, and the companies of martyrs, whose chief in the struggle and captain of whose forces is Christ, the king of aeons.

Paul, Hebrews, 2¹⁴⁻¹⁸.

Alleluiah.

The righteous have cried out to the Lord, and the Lord hath heard them. Out of all their tribulation hath he delivered them.

Gospel of John, 21¹⁵⁻¹⁷.

The deacon proclaims:

That at eventide^c.

The priest says the prayer:

Our Lord^d and God Jesus Christ, only-begotten Word, splendour and image of the Father, term and seal, who because

^a i.e. Ps. 119.

^c For these diaconica see below, p. 290.

^b Jonah 2⁹ foll.

^d Our Lord] Lord, Lord C.

of thy exceeding mercy and love for man hadst pity on mankind, and wast sent from the Father's bosom for our salvation; and didst take from the spotless Virgin^a and Theotokos our whole nature, sin excepted. And by thy cross and uncorrupt resurrection, savedst us from the servitude of the enemy.

We pray thee, Lord benign and loving mankind, welcome the spirit of thy servant, this child, in thy kingdom of heaven, and rest him among thy saints. For thou didst even consent to be named child, who also didst take into thy arms the little children brought unto thee.

For glorified is thy all-holy name, with Father and holy Spirit are due^b, etc.

And then they let down the body into the grave, saying with faith the psalm : Praise the Lord, ye children.

Glory in the highest.

And the hearts of the mourners shall be consoled with the word : Glory in the highest and on earth peace^c.

The deacon proclaims :

For forgiveness and remission.

That he be guided through the narrow door of the strait way, let us pray to the Lord.

That he may become worthy to rise aloft and meet the Saviour.

That he may be ranked in the array of the right hand among the infinite blessings.

That he may become worthy of the unfading crown.

That he may be set in the place of the fallen angels.

For the souls of them that are gone to rest.

And again.

Our souls.

Have mercy.

And the priest says this prayer :

Thou art praised and lauded, Lord God almighty, who through thy word wroughtest all thy creatures, and from being null and non-existent broughtest them into being. Thou didst fashion man, dust of the earth, and quicken him by breathing into him a reasonable spirit. And having honoured him with thy image, thou placedst him in the garden of delight for life immortal. But he fell under sin through the treachery of the traducer.

^a virgin] + 'Mariam' C.

^b due] here in C the rite ends.

^c See above, p. 134.

And thou didst not neglect him, but sentest thy beloved Son to seek for the lost piece of money.

Who came and was made flesh of the holy lady the Virgin, becoming the sharer of the likeness with ourselves, in unconfused union was made true man in spirit and mind and reasonableness, in all verity and without pretence or illusion. And cross and death he endured, and brought about salvation of all that slept from eternity, through his divinely marvellous and incorrupt resurrection from the dead.

Wherefore we pray thee, Lord all-merciful and loving mankind, have pity on the spirit of this child that is gone to rest. Stretch forth thy all-powerful hand from thy holy dwelling-place, and seal the place of his rest. And rank his spirit among thy chosen righteous ones, in the gathering of the eldest born and beatified ones. To the end that having soared aloft amidst their luminous troops, he may inherit the promise of thy blessings that pass not away.

And those that have followed to dismiss him on his way, free their spirit from all impure works and from the bonds of sin. And give them goodly rewards out of thy abundant bounty. And make us worthy to glorify Father and Son and holy Spirit now and ever and to eternity of eternities. Amen.

Peace with all. Let us adore.

Blessed art thou ^a, Lord God eternal, who hast made this thy servant worthy to return unto the dust whence thou fashionedst him. Now therefore, Lord benign and loving mankind, bless the dwelling ^b of thy servant. Seal and guard his bones, under thy protecting and sheltering right hand; for he is of the flock of thy sheep, and of those who believed in Christ Jesus our Lord.

We pray thee, Lord, over this person fallen asleep, remember his spirit; and mingle it with the bands of angels and among the numbers of those who have loved the day of the manifesting of thy coming, at the summons of the divine trumpet. And at the manifesting of the holy cross, may he be made to shine, ranked in intransitory light; and may he receive the intransitory

^a Blessed art thou] om T.

^b dwelling] tomb T.

sheen of form and shape ; may he with cheerful countenance stand before thy dread tribunal. Without shame may he behold the king of glory, and be made worthy to hear the voice which says : Come, ye blessed ones of my Father, inherit the kingdom prepared for you. And with them may he also make us worthy, with saints and lovers of thy name.

Glorified is thy name, king immortal, who hast prepared us rest from earthly labours, thy painless and toilless life in the world to come, through thy only-begotten Son beloved. Who hast slain death and illumined us unto life indissoluble ; and saved us from the domination of darkness, and translated us into the kingdom of heaven.

So then we pray and beseech thee, Lord, send forth thy protecting right hand, and bless his place of rest ; for in thee he has taken refuge, this thy servant. And at the call of the trumpet of the advent of thy only-begotten may he be renewed, and endowed with swiftly soaring wings, to meet the Lord with cheerful countenance, glorifying the deathless kingship of Father, Son, and holy Spirit.

But on the third day they go to the tomb, and say psalm 91.

Hymn : In my tribulation.

And then this canon is performed :

Lecture : Proverbs (Wisdom), 4⁷.

Paul, Corinthians, 13¹¹.

Alleluiah.

Luke, 7¹¹.

Proclamation : That he may guide.

And the priest says the prayer :

Blessed art thou, provident and compassionate God, comfort of the oppressed and solace of the mourners. Refuge of the needy and alleviator of the sorrowing ; haven of rest of them that labour, and strengthener of the perplexed, mercy-seat of the sinners and refuge of the sinless, hope and saviour of quick and dead.

Welcome and keep safe the spirit of this child through thy holy Spirit, make him to shine among thy saints, and appoint him to a place among thy just ones in thy ineffable well-being and undiminishing light. Seal the shrine that guards his remains

under thy strong and sheltering right hand. Bless and grant forgiveness and remission to those who now dismiss him on his way and have followed thy congregation.

Save us from the wiles and malice of Satan, and sober our hearts unto thy good pleasure.

Rivet us in fear of thee and in love, ever to meditate on the word of thy commandment, and to ponder and hold before our mind's eye thy dread second coming.

That we may be worthy to live a virtuous life in obedience to thy will, with the saints and lovers of thy holy name, and glorify . . .

Peace with all. Let us adore.

So then ye also must give thanks^a to God, because our deceased in quitting earth has soared to heaven, has passed from men to angels, from death into life. From darkness to^b light, from poverty to kingship, from toil to rest, from the world's sorrow to heavenly joy, from sin to righteousness, has risen upwards from beings of dust to beings of fire^c. Wherefore it is not right for Christians to mourn over the dead. But let the Jews lament and the infidels beat their breasts. For they deserve lamentation and beating of breasts. But ye shall be comforted at the second coming by the raising to life of all that have been chosen in Christ our Lord.

APPENDIX.

In H the rite is as follows :

*Canon of dismissing unto Christ all children deceased, that are under ten years of age.
Psalms and hymns as in I.*

Prayer :

Father heavenly, gentle and long-suffering^d and of much mercy ; ° life and life-giver^e ; thee we confess to be God through thy only-begotten Son and quickening holy Spirit, one perfect Godhead, unitary indivisible and indissoluble holy Trinity. Who promisedst by the lips of thy only-begotten rest to the weary and renewal to the sons of men that have set their hope in thee.

In faith we acknowledge thy all-great and strong, exalted and wonder-working name, with our whole heart and soul and all our strength, ever

^a thanks] + 'to-day' T.

^b to] has approached T.

^c fire] light T.

^d long-suffering] + 'loving mankind' T.

^e life-giver to those who confess thee T.

hastening to thy love. And we name thy name day by day, and beside thee know of none other.

Thou art God in heaven above, and on earth below, nurse of the living and giver of^a rest to the dead; who before thou createst knowest the creature. According to the apostle Paul: Thou chosest him before the world came to be; and according to the prophecy: Before thou art created, I know thee from the womb. Who before the creation of Isaac in Abraham's day, sealedst and calledst his name with divers wonders, saying: There shall be to thee a son, and thou shalt call his name Isaac. And the prophet Jeremiah thou didst hallow^b from the womb, appointing him prophet to the heathen.

Welcome even now this person named with a Christian name, fruit of thy holy font, spotless offering and incense acceptable to thy opulent^c Godhead, God who lackest naught. And range him in a nursery of rest, of unfailing light of thy resplendent grace. For thou art lover of man^d in childhood and in full age and in time of old age; and to thee are due glory, rule and honour, now and ever and to eternity of eternity.

Peace with all. Let us adore.

Thee we adore, king undying^e, to thee we pray, and of thee we entreat, who art^f prince of life and death, to slay^g and to make alive, to smite and heal in thy unforgetting compassion^h.

Have pity on all childrenⁱ fallen asleep^j, in especial on this child who having fallen asleep lies before thee.

Welcome him in thy luminous tents^k with the blessed children who for thy sake passed from life by Herod's hand^l. And graciously endue us, who have believed and dismiss this child to thee, with a spirit of sobriety to hasten forward in thy love and fear. And may we obtain remission from thee, and thankfully glorify Father and Son and holy Spirit now and ever.

Lections from Jeremiah: Gregory the Illuminator: Hebrews: Matthew. Then the prayer:

Our hope and refuge, Christ^m Son of the Father, term and word of the Father, light of light, life of life, binder up ofⁿ our wounds, according to the saying: Thou healest the broken in heart and bindest up allⁿ their wounds. Nor didst thou esteem children common or unclean, but lifting them into thy arms thou blessedst them. Nay, thou didst strictly charge thy disciples not to hinder such; and with unerring command gavest assurance that of such is the kingdom of God. So then in virtue of that word of thine, welcome this one in thy

^a giver of] om T.

^b hallow] love T.

^c opulent] om T.

^d lover of man] our hope and refuge T.

^e king undying] om T.

^f 'prince and Lord, to slay' T.

^g compassion] + 'and limitless love of mankind' T.

^h children] faithful ones T.

ⁱ asleep] + 'in thy name' T.

^k tents] + 'in the abodes of the just' T.

^l by Herod's hand] om T.

^m Son, etc.] God, Son of God, true light and inextinguishable radiance of the Father, term and word, Light of light, life of life, healer of spirits and binder up of T.

ⁿ all] not one, but all T.

kingdom, writing his name in the book of emancipation of those ^a adopted as sons in thee ^a. For thou art our refuge, and to thee with Father, Son and holy Ghost are due, etc.

Peace with all. Let us adore.

Son of God and word of the Father, who for our sake becamest a child, from the holy Virgin Mary, hallowing them that have been made children through the holy font of holiness. For they that are baptized are illuminated, receive the honour of adoptive sonship, through the baptism of grace, ^b which thou hast bestowed on the faithful, in virtue of the apostolic grace ^b, saying: Baptize ye them in the name of Father, Son and holy Spirit.

Now therefore welcome the illuminated of the holy font, and mingle this (child) communicated in thy holy body and blood with the holy perfect children, who with branches and leafy olive boughs hymned thy advent into the world ^c. And make us worthy together with him to glorify Father, Son and holy Spirit.

Then they take up the body to the grave, and they say: Return, my soul, unto rest. Lessons of Isaiah: Hebrews: Matthew.

Then the prayer:

Lord God almighty, benevolent and of much mercy . . . (a commonplace prayer not worth translating).

Peace with all.

Thou who art Lord of heaven and earth, maker of all things made; thou didst take dust in thy all-holy hand. . . . Accept this child, for he hath believed in the all-holy Trinity through our Lord Jesus Christ, etc.

And then they bless and sign with the cross, and say: Let this dust be blessed by the name of Father and Son and holy Spirit.

On the morrow at dawn they go to the tomb and this canon is performed.

Lessons from Isaiah: Hebrews: Luke.

Prayer: Blessed art thou, provident and compassionate God . . . (as in I).

Peace with all.

So then ye also . . . (as in I).

End.

In F, fol. 67, the rite is as follows:

Psalms and Proclaiming.

Prayer: Holy art thou (as in I).

Peace with all.

Prayer:

Praised ^d art thou, God of just judgements and merciful, whose truth is inestimable, and of thy mercies there is no number. Who because of thy

^a adopted—[thee] inscribed T.

^c the world] Jerusalem T.

^b which thou—[grace] om F.

^d Praised] or Blessed.

exceeding love of mankind hast dissolved into dust the ^a breathing flesh that was ensnared by the traducer, saying : Dust thou wast and to dust shalt thou return. Wherefore we have been humbled from old men even to children, and our loins clave to earth.

But thou because of thy exceeding mercy didst humble thyself, Lord who lovest mankind, to renew the spiritual body. Thou wast sent, only-begotten of the Father, and didst typify in thyself of thy free will our death, in order to give us thy immortality. Thou didst descend into the tomb and wast reckoned with the dead. Thou didst rise again and ascend into heaven ; and didst promise to make thy beloved one, to wit the flesh of our humility, to be planted together and to share the form and image of thy flesh (or body) of glory, at the manifesting of thy Epiphany at the last trump ; when thou wilt come to give thy beloved ones their reward.

We pray thee, Lord, make him worthy ^b of thy glorious resurrection ^b, in that day to meet thee ^c with cheerful countenance among thy saints, and with them thankfully to glorify Father, Son and holy Spirit, now and ever.

Psalm : Out of the mouths of children.

Lections from Isaiah, 25⁹ : *Gregory*, ' If we, etc.' (see p. 279) : *Hebrews*, 12²² : *Ps.* Judge me, O Lord : *Matthew (Mark)*, 10¹³.

Prayer : Lord God, king of eternity, etc. (see in I above, p. 279).

Peace with all.

Prayer : Son of God and word of the Father, who for our sake, etc. (see in H above, p. 288).

And they carry the body to the resting-place, and say the 'Spotless' and the sharakon as far as the door of the tomb.

Psalm : Let the Lord's name be blessed.

Lections : *Isaiah*, 69¹⁹ : *Gregory*, ' All . . . ' etc. (see above, p. 280) : *Paul, Hebrews*, 2¹⁴ foll. : *Matthew*, 2¹⁸ foll.

Proclamation : For the finding.

Prayer : Father heavenly, etc. (as in H above, p. 286).

And they let down the body into the grave saying the 'Having the faith' (see above, p. 134).

Then psalm and proclaiming.

Prayer : Lord God eternal, who hast made thy servant worthy to return, etc. (as in I above, p. 284).

Service at dawn on the morrow.

Lections from Isaiah : *Corinthians* : *Luke*.

Prayer : Blessed art thou, provident, etc. (as in I above, p. 285).

Peace with all.

So then ye also (as in I above, p. 286).

End.

^a the] our T.

^b of—resurrection,] in the glorifying together with thy just ones T.

^c thee] + 'in the clouds' K.

Burial of Children

In G the rite is as follows, fol. 100 :

Canon when a child is buried and when it is 12 or 15 years of age.

Psalms and proclamation.

Prayer: Holy art thou, etc. (as on p. 278).

Prayer: Blessed art thou, God of just judgements (as on p. 288).

Psalms 9: Out of the mouths of children.

Lections: *Isaiah*, 25^{9,10}; *Teaching of Gregory* (p. 279); *Hebrews*, 12²³⁻²⁴.

Proclamation: For the directing aright.

Prayer: Lord God, king of eternity (p. 279).

Prayer: Son of God and word of the Father (p. 288).

Lections: *Isaiah*, 60¹⁹; *Luke*, 10²¹ foll.

Proclamation.

Prayer: Our hope and refuge (p. 287).

Prayer: Thee we adore (p. 287).

Lections from Mark, 16¹⁶ foll.; *John*, 8¹; *Isaiah*, 60¹⁹; *from Teaching of Gregory*, 'All who shall' (p. 280); *Hebrew*, 2¹⁴⁻¹⁸; *Matthew*, 2¹⁶⁻¹⁸.

Prayer: Father, heavenly, gentle (p. 286).

Prayer: Glorified is thy holy name, king immortal, who hast prepared (p. 281).

Rubric. And then they let down the body, etc.

Proclamation.

Prayer: Lord God, king eternal, who hast made this thy servant worthy to return (p. 284).

Peace with all.

Then a long discourse beginning: Friends, such as this person deceased (*not copied, and very tedious*).

Rubric: But the next day at dawn they go to the tomb.

Lections of Isaiah: *I Corinthians:* *Luke*.

Prayer: Blessed art thou, provident God, who art peace of the oppressed (see p. 285).

Peace with all.

So then ye also.

Diaconica from Ven, p. 272.

That at eventide and by day and in every hour we may utter the word of God, let us pray. Lord, have mercy.

That we may not fall into temptation which we cannot resist.

That we may stand spotless and uncondemned before the dread tribunal of Christ.

That he may guide us into the haven of life without ending.

That we may be made worthy of the upper call and of the kingdom of heaven.

For the spirits that are gone to rest, that in true and right faith have fallen asleep in Christ. Remember. And again in concord. Our souls. Have mercy.

Text of K.

Rubric. Then they lift up the body and carry it to the door of the church. And as they go, they say psalms, gublay of four. First 14. *Kisord.* When the Lord turneth. Lord, thou hast tried. Rejoice ye then. Judge, O Lord.

Sharakan, No. 82: Holy Trinity glorified with glory, with voice of angel.

Psalm. *Kisord.* Blessed are they that dwell in the house of the Lord.

Lections: *Wisdom, 5^{15, 16}: Isaiah, 66¹²⁻¹⁴: I Corinthians, 13¹¹⁻¹⁴.*

Alleluiah. John (Luke), 10²¹.

The deacon proclaims:

That this child may quit the world and pursue his way holy to the Lord, let us pray.

That the angel of peace may guide him, leading his spirit holy unto peace.

That he may rank his spirit in the ranks of the sinless, and in the troop of the luminous ones.

That he may boldly, without fear and secure, pass through the airs of the demons that are below the heavens.

That he may become worthy of the life that passes not away.

For the spirits. And again. Our souls. Have mercy.

And the priest says the prayers: Our hope (see p. 287). Thee we adore (p. 287).

And they again lift up the body and carry it to the resting-place and repeat the 'Spotless' (ps. 119), till they bring it to the door of the tomb. And then they say the psalm: Praise the Lord, ye children.

Lections: *Isaiah, 60^{1, 9}: Gregory, 'All,' etc.: Hebrews, 2¹⁴.*

Psalm: The just like the palm-tree.

Lecture: *Matthew, 2¹³.*

Prayer: Father, heavenly, gentle and long-suffering (see p. 286).

Then shall burst forth, etc.

Next they let the body down into the tomb and repeat the 'Having the faith' (p. 134).

Psalm: I believed.

Glory in the highest.

Proclamation.

Prayers: Lord God eternal, who hast made thy servant this child worthy (p. 284).

Peace with all. We thank thee, true God, we praise and glorify thee (p. 281).

Canon of the second day.

Psalm 111: Praise the Lord, O ye children.

Lections from Isaiah: Hebrews: Luke.

Prayer: Blessed art thou, provident (p. 285).

Peace with all. Let us adore.

My brethren, fathers and sons, hear me. Ye also must give thanks to God (p. 286).

Lections: *Matthew, 19^{14, 15}: Luke, 10²¹ foll.*

End.

U 2

Burial of Children

Text of T.

After the prayer 'Our hope and refuge,' T continues thus:

Rubric. Then they take and carry the body to the resting-place. And on the way repeat a gublay of four psalms: When the Lord turneth the captivity. Lord, remember David. Confess ye. Lord, thou triedst.

And they shall lay it in a suitable place, and say the psalm: Blessed are they that dwell.

Lections: Proverbs (Wisdom), 5¹⁵, 16: Isaiah, 66¹²⁻¹⁴: I Corinthians, 14¹⁸⁻²².

Psalm. Ktsord. My father and mother forsook me.

Matthew, 11²⁸⁻³⁰.

Proclamation: For the guiding aright.

Prayer: Son of God and word of the Father (p. 288).

Peace with all. Thee we adore (p. 287).

And then they take and carry the body to the place of rest, singing the psalm: Turn my soul unto rest. Then the psalm: Be the Lord's name praised.

Lections: Isaiah, 60^{19, 20}: Gregory, 'All who': Hebrews, 2¹⁴⁻¹⁸: Matthew, 2¹⁶⁻¹⁸.

Proclamation: For the finding.

Then they let down the body into the grave and say the 'Having the faith.'

Psalm: I have loved, that the Lord may hear the voice of my prayer. For he hath inclined his ear to me. With sharakan.

Proclamation: That the souls of the fallen asleep may withdraw.

Prayer: Glorified is thy name, king immortal, who hast prepared (p. 281).

Peace with all. Lord God eternal (p. 284).

Rubric. At dawn they go to the resting-place of the tomb. *Psalm.* Ktsord. May the Lord's name be praised.

Lections: Isaiah, 35¹⁰: Ephesians, 2¹⁹⁻²²: I Thessalonians, 5²³.

Alleluiah. *Psalm* 117: O praise.

Gospel of Luke, 7¹¹⁻¹⁷.

Proclamation: That the Lord God may hearken to the voice of our prayers. That he may be with the just, and that on us be bestowed remission. That he may bestow on him the rest of ineffable light in the ever blessed tents. That the Lord may guide his steps, and preserve us through the holy Spirit. For the spirits. And again in concord. Our souls. Have mercy.

Prayer: So then ye also (p. 286).

Proclamation: For peace from above.

Prayer: Father heavenly (p. 286).

Peace with all. Let us adore God.

Lord our God, in all ways are the just ranked with the angels and on a parity with them, to praise thee, O God, until thou shalt endue them with the delights of thy eternal radiance; each in radiance and beautiful glory of thy Godhead beholding himself as an angel of light. And henceforth flee away all pains, sorrows and melancholy, making way for thy light and joy, O Lord. For Moses alone for a moment was seer of thy glory, Lord. And on earth, while in our mortal bodies, angels could not gaze on his luminous glory. So then

those who become worthy to look on thy glory, O God, of what kind will it * indeed be. Therefore I thank thee, Lord, who hast made us worthy of the lot and portion of saints, hast rescued us unto light from the dominion of darkness, and translated us into the kingdom of thy beloved Son, our Lord and Saviour, Jesus Christ, to whom are due glory, rule and honour.

Text of N.

Canon of burial of children. The priests come and say three psalms [as on p. 278].

Proclamation: For peace from above.

Lessons from Isaiah and Gregory, and from Hebrews [as on pp. 278, 279].

Alleluiah. Psalm 16.

Luke, 9⁴⁷ 1011.

Proclamation: For peace from above.

Prayer: Lord God, king of eternity [p. 279]. [This prayer ends thus: 'in the luminous pavilion. For thou art able in all things, and to thee are due, etc.' The second prayer, 'We have thee,' is omitted.]

Psalm 113.

Lessons: Isaiah, 60¹⁹: Gregory the Illuminator [as on p. 280].

Hebrews, 2¹⁴⁻¹⁸.

Alleluiah. Psalm: The just.

Matthew, 2¹⁶⁻¹⁸.

Proclamation: That he may guide our steps.

Prayer: Glorified is thy name, etc. [the entire prayer as in T, pp. 281, 282, and 285]. N omits the second prayer on p. 282 and continues thus:

Then they take the body and proceed to the place of rest, and say psalm 113: Blessed be the name of the Lord.

Isaiah, 51^{11, 12} to he that comforteth you.

Ephesians, 2¹⁹.

Alleluiah. Psalm: The righteous have cried out.

Matthew, 11²⁵⁻³⁰.

Proclamation: That we may find.

Prayer:

Ye then also are children [p. 282, with following variants: of the living] of riches.

Christ—aeons] Christ our king, to whom be glory for ever.

Here in N the rite ends].

* or will they. This last prayer contrasts with all the others of this rite, being obscure and composed in bad Armenian.

THE CALL TO REPENTANCE OF JOHN MANDAKUNI.

Instead of the Canon of Making a Penitent, given in other MSS, the two Paris MSS N and P contain another rite ascribed to John Mandakuni, who was Catholicos of the Greek parts of Great Armenia about A.D. 480. This rite is also found in MSS of the Armenian conciliary, accompanied by a list of questions, regarding every form of vice, to be addressed by the priest to penitents when they come to confession. I translate the text from N, the older of the two MSS which contain it.

The Call to Repentance, composed by the lord John Mandakuni, Patriarch.

The priest takes the person offering himself and leads him to the door of the church reciting the psalms: As pants the hart: Judge me, O Lord, for I am spotless.*

The deacon proclaims: Ye that are come unto confession (p. 203). Lord, have mercy. Fifty times.

Prayer: Lord God our salvation.

And the priest sits down and causes the sinner to kneel down, to seek confession. And he enumerates the names of the sins, and the person confessing shall answer aye, if aye; and no, if no. In the first instance he confessed them by the tongue of others, but in this second instance he confesses with his own. And the priest says thrice: It is good to confess to the Lord. And then they repeat in tone of lamentation psalm 51.

Lections: Isaiah, 43¹¹⁻²⁶: I John, 1⁸—2².

Alleluiah.

Psalm 31: Luke, 15¹⁻⁷.

Proclamation: That he may guide our steps.

Prayer:

Lord of heaven and earth, maker of all, living God, who art incessantly praised by thy creatures.

Thou fashionedst man in thine image, and gavest him thine own immortality. The evil one was envious, and treacherously deceived him. Death reigned over us. But thou, kind and merciful God, camest into the world; and through thy holy cross establishedst him in his primal glory, and clothedst him in his primal raiment, of which the traducer had stripped him naked.

Now therefore, God who lovest man and art merciful, pity this thy erring servant, who is come of his own will and hath confessed. Put to shame the opposition of the traducer. We therefore pray thee of thy goodness indulge and vouchsafe remission of his transgressions. Repel and drive afar from him all inworking of Satan, and by our exorcism driven afar may it never again return into him. Give him grace of sonship and spirit of wisdom and of fortitude. Make him worthy of thy great grace. Make him limb of thy holy church. Accept his repentance, as that of Manasseh; and his return as that of the prodigal son. Clothe him in the primal garment. Expunge the handwriting of his transgressions, incorporate him in the union of thy people, glorifying Father, Son and holy Spirit.

* or the dedicated one.

And then he shall turn the penitent to the west, and cause him to renounce Satan; and next to the east, and cause him earnestly (lit. with belief) to believe in God and his will. And then they say the Creed entire. And then they repeat in tone of lamentation the psalm: Confess ye unto the Lord, for he is good . . . as far as the words: Open unto me the gate. And they enter the church, and at the ending of the psalm the deacon proclaims: For forgiveness and remission of sin. And they say the Praise and glory. And then they say psalm 122.

Lections: Isaiah, 55^a, 7; I Peter, 5^{b-11}.

Alleluiah.

Psalm 85: Luke 17^{b-6}.

And they repeat the Lord almighty, etc.

Proclamation: God spake with his mouth.

Prayer: God on high . . .

And they array (the penitent) in the karpét; and lead him before the bema, and the (priest) says the following prayer: Let us with praise . . . (see above, p. 194).

And then he makes him to prostrate himself as if he were one newly sealed, and says:

N. or M. is come from baptism to repentance, he adores the holy Trinity^a.

And they say psalms 25, 84, 85, 86.

Prayer:

Blessed is the grace of thy loving-kindness, O Christ, who hast made this thy servant worthy to come unto confession of repentance and remission of sin. Now therefore we pray thee, Lord, and ask of thee, give unto him room for repentance and pardon all his sins wilful or unwilling, of word and deed, and of intention. Welcome his return, as it were that of the prodigal son, and vouchsafe remission, as unto the fornicating woman. And blot out his sins as it were the publican's. Hear the voice of his prayers, as it were that of the robber.

Beneficent Lord, fulfil for our good our petitions. Preserve his time in peace. Keep afar from him all thoughts of Satan. Give him sobriety of mind to ponder thy commandments and to walk in thy paths, and to be fortified in firm faith in thy grace. For thou art our God, and to thee are due glory, rule and honour.

TRIAL BY ORDEAL.

FROM THE CODEx 992 (CATALOGUE OF KARENEANTZ) OF THE LIBRARY OF EDJMIADZIN.

At the beginning of the sacrifice which they celebrate on the day on which they desire to subject any one accused to the test of hot water or of fire or of iron they shall repeat the psalm: O God, just judge, mighty and long-suffering.

^a Cp. p. 195, where A adds and other MSS omit the words: For he avowed, etc., which in this form of the rite come in the initial rubric. But we must note that in this rite ascribed to Mandakuni it is his *sins* which the penitent as a child confessed by the tongue of another. In A it is his *faith* that he so confessed. The rite in A has been interpolated at this point from the one here translated.

Prayer of the sacrifice :

Almighty God, we pray thee, give us strength to possess thy grace, and to carry out the discipline of smiting with punishment. That we may be worthy to straighten the twisted in wickedness, and to remit the sins they avow unto us. Through the grace of our Lord Jesus Christ, to whom with Father and holy Spirit are due glory, etc.

Lection : Isaiah : Seek ye the Lord, and when ye have found him, cry out unto him *as far as* for he shall remit your manifold iniquities.

Alleluiah. *Psalm :* Just is the Lord, and he loveth justice.

Matthew, 21²¹, 22.

Psalm : From the depths I have cried out unto thee.

Prayer :

O Lord, may this our holy rite^a which we administer release us from all sin, and protect us from all wrath, and from error of Satan and from all deceitfulness. Through the grace of our Lord Jesus Christ, with whom to thee, Father and Spirit, etc.

And when the sacrifice is finished and he is proceeding to the communion, the priest says to the accused^b :

Hear thou, man, I adjure thee by the holy Trinity, by Father, Son and holy Spirit, one Godhead, and by thy Christianity which thou hast, and by the holy gospels, and by the relics of the saints who in this church are at rest ; that thou approach not the holy altar, nor come to communion, if thou knowest thyself to be a transgressor in this matter.

And if the man makes no answer when this is said, but comes eagerly to communion, then as he gives him the sacrament, the priest says :

May the body and blood of our Lord Jesus Christ be unto thee a searcher and revealer of falsehood and of truth.

Prayer after the sacrifice :

Lord, show thy countenance to them that are on thy right hand with great power in the presence of them that stand before thee, lest perversity triumph over truth ; let this falsehood be subject to righteousness, through the grace of our Lord Jesus Christ.

After the sacrifice the priest proceeds to the blessing of the water or fire, where the iron is being heated. And he says the prayer :

Lord holy, almighty Father, eternal God, look upon us who in thy name and in the name of thy Son are here met together, in order that we may bless, through thy name and that of our Lord Jesus Christ and through grace of the holy Spirit, this fire. And to thee are due glory, rule, etc.

Thereafter they say the psalms : Lord, in thy wrath do not : Blessed is he whose sins are forgiven : From the depths I cried out : Lord, hear my prayer.

^a holy rite] *lit.* holiness.

^b The MS has *datavorn*, which should mean 'judge' and not 'accused.' Perhaps it is an error for *datapartn*, 'the criminal,' which the context implies.

Proclamation: May the Lord hearken.

And he says the prayer:

Lord, who for the three children cooledst the flame of fire. Thou in thy goodness forbiddest the fire to burn thy servants in their sinlessness. God who by all art praised, that are in heaven or on earth, we humbly beseech thee, as thou savedst the three children from the violence of the fire, because in no wise had they sinned, but gavest them strength to praise and laud thee amidst the fire, so do thou release us from the bonds of sin and save us from the torments of eternal fire. And in this season when we ask of thee, Lord our God, grant us to triumph over the flame of fire in our fleshly bodies according to our sinlessness. That we may be able to sing in the very accents of the three children. Through the grace and love for man of our Lord Jesus Christ, to whom, etc.

And after the iron is red hot, they draw it out and lay it upon two stones, under which the hand is inserted. And the priest says the prayer:

We pray thee, Lord, bless this shapen iron with the calling of thy holy name, that it may reveal thy right judgement; and let all perversity of Satan be driven thence; and because of thy right judgement let justice be revealed unto us, through the grace and love of mankind of our Lord.

Peace with all. Let us adore God.

O God, just judge, able and powerful and long-suffering, who in thy loving-kindness werkest just judgement, through our Lord Jesus Christ. Thou who lookest on the world and causest it to tremble; who by reason of the advent of thine only-begotten our Lord Jesus Christ savedst the world, and through him enlightenedst the blind, purifiedst the lepers, dravest out devils, and wroughtest great wonders. To thee we pray: grant unto us that this man N. or M., whom we have brought hither to lay his hand on the hot iron, if he be not guilty, may take his hand away unburned; even as thou preservedst the three children from the fire, Shadrach, Meshach, and Abednego. And even as thou deliveredst Susan from the calumny of the elders, we ask of thee, even so deliver this man from his condemnation. For the sake of our Lord Jesus Christ, who will come to judge the quick and the dead, and all the world by fire.

And as the accused comes forward and stretches out his hand to receive (the hot iron), the priest says the prayer:

Our Lord Jesus Christ, who art a true judge, we ask of thee, if this man, who stretches out his hand unto this iron, be guilty and conscious of this offence of which he is accused, let him by thy power be revealed, as a transgressor being burned. And let thy power be revealed through him or in his body (or flesh). For thou lovest righteousness and hatest iniquity, and to thee are due glory, rule and honour.

And (the accused) takes the iron and carries it three paces.

NOTE.—The *Mashtots*, from which the above is translated, is an octavo volume on *charta bombycina*, written in large cursive. The author of the catalogue remarks that it is not a rite accepted by the holy Armenian Church, but is a barbarous rite translated in ignorance from Latin. Judged by the style and language, it cannot be older than the epoch of the Crusades. Whether it was rendered from a Latin or Greek original is uncertain, probably from Latin.

THE EAST SYRIAN OR NESTORIAN RITE

TRANSLATED BY THE RIGHT REV. A. J. MACLEAN, D.D.

THE EVENING, NIGHT, AND MORNING SERVICES, WITH THE
PROPRIA OF THE LITURGY, AS SAID ON THE FEAST OF
THE EPIPHANY, FROM THE GAZA OF THE LIBRARY
OF THE PROPAGANDA FIDE IN ROME.

NOTE.

The manuscript contains only the *propria* of the three Hour Services (*Of the Evening, Of the Night, and Of the Morning*) and of the Liturgy. In the following pages the three Hour Services are given complete as said on the Feast of the Epiphany, and the portions not given in the manuscript, or of which only the first words are given, are marked by square brackets. Before each verse of the anthems a clause, usually from the Psalter, is said in monotone. This is given in italics. In the manuscript we find only the first word or two of these clauses, but in the following pages they are given complete. Words in parentheses are not in the Syriac, but are inserted to make the sense clear. The numbers of the pages and columns of the manuscript are also given in brackets, thus:—{p. 182 b}.

The portions in square brackets are supplied from the publications of the Archbishop of Canterbury's Assyrian Mission, especially from the *Takhsha* or *Order*, which corresponds roughly to a Western Missal, and from the *Qdham u-Wathar* or *Before and After*, which is the Breviary without the *propria*. Of the first part of the former an English translation will be found in *The Liturgy of the Holy Apostles Adai and Mari* (London, S.P.C.K. 1893), which contains the three Liturgies and the Baptismal Service. The latter, with additions, may be seen in an English dress in *East Syrian Daily Offices* (London, Rivington, 1894). Considerable use has also been made, especially for purposes of verification, of the *Breviarium Chaldaicum* (Part I, Paris, 1886, published at the Lazarist House, Rue de Sèvres 95), which is the form used by the Roman Catholic Chaldean Uniate. This book exhibits great differences from the East Syrian manuscripts, chiefly in the way of omission. Of the long Night Service some six-sevenths are omitted; the three *Môtwas* being made into one by the shortening of the psalms and anthems, whereas in the manuscripts the whole

Psalter, including some Old Testament canticles, is appointed to be said at this service on the great festivals. But in the other services the differences are not great. This Breviary is denoted in these pages by the letter C.

In the anthems a colon denotes the place where the chant is inflected ; an asterisk, where the choirs change ; an obolus (which only rarely occurs) is a musical mark, the significance of which is uncertain, but which not improbably denotes a pause or strong accent.

TECHNICAL TERMS USED IN THIS TRANSLATION.

BĒMA, (1) usually the raised space in a church between the sanctuary doors and the dwarf wall in the nave parallel to and west of them ; (2) rarely, the sanctuary.

CANON, a clause or clauses interpolated in psalms and canticles, more elaborate than a 'farcing.' For other meanings, see *East Syrian Daily Offices*, p. 292.

FARCING, a clause interpolated in psalms, etc., often to give them a tone suitable for the occasion.

GAZA, *lit.* the Treasury, a large volume containing the *propria* of festivals of our Lord.

HŪLĀLA, a division of the Psalter. The Psalter contains the psalms and certain Old Testament canticles, and is divided into twenty-one hūlālas. A subdivision of a hūlāla is called a marmītha. In each hūlāla there are from two to four of these subdivisions.

KHŪDHRA, *lit.* the Cycle, a large volume containing the *propria* of Sundays and Saints' days.

LĀKHŪMĀRA, an ascription of praise said by all ; so called from its first words.

MADRĀSHA, said to be a doctrinal hymn or anthem.

MARMĪTHA, see Hūlāla.

MŌTWA, a collection of anthems at the Night Service, sung sitting.

ROYAL ANTHEM, an anthem sung at the festival evening service.

RŪKĀWA, *lit.* a composition, (1) an anthem ; (2) hence 'to the Rūkāwa . . .' means 'to the tune . . .'

SHŪRĀYA, *lit.* beginning, (1) a psalm or portion of a psalm, usually introducing an anthem ; (2) a clause, usually from the psalms, prefixed to a verse of an anthem (see note above) ; (3) hence 'to the Shūrāya . . .' means 'to the tune . . .'

SŪYĀKHA, *lit.* conclusion, extra psalms said on certain days at the evening and night services.

WARDA, *lit.* rose, a book of hymns for festivals.

ZŪMĀRA, *lit.* song, a few verses of the psalms, sung before the Gospel.

OF THE HOLY FEAST OF THE EPIPHANY OF OUR LORD*

THE^b ORDER AND CANONS WHICH ARE USED ON THE HOLY
FEAST OF THE EPIPHANY OF OUR LORD, WHICH IS IN ALL
YEARS OF THE WORLD THE SIXTH OF JANUARY.

THE EVENING SERVICE^c.

[*Priest.* In the Name of the Father and of the Son and of the Holy Ghost. Glory be to God in the highest, *thrice*. And on earth peace and a good hope to men, at all times and for ever, Amen.

They answer, Bless, O my Lord, and give the kiss of peace.

They sing to a chant, Our Father which art in heaven, hallowed be thy name : thy kingdom come • *Holy, holy, holy art thou : Our Father which art in heaven : heaven and earth are full of the greatness of thy glory : the watchers^d and men cry to thee, Holy, holy, holy art thou.* • Our Father which art in heaven, hallowed be thy name : thy kingdom come : thy will be done in earth as it is in heaven : give us this day the bread of our need : and forgive us our debts : as we have forgiven our debtors : and lead us not into temptation : but deliver us from the evil one : for thine is the kingdom and the power and the glory, for ever and ever, Amen • *Glory be to the Father and to the Son and to the Holy Ghost • From everlasting to everlasting, Amen* • Our Father which art in heaven, hallowed be thy name : thy kingdom come • *Holy, holy, holy art thou : Our Father which art in heaven : heaven and earth are full of the greatness of thy glory : the watchers and men cry to thee, Holy, holy, holy art thou.*

Deacon. Let us pray. Peace be with us.

Evening prayer^e. Let us give thanks, O my Lord, to thy Godhead with spiritual praises, and worship thy Majesty with earthly adorations, and glorify thy secret and hidden nature with pure and undefiled ascriptions of glory, Lord of all, Father, Son, and Holy Ghost for ever^f.

They answer, Amen.]

MARMITHA.

Psalms lxxv, lxxvi, lxxvii [under one Gloria ; each psalm is sung and farced^g. Then they say Hallelujah, Hallelujah, yea Hallelujah. Deacon. Let us pray. Peace be with us]. *This Marmitha is said [on Sundays and Festivals] all the year [from Epiphany] till Advent.*

[*Prayer.* To the great, terrible, holy, blessed, excellent, and incomprehensible name of thy glorious Trinity, and thy loving-kindness to our race, are we bound to give thanks, worship, and praise, at all times, Lord of all, etc.]

* Marginal title in the MS.

^b Page 181 b of the MS begins here.

^c This is what would be called in the West the Evening before Epiphany, but which is reckoned by the Eastern Syrians as the beginning of the day itself. They have no 'Second Evensong.'

^d The Angels (Dan. iv. 13). So throughout.

^e Collects may only be said by priests.

^f So almost all the Collects end.

^g For the farcings of all the psalms see Maclean's *East Syrian Daily Offices*, pp. 236-48.

AS THE FRAGRANCE.

This is said as at Christmas [as follows :

How beloved are thy dwellings, thou Lord of hosts^a. As the fragrance of sweet incense, and the smell of a pleasant censer, receive, O Christ our Saviour, the request and prayer of thy servants. My soul hath a desire and longing for the courts of the Lord. As the fragrance, etc. My heart and my flesh have glorified the living God. As the fragrance, etc. Glory be to the Father and to the Son and to the Holy Ghost. As the fragrance, etc. From everlasting to everlasting, Amen. As the fragrance, etc.

Deacon. Peace be with us.

The priest says over the censer, Let us lift up praise to thy glorious Trinity at all times, for ever, Lord of all, etc. *Or this.* O Christ who didst accept the blood of the martyrs in the day when they were killed, accept this incense from the hands of my feebleness in the loving-kindness of thy compassion for ever, Amen. *He places incense in the censer which is held by the deacon, signing it with the cross, and the deacon goes round the church, and censens the people].*

THE LĀKHŪMĀRA.

This is said as at Christmas [as follows :

Prayer. For all thy helps and graces (given) to us, which cannot be repaid, let us give thanks and praise to thee without ceasing in thy crowned Church, which is full of all helps and blessings. For thou art the Lord, and Creator of all, Father, Son, and Holy Ghost for ever, Amen.

They all say the Lākhūmāra. To thee, Lord of all, we give thanks : and thee, Jesus Christ, we glorify : for thou art the Quickener of our bodies : and thou art the Saviour of our souls. *I was glad when they said unto me.* To thee, Lord of all, etc. *We go into the house of the Lord^b.* To thee, Lord of all, etc. *Glory be to the Father, etc.* To thee, Lord of all, etc. *From everlasting to everlasting, Amen.* To thee, Lord of all, etc.

They say, Let us pray. Peace be with us.

Prayer after the Lākhūmāra. We^c beseech thee, O Holy one, who by thy baptism didst sanctify all seas and rivers and pools and fountains and wells of water, sanctify us by thy holiness, on this feast of thy holy Epiphany, and make our mouths fountains that sing Holy to thee, and our tongues perfect vessels of thy glorious Trinity, at all times, Lord of all, etc.].

FIRST ANTHEM^d.

To the tune : Put ye on incorruption^e.

My heart hath overflowed with goodly words^f.—It is become the head of the building^g.—[For^h with thee is the fountain of lifeⁱ.]—OF THE TEXT^j. Which is an

^a Ps. lxxxiv. 1, 2.

^b Ps. cxxii. 1.

^c From C.

^d There is no Shūrāya before the First and Second Anthems on festivals of our Lord as on other days.

^e See below, at the Night Service, First Mōtwa (p. 320).

^f Ps. xlv. 1.

^g Ps. cxviii. 21.

^h Ps. xxxvi. 9.

ⁱ This means that the 'cue' is not taken from the psalms and other O. T. canticles which make up the Psalter, but from some other part of Holy Scripture.

earnest of our inheritance^a. Thy baptism, O our Lord, which is unto us a source of good things and a fulfilment of living faith : which on the river Jordan was administered by the herald John : even it prepared^b the way for all the baptized to the kingdom of heaven : by the perfect confession of the glorious Persons of the Trinity : in whom thy body was baptized. *Repeat*^c.

[*Glory*^d be to the Father and to the Son and to the Holy Ghost. Thy baptism, etc.]^e

PSALMS WITH CANONS.

To the tune : Great is our Lord.

PSALM cxli. *After each clause say the farcing : Thy throne, O God, is for ever and ever*^f.

PSALM cxlii. *After each clause : A stretched-forth sceptre is the sceptre of thy kingdom*^g.

PSALM cxix. 105-12. *After each clause : Thou hast loved righteousness and hated iniquity.*

PSALM cxvii. *After each clause : Therefore God thy God hath anointed thee.*

Glory be to the Father, etc. From everlasting, etc. *Then : With the oil of gladness above thy fellows. Repeat Psalm cxli. 1.*

Or say the Canons as at Christmas [as follows. The farcing to Psalm cxli is : Glory to thee, glorious is thy Epiphany ; to Psalm cxlii : Thou art glorious, and glorious is thy Epiphany ; to Psalm cxix. 105-12 : Glorious is thy Epiphany which maketh all to rejoice ; to Psalm cxvii : Let the nation and the nations praise him ; to the first clause of the Gloria : Glory to thy name, O Lord of all ; to the second : By all mouths shalt thou be praised].

[*They answer : Let us pray ; peace be with us.*

Prayer^d. To thee, O Great Sun of righteousness, who didst shine forth at the end of times on the river Jordan and didst sanctify (it) by the descent of the Holy Ghost, who there bore witness for the affirming of thy majesty and dominion and the fulfilment of thy dispensation towards us, which was for the renewal and salvation of our nature, we give thanks and worship and praise at all times, Lord of all, etc.]

SECOND ANTHEM.

To the tune : The wondrous birth.

Praise the Lord with a new song of praise^h.—*And a people who are created shall praise the Lord*ⁱ.—OF THE TEXT. *Wherefore if any man is in Christ he is a new*

^a Eph. i. 14.

^b *lit. trod.*

^c The whole verse, 'Thy baptism . . . was baptized,' is repeated. ^d From C.

^e These anthems are sung in the following way. The first choir sings : '*My heart hath overflowed with goodly words. Thy baptism, O our Lord, . . . was baptized.*' The second choir then sings : '*It is become the head of the building. [OF THE TEXT] Which is an earnest of our inheritance. Thy baptism, O our Lord, . . . was baptized.*' The first choir then resumes : '*Glory be . . . Holy Ghost. Thy baptism . . . was baptized.*' And so whenever there is more than one psalm-heading to a verse of an anthem, the other choir takes up the verse with the other psalm-headings.

^f So Psalter.

^g Ps. xcvi. 1.

^h Ps. xlv. 6, 7.

ⁱ Ps. cii. 18.

creature^a. Let the new creation sing praise to the Son Christ : who by his revelation renewed it and had pity upon it : and multiplied his compassion towards its weakness : and preserved it by his Epiphany from the blood of sacrifices of dumb living creatures : { p. 182 a } and saved it from the error of idols : and gave it knowledge of the truth : the perfect doctrine of the glorious Trinity : let every one who is in Christ cry and give thanks for the dispensation which has been accomplished for us. [*Repeat.*]

Glory be to the Father and to the Son and to the Holy Ghost. Let the new creation, etc.]

[LITANY^b.

The deacon puts on stole and girdle, and standing just below the bema says: Let us all stand up, as is right^c, with joy and rejoicing. Let us make request and say, O our Lord, have mercy upon us. *Answer.* O our Lord, have mercy upon us, and so after each clause.

Deacon. Father of mercies and God of all comfort, we make request. *Answer.* O our Lord, etc.

O our Saviour, who carest for us and suppliest all things, we, etc.

For the peace, safety, and security of all the world and all the Churches, we, etc.

For (this) our land and all lands, and those who live therein in faith, we, etc.

For a moderate climate and a rich year, the fruits and produce (of the earth), and the prosperity of all the world, we, etc.

For the welfare of our holy fathers NN.^d, and all those who serve under them, we, etc.

For the kings who have power in this world, we, etc.

O merciful God, who in mercy governest all, we, etc.

For orthodox presbyters and deacons, and all our brotherhood in Christ, we, etc.

O thou who art rich in mercies and overflowing with compassion, we, etc.

O thou who art before all worlds, and whose power abideth for ever, we, etc.

O thou who art by nature good, and the giver of all good things, we, etc.

O thou who willest not the death of a sinner, but rather that he repent of his wickedness and live, we, etc.

O thou who art glorified in heaven, and worshipped on earth, we, etc.

O thou who by thy holy Epiphany madest the earth to rejoice and the heavens to be glad, we, etc.

O thou who by nature hast immortality, and dwellest in the excellent light, we, etc.

O Saviour of all men, and especially of them that believe in thee, we, etc.

Save us all, O Christ our Lord, in thy loving-kindness ; and increase in us thy peace and tranquillity, and have mercy upon us.

PRAY^e and make request to God the Lord of all that ye may be to him a

^a 2 Cor. v. 17.

^b Syr. Kārūzūtha.

^c This is a literal translation of the Greek phrase *στῶμεν καλῶς*.

^d Patriarch, Metropolitan, and Bishop of the diocese.

^e For another long litany sometimes inserted before this see *East Syrian Daily Offices*, pp. 7-9.

kingdom, holy priests and people. Cry to the mighty Lord God with all your heart and all your soul. For he is God the Father of compassion, merciful and pitiful, who willet not that those whom he hath fashioned should perish, but repent and live before him. And especially must we pray, give thanks, worship, praise, honour, and exaltation, to the one God, the adorable Father, Lord of all, who by his Christ gave a good hope and salvation to our souls, that he may fulfil in us his loving-kindness, mercies, and compassion till the end. *Answer.* Amen.

Deacon. With request and supplication we ask for the angel of peace and mercy. *Answer.* From thee, O Lord.

Night and day, throughout our life, we ask for continual peace for thy Church, and life without sin. *Answer.* From thee, O Lord.

We ask continual love, which is the bond of perfectness, with the confirmation of the Holy Ghost. *Answer.* From thee, O Lord.

We ask for forgiveness of sins, and those things which help our lives and please thy Godhead. *Answer.* From thee, O Lord.

We ask the mercy and compassion of the Lord continually and at all times. *Answer.* From thee, O Lord.

Let us commit our own souls and one another's souls to the Father, Son, and Holy Ghost.

Prayer. To thee, O Lord, mighty God, we entrust our bodies and souls; and of thee, O our Lord and our God, we ask forgiveness of trespasses and sins. Give us this in thy loving-kindness and mercies, as thou art wont, at all times, Lord of all, etc.

Deacon. Lift up your voices and glorify the living God, all ye people.

They all sing Holy God, Holy Mighty, Holy Immortal, have mercy upon us. *Glory be to the Father, etc.* Holy God, etc. *From everlasting, etc.* Holy God, etc. Let us pray. Peace be with us.

Prayer. To thee, O Holy one, who art by nature holy, and glorious in thy being, and high and exalted above all in thy Godhead; to thee, O holy, adorable, and blessed Nature, who art from everlasting, we give thanks and worship and praise, at all times, Lord of all, etc.

Deacon. Bless, O my Lord. Bow your heads for the laying on of hands and receive a blessing.

Priest. May Christ make thy service glorious in the kingdom of heaven.]

THE SŪYĀKHAS.

[*Prayer before the first Sūyākha.* Strengthen, O my Lord, our weakness, and aid and help our feebleness, that we may celebrate with all our heart and soul the great and venerable festival of the Epiphany by the power and strength of thy mighty arm, Lord of all, etc.]

They say Psalms xciii, xciv, xcv [under one Gloria].

[*Prayer before the second Sūyākha.* To thee, who art high in thy being, and exalted in thy Godhead, who hast made the heights to bend down to them that are below, and hast sanctified them by taking the holy firstfruits^a, which thou

^a Human nature.

hast united to thyself, and by thy revelation in the flesh didst make angels and the sons of men to rejoice, we give thanks, worship and praise at all times, Lord of all, etc.]

They say Psalms xcvi, xcvi, xcvi [under one Gloria].

SHŪRĀYA.

Psalm xxix, sung to its chant, with Gloria. [They add: Hallelujah, Hallelujah, yea Hallelujah.]

Prayer. To thee, O Good, Kind^a, [Compassionate one, full of mercies, the great King of glory, Being who art from everlasting, we give thanks, worship, and praise at all times, Lord of all, etc.].

THE ROYAL ANTHEM.

To the tune: Who is sufficient.

Come, let us kneel and worship him^b.—And we thy people and sheep of thy pasture^c.—OF THE TEXT. To him be glory and dominion for ever and ever^d. We worship, O Lord, thy holy Epiphany which hath made us to rejoice: for by it thou hast wondrously enlightened all nations: who sat in darkness and the shadows of death: O thou who lovest man, glory to thee. *Repeat.*

Come, let us praise the Lord^e.—For his loving-kindness hath waxed great toward us^f.—OF THE TEXT. Whereby the dayspring^g from on high shall visit us^h. Come, let us give thanks to Christ who by his revelation hath freed us from error: and hath reconciled us with his Father by the offering of his body: and hath made us at peace with them on high who were angry because of our iniquity: to him (be) praise with him who sent him. *[Repeat.]*

We will give thee thanks for everⁱ.—For thy loving-kindness and for thy truth^k.—[OF THE TEXT. We are bound to give thanks to God always^l.] We give thee thanks, O our Maker, for thou hast mercy on all creation: for thou bearest the good and the evil in thy compassion: and abundantly givest help to the sons of men: O thou who art plenteous in mercies, glory to thee. *[Repeat.]*

The Lord will give strength unto his people^m. Let the power of thy loving-kindness, {p. 182 b} O our Saviour, strengthen the assembly of thy worshippers: that they may celebrate with voices of praise the commemoration of the mystery of thy baptism: by which the race of Adam hath received: the gift of the Holy Ghost: and hath inherited the eternal life that was promised.

Save thy people and bless thine inheritanceⁿ. O (divine) Being, O eternal Lord who holdest the heights and the depths: make the presence^o of thy loving-kindness to dwell: in the temple which is set apart for thy honour: and in it may thy (divine) Being be praised: and may thy majesty be worshipped by all: for ever, for thy will hath created all.

^a So the MS; different prayers are given in C and in *East Syrian Daily Offices* respectively. In the last book this Shūrāya comes later.

^b Ps. xcv. 6.

^c Ps. lxxix. 13.

^d 1 Pet. v. 11.

^e Ps. xcv. 1.

^f Ps. cxvii. 2.

^g *lit.* Epiphany.

^h Luke i. 78.

ⁱ Ps. lxxix. 13.

^k Ps. cxxxviii. 2.

^l From C.

^m 2 Thess. ii. 13.

ⁿ Ps. xxix. 11.

^o Ps. xxviii. 9.

^p Shechinah.

Come, let us kneel and worship him^a. We worship the glorious Epiphany of Christ our King : by which death and Satan have been brought to nought and sin extinguished : and he hath promised true life : and a good hope to all creatures : glorious and exalted (is he) with his Father and his Spirit.

Worship him, all ye angels of his^b. We praise the living Light which hath shone forth^c in our humanity : and hath made glad the Watchers and men with the knowledge of the Persons of his (divine) Being : and hath pardoned us and sanctified us by his Epiphany : and hath invited us to his kingdom : to him (be) praise with him who sent him.

Praise him and sing unto him^d. O kneel and worship, all ye nations, Jesus our Saviour : who hath by his baptism made the Watchers and men alike to be glad and to rejoice : and hath saved and freed by his Epiphany : all the whole world : (he is) worshipped with his Father and his Holy Spirit.

A joy in the whole earth^e. Adorable, O my Lord, (is) thy Epiphany by which the world hath been enlightened, and all creation hath been made to rejoice : and tranquillity and peace have reigned between them on high and them below : and lo, together do they cry to thee : {p. 183 a} O Son who by thy baptism hast sanctified our race, praise to thee.

And thou hast with thine arm redeemed thy people^f. By thy baptism, O Saviour of all, thou hast saved our race from death : and hast promised to us the kingdom and life that passeth not away : and by the light of thy Epiphany hast turned us all to the knowledge of thee : to thee be praise in the heights and in the depths.

Out of the mouth of young men and boys^g. To thee be praise, O Christ our Lifegiver, who by thy revelation hast enlightened us : and hast prepared for us the way of the new life of thy holy baptism : and hast freed all our nature from the bondage of sin : to thee be praise from all mouths.

The hope of all the ends of the earth^h. Praised be thy revelation, O Christ, who by thy baptism hast freed us from error : and hast given hope and renewal to all the race of mortals : and hast made light to shine forth upon those on high and those below alike : to thee be praise, O Christ our Saviour.

OF PRAYERⁱ. *Let my prayer enter into thy presence^k.* Receive our prayer, O our Saviour : and return answer in thy mercy to our petition : and may thy cross be a defence to our assembly from the Evil one and his host : and may we be good servants to thee and lift up praise to thy Majesty : who art worthy of glory from all mouths.

I will extol thee, O my God the King^l. O King Christ, in whose cross I have taken refuge, cast me not away : into the hands of cruel devils : who at all times rise against me : but make firm my thoughts that I may endure in the presence of suffering : and make me worthy to receive the crown of victory.

^a Ps. xcv. 6.

^b Ps. xcvi. 7.

^c The Syriac word for *shining forth* is the same as for *Epiphany*.

^d Ps. cv. 2.

^e Ps. xlviii. 2.

^f Ps. lxxvii. 15.

^g Ps. viii. 2.

^h Ps. lxxv. 5.

ⁱ So the verses before the Gloria Patri are usually named. C adds 'to the same tune.'

^k Ps. lxxxviii. 2.

^l Ps. cxlv. 1.

Glory be to the Father and to the Son and to the Holy Ghost. Let us give thanks and worship and praise to the glorious Child who hath shone forth on us : and hath { p. 183 b } confirmed us in the day of his baptism that we may confess the three Persons : the Father who bore witness that he is his Son : and the Spirit who anointed him in Jordan : and made our race to have union with his (divine) Being.

From everlasting to everlasting^a. There shone forth and were declared in creation : three Persons of the (divine) Being : in the latter days on Jordan : the Father who cried and made his voice to be heard from on high : This is my Son and my beloved : and the Spirit who taught us the true faith.

And let all the people say Amen and Amen^b. O Mary, the holy Virgin : Mother of Jesus our Saviour : beseech and beg for mercy : of the Child who shone forth from thy womb : that he make to pass from us in his loving-kindness : times full of tribulations : and settle among us peace and tranquillity : and by thy prayers may the Church and her children be preserved from the Evil one : and in the glorious day when his majesty is revealed : may we be worthy with thee to have joy in the bridechamber of light.

Prayer. To thy wonderful and unspeakable dispensation, O my Lord, which in mercy and compassion was perfected and completed and fulfilled, for the renewal and salvation of our nature, in the firstfruits which were of us, we lift up praise and honour and thanksgiving and worship, at all times, Lord of all, etc.

And the deacon says. Praise ye the living God.

ANTHEM OF THE BĒMA^c.

Rejoice, O nations, before our Saviour : who by his Epiphany hath made us all to rejoice. *Repeat.*

Verses. John the herald went forth preaching before the King : crying, Come, ye sinners : receive freely forgiveness of (your) trespasses. * The people were assembled and were in expectation : according to the word of John : and our Lord came like every man : and was baptized by John.

HYMN OF PRAISE.

May the mysteries which we have received [in faith : be to us, O my Lord, for the pardon of trespasses. * Thou art the likeness of the creature^d and of the Creator : O Christ, the king of the ages, * By thy body and by thy blood thou hast pardoned and forgiven : the stains and trespasses of all who have believed in thee. * Make us all worthy at thy revelation : with confidence to go forth to meet thee. * And with the bands of the heavenly ones : let us lift up praise, Amen and Amen.

The deacon^e. Let us all therefore who by the gift of the grace of the Holy

^a This and the following verse are said at the festival Evening Service till Lent. In some places they are only said on the Epiphany if that feast falls on a Sunday. See *East Syrian Daily Offices*, p. 78 f.

^b Ps. cvi. 46.

^c This appears to come in this place, where, on other days, the Shūrāya is said (see above, p. 305). The reference of this anthem and the Hymn of Praise and the Deacon's Proclamation that follow seems to be to a celebration of the Eucharist on the even of Epiphany. ^d or servant. ^e So C.

Ghost have drawn near and have been deemed worthy to partake in the receiving of these glorious, holy, life-giving, and divine mysteries, give thanks with one accord and praise God who giveth them. *They answer* Glory to him for his ineffable gift.

The deacon. Let us pray. Peace be with us.

Prayer^a. Glory, O my Lord, and honour, *repeat*: and thanksgiving and worship and constant gratitude, we are bound to lift up to thy glorious Trinity, for the gift of the holy mysteries which thou hast given us in thy compassion, for the pardon of our trespasses, Lord of all, etc.

They sing Our Father to chant, and *farced* as above, p. 300. *They say* Let us pray. Peace be with us, and *give the kiss of peace*.

Prayer. May thy name, O our holy Lord and God, be glorified and thy Godhead worshipped, and thy Majesty honoured and thy Greatness celebrated, and thy (divine) Being exalted. And may the eternal mercy of thy glorious Trinity protect thy people and the sheep of thy pasture at all times, Lord of all, etc. *Answer^b.* Amen; bless, O my Lord. *Another.* In heaven and on earth, O my Lord, thy Godhead is blessed and thy Majesty worshipped. Holy and glorious and glorified and high and exalted is the adorable and glorious name of thy glorious Trinity at all times, Lord of all, etc.

Prayer for help^c. Make, O my Lord, the help of thy mercies, and the great aid of thy loving-kindness, and the hidden and glorious strength of thy glorious Trinity, and thy right hand full of mercies and compassion, to overshadow and be joined with the weakness of thy worshippers, from thy holy house which is full of all helps and all blessings, by the prayer of all the saints who propitiate thee, Lord of all, etc.

Of Mary. May the prayer, O my Lord, of the holy Virgin, and the request of the blessed Mother, and the supplication and entreaty of her who is full of grace, St. Mary the blessed, and the great power of the conquering cross and divine help, and the request of St. John the Baptist be with us continually, at all seasons and times, Lord of all, etc.

Of the Apostles. May the prayer, O my Lord, of the holy apostles and the request of the true preachers, and the supplication and entreaty of the illustrious athletes, the proclaimers of righteousness, sowers of peace in creation, be with us continually, at all seasons and times, Lord of all, etc.

Of our father^d. May the prayer and request and supplication and entreaty of our famous and holy father Mar Awa, Catholicos, and of St. Stephen the firstborn of the martyrs, and of the giant of strength, St. George the illustrious martyr, and of Mar N.^d, and of all the martyrs and saints of our Lord, be with us continually, a high wall and strong house of refuge, to save, deliver, rescue and guard our bodies and souls from the Evil one and his hosts, at all seasons and times, Lord of all, etc.

The priest takes the cross in his hand, and, turning to the people, says: Bless, O

^a So C.

^b The same answer is made to each of the prayers that follow.

^c If more than one priest be present, each one says a 'prayer for help' after this. For a large number of these prayers see *East Syrian Daily Offices*, pp. 16-18.

^d The patron saint.

my Lord. By your command^a. *They answer*, By the command of Christ and glory to his holy name. *And they bow their heads.*

THE BLESSING^b. May^c our Lord Jesus Christ to whom we have ministered, and whom we have celebrated and honoured in his glorious, holy, life-giving and divine mysteries, make us worthy of the excellent glory of his kingdom, and of taking joy with his holy angels, and of openness of face before him, and of standing at his right hand in Jerusalem that is above, in his loving-kindness and mercy, to whom be glory, and on us and on (all) creatures may the right hand of his care rest, now ✙ and alway and for ever. Amen. *He makes the sign of the cross over the people, and they answer*: May Christ hear thy prayers; may Christ make thy priesthood famous in the kingdom of heaven. *They give the kiss of peace, and say the Nicene Creed*].

THE NIGHT SERVICE.

At the Night Service say as on the vigil of Christmas.

[*Priest.* In the name, etc. Glory be to God, etc. *Answer.* Bless, O my Lord. *Kiss of peace.* Our Father, *all as at the Evening Service* (p. 300).

Deacon. Let us arise to prayer. Let us pray. Peace be with us.

Prayer. Let us arise, O my Lord, in the hidden power of thy Godhead, and let us be confirmed in the wondrous hope of thy Majesty, and raised and strengthened by the high arm of thy might; and may we be worthy by the help of thy loving-kindness to lift up to thee praise, honour, thanksgiving and worship at all times, Lord of all, etc.

They say, Hallelujah, glory be to thee, O God, *thrice*. O Lord, have mercy upon us. Let us arise to prayer. Let us pray. Peace be with us.

Prayer. Strengthen, O our Lord and our God, our weakness in thy compassion, and comfort and help the wants of our soul in thy loving-kindness; waken the sleep of our thoughts and lighten the weight of our limbs; wash and cleanse the filth of our trespasses and of our sins; illumine the darkness of our minds, and stretch forth (thine arm) and confirm us and give us strength and a helping hand, that thereby we may arise and give thanks to thee and glorify thee without ceasing, all the days of our life, Lord of all, etc.

They say, Hallelujah, etc. *as above*.

Prayer. May the secret strength, O my Lord, of thy Godhead, and the wondrous help of thy Majesty, and the great aid of thy Mercy, strengthen the weakness of our feeble nature to lift up to thee praise and honour, thanksgiving and worship at all times, Lord of all, etc.

They say Hallelujah, etc. *as above*.

THE PSALMS.

They say eleven Hülālas (Psalms i to lxxxi inclusive) with a farcing to each psalm and a collect^d before each Marmitha of each Hülāla. But they do not say Hallelujah between each Hülāla; and each side says two clauses at a time. The

^a sc. I will give the blessing.

^b lit. The Seal, or Conclusion.

^c So C. This is the blessing said at the Eucharist.

^d For the collects and farcing for the whole Psalter, see *East Syrian Daily Offices*, pp. 86-95, 236-48.

Gloria Patri is said after each *Marmitha*. They say Psalm lxxviii farced thus : between each pair of clauses, Hallelu, Hallelu, Hallelu, Hallelu, Hallelujah in the Baptism of Christ.]

THE FIRST MOTWA^a.

[*Prayer before the Mōtwa*. We beseech thee, O Treasure of helps, and Fountain of all benefits, overflowing Sea of compassion and mercy, great Abyss of pardon and pity, turn, O my Lord, and have pity and mercy upon us, as thou art wont, at all times, Lord of all, etc.]

To the tune : A great mystery^b.

Remember thy Church which thou hast purchased of old^c.—And thou didst destroy the nations and didst plant it^d. To thy Church of old, O our Saviour, which hath perfectly cleaved to thee : in love and faith, by baptism : thou hast shown the Persons of thy glorious Godhead : and by it was revealed to the spiritual multitudes : the complete doctrine of the mystery of the Trinity : in thy loving-kindness, O my Lord, may the confession : which was entrusted by thee to her in thy Gospel : be preserved without blame. *Repeat.*

Come, let us praise the Lord^e. Let us give thanks to our God who in the latter times hath sent his Son, and he came to the world : which was in bondage and was under the law : that he might redeem us from bondage : { p. 184 a } and he hath given his righteousness as salvation for us : and hath paid our debt^f, and hath delivered to us a type of his resurrection : which is his new covenant : his baptism by John.

Unto the upright there hath shone forth light in the darkness^g. The three Persons of the (divine) Being have shone forth and have been shown in creation : in the latter times on Jordan : the Father who cried and made his voice heard from on high : This is my Son and my Beloved : and the Spirit who made known to us the true faith.

As yesterday which is past^h. The shadow of the law passed away : through the loving-kindness which was revealed : for as the Hebrews were saved by a lamb : from the bondage of the Egyptians : so also the nations were made free by the Epiphany of our Lord from error : and instead of the pillar of fire which gave light before the people : the Sun of righteousness hath shone forth :

^a This includes all the anthems down to p. 330 below.

^b In this and other cases it is not meant that the tune is to go on continuously. Frequently the tune is not mentioned, and the reader is expected to find the tune from the source from which the verses come. The Gaza, as we have it now, is a composite volume, containing many anthem-verses from other sources, such as the Khūdhra or Warda. When a verse is taken from some other source the tune to be used is that which is found in the source. In the present case the tune *A great mystery* is only used for two verses. The third verse is from the Khūdhra, though not so marked, and the Khūdhra must be referred to for the tune. We go on thus till we reach a fresh warning, as OF THE GAZA, which shows that the verses that follow come originally from the Gaza and will have the ordinary Gaza tune. We come later to the word CHANGE, which warns us that we return to verses from the Khūdhra. Then, further on, some verses have the tune (*The Blessed Martyrs*) expressly marked, and so on.

^c Ps. lxxiv. 2.

^d Ps. lxxx. 8.

^e Ps. xciv. 1.

^f or trespass.

^g Ps. cxii. 4.

^h Ps. xc. 5.

and instead of Moses, Christ hath come : and hath saved and delivered the souls of us all : to whom we lift up praise and thanksgiving all (our) days.

Let the heavens be glad and let the earth rejoice^a. Let the heavens rejoice at the birth : and let the earth be glad at the baptism : of the Star who hath shone forth from Jacob : let the hosts on high give thanks with us : to King Christ who came and saved us by his baptism : and being equal with God^b : he took the likeness of a servant^b : and reconciled us with him who sent him.

OF THE GAZA.

Show forth his salvation from day to day^c. The gospel of our Lord hath been shown forth : by John the preacher : come, let us all draw near to it : and hear from it doctrine : {p. 184 b} which is in it, fasting and prayer and holy baptism : by which we are baptized as a type of the death and resurrection : of Christ our Lord and our King and our Saviour who shone forth for our salvation : who hath made us worthy in his mercy : to receive his body and precious blood : and by the firstfruits^d which (he took) from us hath saved our race.

Unto the upright there hath shone forth light in the darkness^e. Christ the true light : who hath saved us by his Epiphany from error : and hath raised us up and made us to dwell in heaven : in the holy of holies on high : and hath given us (as) an earnest of his kingdom : the excellent robe of his baptism : by which our trespasses and sins shall be forgiven : and at all times we lift up praise to the Eternal Son : who in his love hath given us as a gift : the forgiveness of our trespasses and the salvation of our souls.

The light that shone forth for the righteous^f. O Christ who hath shone forth from David for the salvation of all creatures : according to thy promise to him : From thy sons I will make to it upon thy throne : whose kingdom is an everlasting kingdom : whose dominion is for ever and ever : and whose crown is not taken away by any that prevaieth against thee : make thy peace to dwell in the churches which thou hast chosen : for thy holy mysteries : and (in) the priests who therein shall lift up praise and thanksgiving : to Father, Son, and Holy Ghost, Lord of all.

Come, let us kneel and worship him^g. Let us give thanks and worship and praise to the (divine) Being, the Brightness who is from the Father : who clothed himself with our flesh^h and in it saved us from greedy death : and sent before him a herald : a preacher of the Spirit, John : who began to preach on the river Jordan : saying before {p. 185 a} all the multitudes who came to baptism : This is the Lamb, the Son of God, who cleanseth stains : and forgiveth the trespasses of every one : that believeth in him and is baptized in his name : with him he refresheth himself in his kingdom as he hath promised.

*Then he spake in visions to his saints*ⁱ. Let all the prophets who prophesied : and preached the truth in creation : confess from amidst their graves that their Saviour hath come : and by the glorious brightness of his rays : hath driven error away from the earth : and the world is enlightened by his holy baptism : and hath sung^k praise to God : Father, Son, and Holy Ghost : and let us also

^a Ps. xcvi. 11.

^d Human nature.

^h lit. body.

^b Phil. ii. 6, 7.

^c Ps. cxii. 4.

ⁱ Ps. lxxxix. 19.

^e Ps. xcvi. 2.

^f Ps. xcvi. 11.

^g Ps. xcvi. 6.

^k lit. cried.

with the preachers sing praise : to him who hath wrought renewal for us from the water.

It is become the head of the building^a. With holy baptism our Lord was baptized in Jordan : and prepared a road to the kingdom : for all the race of mortals : and revealed and showed the glorious persons of the Trinity : the Nature which is without beginning, Father, Son, and Holy Ghost : worshipped by all is Christ our Saviour : who by his glorious Epiphany hath made the whole world free : glory to him from all mouths.

Trust in him at all times, ye people^b. The baptism of our Saviour prepared for us a new way : for the renewal of our mortal race : and by it we have received a type of death and of the resurrection : freedom for our bodies and salvation for our souls : and it hath brought us back^c from the vain wandering of error : to the knowledge of the one God.

And his righteousness hath he openly showed in the sight of the nations^d {p. 185 b}. In the river Jordan was revealed : Christ the true Light : who drove darkness away from the world : I heard the voice of John saying : Draw near, O sinners, to him who hath come from on high : for he is the Lamb of God : who by his baptism hath prepared for us a way to everlasting life.

The light that shone forth for the righteous^e. O Christ, the true Light : who camest in thy love to our weakness : and hast reconciled us with him who sent thee : by thy holy baptism : and hast prepared for us a way of life : and hast brought us near to the greatness of thy knowledge : pardon in thy compassion the sins of thy worshippers : and hear thy servants who ask thee for mercy and forgiveness of trespasses : thou, O my Lord, in thy loving-kindness hast made us free by thy baptism : and hast prepared for us a way that is full of endless life.

Remember thy Church which thou hast purchased of old^f. As for thy Church of old, O our Saviour : which thou hast turned back by thy baptism : from the tyranny of Satan : the enemy of our race : and to which thou hast revealed the hidden mysteries : of thy goodwill, to which she cleaveth : and through which she approacheth to the sound doctrine of the faith : and of perfect works that please thy Majesty : in thy loving-kindness, O my Lord, do thou^g pardon and sanctify her : that she may sing praise to thy Godhead.

The king's daughter stood in glory^h. O Church, the betrothed of Christ, who saved thee by his blood from error : and from the bondage of idols : and from the worship of devils : lift up praise and thanksgiving : to the Son who betrothed thee inⁱ the water : and hath cleansed thy defilement by his baptism : {p. 186 a} and hath given thee his body for food : and his blood for spiritual drink : by which thou art daily healed with thy children : give worship and thanks to the Son who saved thee.

Unto the upright there hath shone forth light in the darkness^k. The Light that hath shone forth in creation : (is) the Child of the Eternal Father : who hath been revealed in mercy to them on earth : by the Mediator who is of our race : and hath given us a strong armour that we may fight against the enemy : and that we may root out from our souls the briars and tares : which the Evil one in his envy hath sown : and hath made us to go forth from Paradise : according

^a Ps. cxviii. 22.

^d Ps. xcvi. 2.

^e *lit.* thou wilt.

^b Ps. lxii. 8.

^g Ps. xcvi. 11.

^h Ps. xlv. 9.

^c *lit.* together.

^f Ps. lxxiv. 2.

ⁱ *lit.* from.

^k Ps. cxii. 4.

to thy word, O our Lord, help its harvesters : and let them gather the tares from amidst the wheat.

Both small and great^a. Let us give thanks and worship and praise : for the loving-kindness of our Maker : who hath saved us by his beloved Son : and hath lifted up our weakness from death : (and) by his birth hath raised our deadness : and by his baptism hath pardoned our trespasses : glory to thy loving-kindness, O Eternal Being : who hast formed us in the beginning in thy living image and in thy likeness : and by Christ hast made us to be at peace with the heavenly multitudes : who were angry because of our transgression.

Just and upright^b. Moses, the firstborn of the prophets, revealed the Epiphany of Christ : (saying), The Lord shall raise up for you a prophet from your brethren, him ye shall hear : and David, king and prophet : showed that he shone forth from his seed : also Isaiah preached of his birth : Hosea and Joel and Amos : and Obadiah and Jonah with Micah : and Nahum and Habakkuk (and) Zephaniah : Haggai (and) Zechariah and Malachi : they showed and revealed that brightness which is of the house of David.

And let the mountains sing praise before the Lord^c. The mountains {p. 186 b} gave a shout of praise : on the day of the baptism of our Saviour : and the heavens were opened from above : and his light was radiant on Jordan : and the waters saw him and feared : and the glorious God thundered : the voice of his glory bore witness to his Child : This is the Son who fulfilleth my will, my Beloved in whom I am well pleased : and the Spirit descended and rested on his head : and the priest bore witness that great was his appearance and exalted his manifestation.

Hear this, all ye peoples^d. Water and the Spirit ministered the baptism of the King's Son : when he that giveth life to all was baptized : for the salvation of all creatures : the Father called forth, crying : This is my Son and this is my Beloved : and the Spirit descended and rested and dwelt on the head : of the temple of the Word, God, the (divine) Being : the Child who is from the Father, the Person^e of the (divine) Existence, and the nature which is from Mary : at once he affirmed the baptism : of Jesus, the Saviour of all.

Come, let us praise the Lord^f. Come, let us lift up a hymn of praise to the King who hath saved us by his baptism : and hath washed away our trespasses by his laver : and hath clothed us with the robe of praise : and came and was baptized in Jordan : by his servant as if he needed it : and delivered to us a mystery, a type of the resurrection : that by water and the grace of the Spirit we might be baptized and pardoned : and let us sing a hymn of praise to Father, Son, and Holy Ghost : who hath brought us back^g from error : and hath made us inheritors of the mansions of heaven.

CHANGE^h.

*Praise the Lord, all the earth*ⁱ. From heaven the great mystery of the dispensation of God now hath been revealed to us : when {p. 187 a} John by commandment baptized our Lord Jesus : he saw the Holy Spirit of truth : who descended and dwelt on his head : and he heard the voice of the Father crying and saying : This is my beloved Son, in whom I am well pleased.

^a Ps. cxv. 13.

^d Ps. xlix. 1.

^h *lit.* together.

^b Deut. xxxii. 4.

^e Syr. Qnūma.

^h i. e. the tune.

^c Ps. xcvi. 8, 9.

^f Ps. xcv. 1.

ⁱ Ps. c. 1.

Unto the upright there hath shone forth light in the darkness^a. By the wonderful and marvellous Epiphany which was seen in the land of Judaea : angels and the sons of men were raised up from suffering and from corruption : and by his holy, glorious and spiritual baptism he hath invited and called us to the wedding feast of new life : and hath made one the spiritual and the bodily beings, who in his festivals praise his Godhead : and exalt his Father and his Spirit with Hallelujahs^b : and the bands of the holy ones magnify the day of his Epiphany : and we also who have been counted worthy, worship with them and say : O our God, great in mercy, Lord of all, glory to thee.

OF THE GAZA.

Pardon us and deliver us from our sins for thy name's sake^c. By thy pardoning baptism, O our Saviour, all creatures have been renewed : which were in error and were sanctified by thy coming : for though thy purity needed (it) not : thou didst draw near to baptism by water : and didst purify and sanctify the fountains by thy baptism : and to those who are baptized therein didst promise life by thy example : for when thou didst come up out of the water : the Father was well pleased with thee : and the Son who was hidden in thee was revealed : and the Spirit rested upon thee : and we also with thanksgiving praise thee, O my Lord, and say : O Christ the Saviour of all, {p. 187 b} turn us to the knowledge of thee and have mercy upon us.

And they shall glorify thy name, for thou art great^d. To thee be praise, O our Saviour, from them on high and them below : for that thou in thine abundant mercies : didst bow thyself and didst clothe thyself with our mortal flesh^e : and didst drive out darkness from the inhabited world in thy loving-kindness : and didst save the race of the sons of men from error : for when thou wast baptized in Jordan : the Spirit rested on thee, and the Father cried and said : This is my beloved Son : and we with one voice cry to thee, O my Lord, and say : Holy (is) God the Father : holy is the Son who is of him : holy art thou, O Holy Ghost the Paraclete.

Unto the upright there hath shone forth light in the darkness^f. Who can comprehend, O God, the excellent light of thy Being : for lo, the fiery Cherubim and the Seraphim quake at the brightness of thy glory : and shout with their voices a threefold song, saying : Holy, holy, holy art thou, O Lord : for heaven and the heaven of heavens are full of thy praises : and on the whole earth thy honour is extolled : in the Epiphany of thy coming, lo, they give thanks to thy Majesty : and the peoples and the nations worship thee, O Lord : and we also who have believed in thee cry with them and say : Holy art thou, O God : holy art thou, O Mighty one : holy art thou, O Immortal one, Lord of all, glory to thee.

He that is before the worlds^g. In the beginning in his image and likeness made he us, the good (God), in his love : and of this name 'image' the enemy was jealous, {p. 188 a} and overthrew it from its greatness : but the wise Maker in his abundant mercies hath clothed himself with our nature^h : and hath made our image the instrument for his Godhead : and hath raised it with him from the depths to the heights above : let us then glorify : him who hath abundantly

^a Ps. cxii. 4.

^e *lit.* body.

^b Syr. hūlala.

^f Ps. cxii. 4.

^c Ps. lxxix. 9.

^g Ps. lv. 19.

^d Ps. lxxxvi. 9, 10.

^h *lit.* with us.

loved us : and with a pure mind let us offer to him thanksgiving : and cry to him and say : Praise to our King who is full of mercy : who by the pledge which is of us hath saved us : Lord of all, glory to thee.

CHANT^a.

To the tune : The blessed martyrs.

Great is our Lord and highly to be praised^b. Great is the Mystery which shone forth from on high, the Apostle proclaimeth to us^c : for it is a divine mystery : for he hath chosen our flesh^d and hath dwelt in it : and hath made it one with him : by participating with his glory : that he might make us worthy of everlasting life.

He that is before the worlds^e. The mystery that was hidden from the worlds and ages : by the will of the Creator : they in heaven and they on earth have learnt by the Epiphany of Christ : and man and the angels have begun : to tell of the holiness of his glory : in a triple song^f, one Godhead.

And there is no end to his greatness^g. Great is the mystery which Isaiah saw on the holy altar : he saw the Seraphim without number : crying, Holy, holy : Holy, Lord God : the earth is full of his glory : and the heaven is covered with his brightness.

I will extol thee, O my Lord the King^h. The heavenly King in his mercy humbled himself to visit mortals : he hath sent a herald of peace : to announce his coming : in the river Jordan John preached : {p. 188 b} among the multitudes : Behold, the living Lamb of God.

Holy and reverend is his nameⁱ. Thy baptism in water hath hallowed our souls and hath preached our resurrection : the spiritual ones with John : stood in great wonder : he sanctifieth the nations by his baptism : he received baptism from his servant : that he might make the race of mortals free.

Come, behold the works of God^k. In the river Jordan John baptized the Lamb of God : and when he came up from the water : the Holy Spirit of truth : like the substance of a dove : descended and dwelt on the head : of our Saviour after he was baptized.

Who can utter the mighty acts of the Lord^l? Great is thy gift to mortals, O merciful Lord : by water thou hast clothed us with thy Spirit : by bread thou hast made us to eat thy body : and by thy living blood thou hast sanctified us : and joined us to the spiritual ones : and raised us up from earth on high.

My heart is ready, O God, my heart is ready^m. Let us make ready our mind and cleanse our thoughts from anger and wickedness : and let us reprove and cast away our foul deeds : and approach to perfection : and prove (?) the impulses of the soul : with the body and blood of Christ : who is the Forgiver of trespasses.

OF THE GAZA.

Hear this, all ye peoplesⁿ. After Jesus our Saviour was perfected in stature and in wisdom : then the Father bore witness : to his goodness and righteous-

^a Syr. Qāla.

^c Ps. lv. 19.

^f Ps. cxi. 9.

ⁿ Ps. xlix. 1.

^b Ps. xlviii. 1.

^g *lit.* triply.

^k Ps. xlv. 8.

^e 1 Tim. iii. 16.

^h Ps. cxlv. 9.

^l Ps. cvi. 2.

^d *lit.* body.

^m Ps. cxlv. 1.

^o Ps. cviii. 1.

ness : in the time when John baptized him : there was a voice which the multitudes heard : This is my chosen and beloved Son.

We will give thee thanks for ever^a. Let us give thanks to Christ who hath shone forth { p. 189 a } from David as was foretold^b : who came and was baptized by his servant : that by his baptism he might sanctify the unclean : and turn back to himself them that had gone astray : who had gone astray after devils : and let us praise his holy name.

Unto the upright there hath shone forth light in the darkness^c. The light of truth, the teaching of Jesus, hath driven away darkness : and brought the error of idols to nought : and hath illumined the four quarters (of the world) : and lo, the watchers and men say : Glory to the Son of God : who in his love hath saved our nature.

And his name shall be for ever^d. Blessed is Christ who hath come for our salvation, and hath clothed himself with our nature : and hath revealed to the holy Church : the mystery of the Trinity : he came to John : and was baptized in the river Jordan : that he might bestow upon us forgiveness of (our) trespasses.

And his righteousness hath he openly showed in the sight of the nations^e. By the baptism of Christ a way was prepared for the return of the nations : and he first was offered : to God as firstfruits : a voice on high was spoken : This is my Beloved : and he fulfilleth all my will.

He that is before the worlds^f. The mystery which was hidden from the worlds and ages : was revealed in Jesus : the angels and men acquired knowledge of the hidden things : John the son of the barren woman : was the minister of the baptism : of Christ, and bore witness to his Epiphany.

Out of the mouth of young men and boys^g. Glory to Christ who came to baptism for our salvation : and was baptized in the water purely : and the Holy Ghost descended on him : { p. 189 b } and immediately when he came up from the water : angels came near, ministering to him : blessed be the King who hath sanctified us by his baptism.

Ye ministers of his that do his pleasure^h. The multitudes of angels celebrated thy baptism, O Christ our Saviour : and gave shouts of praise without ceasing : to thine exalted Godhead : and by thy holy revelation : the three Persons were confessed : glory to thee who hast raised our fallen state.

And blessed be his glorious name for everⁱ. Blessed be Christ who came for our salvation and hath sanctified us by his baptism : and hath promised and covenanted to our race : the kingdom of the one God : and hath borne witness to the Persons of his (divine) Being : the glorious Trinity : who hath saved our race from error.

And they shall glorify thy name, for thou art great^k. Glory and exaltation they on high and the multitudes below shout forth : to the Nature worshipped by all : of the most high Godhead : who humbled himself to our manhood : and exalted our weakness by his baptism : glory to him who magnified our nature.

^a Ps. lxxix. 13.

^e Ps. xcvi. 2.

^h Ps. ciii. 21.

^b *lit.* said.

^f Ps. lv. 19.

ⁱ Ps. lxxii. 19.

^c Ps. cxii. 4.

^d Ps. lxxii. 17.

^g Ps. viii. 2.

^k Ps. lxxxvi. 9, 10.

At all times and at all seasons^a. At all times let us give thanks to our good God, the eternal Being : who hath sent his beloved Son : and hath saved us from the hand of darkness : and hath made us free by his holy birth : and by his baptism hath fashioned for us a type : and made us inheritors of the kingdom.

It is become the head of the building^b. A great victory was (wrought) for our nature by Jesus the Son of our race : after he was baptized in Jordan : and was tempted by Satan : the Evil one and his hosts were put to shame : and the Righteous one conquered and was victorious : and showed to us armour by which we may conquer him.

And we thy people and sheep of thy pasture^c. Let us give thanks to Christ who hath saved us by his baptism { p. 190 a } from death (!)^d : and hath by his Epiphany (!)^d shown us hope : and life without end : let us all laud (!)^d his baptism : and let us cry to him, saying : Blessed is the King who hath renewed our nature.

Both small and great^e. The race of mortals giveth thanks : to thy holy name and praiseth it : for that thou hast turned them back from the darkness of the error of idolatry : and lo, they shout at all times : thanksgiving without doubting : to thee, Father, Son, and Holy Ghost.

Rich and poor together^f. He hath led us from the fleshly birth to the spiritual birth in peace : and from the earthly^g feast : to the festival of our heavenly King : let us all honour him with Hallelujahs : and with songs of the Holy Ghost : which are lifted up from earth to the heights.

A joy in the whole earth^h. The new birth and the spiritual womb hath the Son of the King opened to us : a birth of spiritual life : far above flesh and blood : and therefore it is named : Baptism and the Brightness and Epiphany : by which we have learnt the Persons of the (divine) Being.

*And our heart shall rejoice in him*ⁱ. Thy baptism, O Christ Jesus our Saviour : hath renewed our nature : for thou hast promised and covenanted to our race the gift of new life : blessed is he who hath received light from^k thee : and hath known thee, O my Lord, with a pure heart : to thee be glory, O Eternal Being.

CHANT.

To the tune: Come, let us wonder.

Just and upright^l. At the glorious and honoured Epiphany : John ministered in fear : on the bank of Jordan, the source of the fountains : in great fear and trembling awe : { p. 190 b } the Father from on high bore witness to his Child : also the Holy Ghost showed by hovering over (him) : that this is the glorious Child : in whom heaven and earth rejoice : the beloved Son : in whom the Father was well pleased : great, O my Lord, and glorious are the wondrous deeds of thy dispensation, glory to thee.

^a The source of this clause is unknown. It is of frequent occurrence in the service books.

^b Ps. cxviii. 22.

^c Ps. lxxix. 13.

^d The MS is illegible.

^e Ps. cxv. 13.

^f Ps. xlix. 2.

^g *lit.* bodily.

^h Ps. xlviii. 2.

ⁱ Ps. xxxiii. 21.

^k *lit.* in.

^l Deut. xxxii. 4.

Who can utter the mighty acts of the Lord^a? Who will not be amazed at thy Majesty : O wise Creator : who by water didst overwhelm : creation at the beginning in its sins : and by (water) also wast pleased to renew : creation which had grown old in transgression and sin : and (water) which at first destroyed it : became to it renewal : that thereby thy power might be known : and let us give thanks and worship to thee, Eternal Being : who art worthy to be praised by all, glory to thee.

How great are thy works, O Lord^b. The loving-kindness^c is unspeakable : which thy love hath wrought to our race : for from the beginning thou hast formed us : in the name of thy honoured image : and after we were destroyed by the transgression of the commandment : of Adam the first^d of our race, who sinned in Paradise : thou didst humble thyself in thy love : and didst free our race from death : and didst exalt our dust by thy holy Epiphany : O Good one, who from eternity hast made us free : by the firstfruits which thou didst take from our race, glory to thee.

Thy works shall give thanks unto thee, O Lord^e. Let the Watchers and men give thanks to thee : O King Christ our Saviour : who didst come and in thy compassion fulfil : all the eternal mysteries : and by thy pure baptism didst reveal to us the power : of the adorable Persons of thy Trinity : Father, Son and Holy Ghost : { p. 191 a } the adorable and glorious Nature : to thee, O my Lord, be praise : let us say at all times : and let us cry and say : Holy, holy, holy art thou, heavenly King, glory to thee.

Bless the Lord, ye angels of his^f. The multitudes of the Watchers make a joyful shout to thee : crying Holy without ceasing : for thou hast gladdened them by thy Epiphany : and hast made them to rejoice by thy baptism : and they on earth also lift up praise to thee : for thou wast pleased in thy love to exalt our humble state : by thy birth, O our Lord, thou hast given us peace : and by thy baptism hast renewed our weakness : to thee be praise, O Jesus our Saviour : who by thy Epiphany hast made us free : in the firstfruits which thou didst take from our race, glory to thee.

The Lord hath made known his salvation^g. In the river Jordan the Church was betrothed : to the heavenly bridegroom : by John the preacher of the Spirit : who ministered the mystery of baptism : the multitudes of angels celebrated his baptism : and the Spirit by his hovering over (him) gave her an earnest : the Father by his living voice : gave to her the heights with the depths : the beloved Son exalted her with him : that she might have joy in his bridechamber : singing to him praise at all times.

And there is no end to his greatness^h. The gift which Christ gave us : by his Epiphany is not by measure : the adoption of children full of hope : which preached to us of the new world : baptism which bringeth pardon for the trespasses of our race : for it giveth all good things to him who believeth and is baptized : and faith was kindled : like a fire in creation : and all the nations who were dead came to life : henceforth, O my Lord, let us cry and say : { p. 191 b } Glorious is thy Epiphany and wondrous is the day of thy baptism, glory to thee.

^a Ps. cvii. 2.^b Ps. xcii. 5.^c or grace. So often.^d *lit.* head.^e Ps. cxlv. 10.^f Ps. ciii. 20.^g Ps. xcvi. 2.^h Ps. cxlv. 3.

The poor shall hear and be glad^a. In the river Jordan baptism was opened to sinners : by John the friend of the Bridegroom : who was sent to make ready the way : and he declared the Bridegroom before the Watchers and men : and he named him the Lamb that pardoneth trespasses : and he it is who giveth the Spirit : and adoption of children for mortals : and they who have believed in him : and have kept his commandments : enter with him into the bridechamber of light : to the glorious delight of his kingdom, glory to him.

For he is the Lord, worship him^b. The living Lamb of God : in the river Jordan was pleased to receive : baptism in water from his servant : that he might prepare the way for our nature : and when he was baptized in Jordan and came up from the water : the Spirit descended and dwelt on his head : like the substance of a dove : (and) showed his coming by hovering over (him) : and the multitudes heard : the voice of the Father : who cried, saying, This is my Beloved, and in him I am well pleased, hear (him).

The light that shone forth for the righteous^c. The light of the Epiphany of Christ : hath made the whole world to rejoice : and by it the Trinity was declared : to the Watchers and men alike : the Father who cried, This is my Son, my Beloved : and the Son, the Word, who dwelt in our manhood : and the Holy Ghost who came down : and rested in Jordan on his head : Adored and glorified : are the Persons of the (divine) Being : by all the bands of those on high and by the multitudes of those below, glory to him.

All ye works of God^d. { p. 192 a } Come, ye that have reason, let us wonder : at the Word, the (divine) Being (who is) from the Father : who hath made the height of his Godhead to bow down : and hath clothed himself in his love with our human nature : and hath made it one with himself, (being) Lord and God : and hath shown it in a great order^e of Sonship : henceforth let us all give thanks to the Son in two substances^f : the (divine) Being who was incarnate : and the man who was made God : and let us cry and say with one accord : Glorious is thy Epiphany which maketh all creatures to rejoice, glory to thee.

Come, behold the works of God^g. Come, my beloved, let us wonder : at King Christ our Saviour : who humbled himself and bowed his head : before John the preacher of the Spirit : and formed for us a type : that we might be like himself : and that we all might draw near to the waters of pardon and seek repentance : and wash away our trespasses and sins : as becometh the beloved Heir : the Bridegroom of the heights, King Christ : as he saved us by his gospel, glory to him.

To the tune^h : The beginning and not by compounding (!).

*He lifted up his voice and the earth was moved*ⁱ. The voice of the praise of John who was proclaiming before the multitudes in Jordan, saying : Behold, the Lamb of God, in whom the Father : is well pleased, and also the Spirit, hath appeared : Come, let us kneel and worship him : O nations and peoples and languages.

^a Ps. xxxiv. 2.

^d Ps. lxvi. 16.

^e Ps. xlvii. 8.

^f Ps. xlvii. 6.

^b Ps. xlv. 11 altered (!).

^c *ῥάγῃς* transliterated.

^h or To the tune of the Shūrāya and not of the Rūkāwa.

^g Ps. xcvi. 11.

ⁱ *ὁβία* transliterated.

Therefore God, thy God, hath anointed thee^a. Because of the oil which is myrrh, thy name, O Lord of all, was indicated (by) Aaron the high-priest : and was spoken by the prophet David : and was pointed out by king Solomon : and was fulfilled by the harlot : who was converted { p. 192 b } that she should draw near and anoint thee : who art the head of our life : O Long-suffering one, pardon and purify the stains of us all : we beseech (thee), have mercy upon us.

CHANGE.

The Lord reigneth and is apparelled with majesty^b. Put ^c ye on incorruption : O ye faithful, (put ye on) renewal from water and the Spirit : and henceforth, since our Saviour was baptized in Jordan : the nature of the fountains hath been filled with holiness : and no more is creation destroyed by the water of the flood. For there was seen in Jordan he who forgiveth transgression : and no more do sinners sink in the sea, but are baptized in the font (?) and are saved : put ye on incorruption : O ye faithful, (put ye on) renewal by water and the Spirit : crying, O Christ who enrichest our souls, glory to thee.

For with thee is the fountain of life^d. It was not from the fountain of Jacob : nor yet from the waters that were made sweet by Moses, nor from the river Jordan : which was sanctified by thy baptism by John : but from thy side, O Christ, that the fountain of life floweth : by which our trespasses were pardoned and we (?) were cleansed from our sins, glory to thee.

[CHANGE.]

All ye works of God^e. All ye who were baptized in Christ : have put on Christ by water and the spirit : that with him ye may reign in the mansion of heaven.

Both small and great^f. In one Spirit were ye baptized, one Spirit did ye put on : one Lord ye knew that ye might be called by his name : and with him have joy in the mansion which is full of blessings.

The children which are born and arise^g. The bridegrooms, sons of the heights, children { p. 193 a } who are of the Spirit : by water were born and on a sudden came into being : the firstborn in heaven, perfect, spiritual.

Come, ye children, hearken unto me^h. Ye who arose from the water, arose from the dead : ye put on Christ, ye put on the Holy Ghost : that in his light ye may put on everlasting life.

And to them that are upright in their heartsⁱ. Lo, the heavens are opened, lo, the mysteries are set forth : pardon is prepared, the Holy Ghost hovereth (above) : and giveth to our souls everlasting life.

Unto the upright there hath shone forth light in the darkness^k. O Epiphany from on high, Christ our Lifegiver : the great High-priest who hast reconciled (all) creatures (to God) : by thy body may the nations who have believed in thee be forgiven.

^a Ps. xlv. 7.^b Ps. xciii. 1.^c For the tune, see above at Evening Service, p. 301. The first verse given here is a double verse.^d Ps. xxxvi. 9.^e Ps. lxvi. 16.^f Ps. cxv. 13.^g Ps. lxxviii. 6.^h Ps. xxxiv. 11.ⁱ Ps. cxv. 4.^k Ps. cxii. 4.

CHANT.

To the tune : Lord of all.

I will extol thee, O my Lord the King^a. Let us give thanks to the King : who shone forth, who is Lord of all : and let us worship him who in his mercy : had pity on our sins and took flesh^b from us : in that he was pleased to save the race of mortals : from the hands of the Evil one : he walked on earth and blessed it : and cleansed and sanctified the fountains by his baptism.

For with thee is the fountain of life^c. A fountain of good things and a peaceful haven : hast thou prepared for us by thy baptism, O Christ : and from the vain wandering of the error of graven images : thou hast turned us to thyself : and hast given to us the perfect knowledge of the glorious Persons : of Father, Son, and Holy Ghost, the divine Nature : henceforward let us all with psalms and hymns of praise : glorify thee who alone art good.

Praise the Lord with a new song of praise^d. All the multitudes at Jordan : stood in great wonder : at the time when he was baptized : { p. 193 b } the high-priest in Jordan flood : was baptized and came up from the water : purifying the unclean, and having compassion on all : and he fashioned and showed to us by his baptism : a type of death and of the resurrection.

And all the peoples have seen his glory^e. A new creation saw a wonder : a new baptism in Jordan : the highest heavens opened : and John fearing : and the living Lamb being baptized : and the Spirit who came and abode upon him : and the Father who sealed^f with the word : This is my beloved Son, in whom I am well pleased.

Unto thee shall all flesh come^g. To thee, O my Lord, shall all flesh come : for forgiveness of trespasses thou hast given to all : the bodies which sin hath defiled : shall be made white with thy hyssop : come, mortals bearing burdens : take rest from^h the weight of your trespasses : and receive as pardon fromⁱ the altar : the live coal which pardoned the prophet.

And thou hast with thine arm redeemed thy people^k. By thy Epiphany, O our Lord, thou hast made us free : from the dominion of sin : and the world hath been enlightened that it may praise thee : for the salvation which thou hast wrought in her : and let us all cry with one accord : with a loud voice of praise : Blessed be Christ who by his baptism : hath saved our race from error.

Come, behold the works of God^l. The preacher saw the Lord of all : bowing his head to baptism : and he cried in fear and trembling : I am not worthy, O my Lord, to baptize thee : and his Lord comforted him and said to him : Draw near, baptize me and refuse not : for baptism waiteth for me : and I have willed to be baptized by thee.

It is become the head of the building^m. The holy baptism : { p. 194 a } formeth a type of the resurrection : three times in Jordan : three days in Sheol : the excellencesⁿ which were poured upon him : who ascended from the font : are

^a Ps. cxlv. 1.^b *lit.* a body.^c Ps. xxxvi. 9.^d Ps. xcvi. 1.^e Ps. xcvi. 6.^f See above, p. 309.^g Ps. lxxv. 2.^h *lit.* give rest to.ⁱ *lit.* receive and be pardoned from.^k Ps. lxxvii. 15.^l Ps. xlvi. 8.^m Ps. cxviii. 22.ⁿ *lit.* the desired ones.

a mystery of the glory with which the baptized : are clothed in the day of the resurrection.

OF THE GAZA.

And his tongue speaketh judgement^a. On the river Jordan John preached : among the multitudes : This is the Lamb of God : that taketh away the sin of the world : the Father bare witness from on high : This is my Beloved, in whom I am well pleased : and the Spirit who came and rested on him : and made known his glory before the world.

Come, behold the works of God^b. On the river Jordan was the new (covenant made) : when our Saviour went down into it : when the voice of the Father was heard : This is my Beloved, in whom I am well pleased : and the Holy Spirit of truth : who descended and rested on his head : and bare witness to this : that the Glorious one (1) hath come : that great is his appearance and exalted his manifestation.

And his righteousness hath he openly showed in the sight of the nations^c. On the river Jordan John : showed to all the multitudes : him by whose baptism hath been wiped out : all the handwriting of our trespasses^d : and (he said) the Holy Ghost revealed about him to me : that I might make his coming known to the multitudes : for this is the Lamb of God : who hath come for the salvation of the world.

The world and all that dwell therein^e. Lo, all creation thundereth forth : new and glorious sounds : Blessed is the Father who hath saved all : and the glorious Child who reneweth all : in Bethlehem the Watchers cried : { p. 194 b } and gave a shout, singing^f praise : and lo, on Jordan the Father bore witness : This is my Beloved, in whom I am well pleased.

From the east and from the west^g. All the earth was sanctified : by the (divine) Being who visited her : also the fountains clothed themselves with holiness : because thy pure body was baptized in them : and in a threefold manner (the Godhead) was revealed in them : and declared the Persons who were hidden : blessed are thy mercies which have come^h to us : the good defenders by which we have come to life.

*Let the heavens be glad and let the earth rejoice*ⁱ. The heavens are glad and sing Hallelujah : and the earth exulteth and giveth praise : lo, the Watchers and men are glad : and lo, they shout with their voices : lo, the river Jordan rejoiceth : also the preacher crieth in the Spirit : I dare not draw near to thee : for thou art the Son who freest all.

Unto the upright there hath shone forth light in the darkness^k. Lo, a star hath shone forth from Jacob : and a prince hath arisen from Israel : the prophecy which Balaam spake : this day hath received its accomplishment : of the Epiphany spoken of in Zechariah : this day has come the showing forth : who shone forth in the temple of our humanity : and his light beamed forth on Jordan.

^a Ps. xxxvii. 30.

^d So Col. ii. 14 in the Pshiṣta.

^e Ps. cvii. 3.

^h *lit.* become.

^b Ps. xlv. 8.

^c Ps. xxiv. 1.

ⁱ Ps. xcvi. 11.

^c Ps. xcvi. 2.

^f *lit.* saying.

^k Ps. cxii. 4.

Who can utter the mighty acts of the Lord^a! Who is able to praise thee : O Jesus the King of all : who for our salvation didst lie in a manger : and for our pardon was baptized in Jordan : and for our justification was fastened to the cross : and for our renewal didst taste death : and by thy ascension didst exalt us : to the excellent mansions of heaven.

He hath sent redemption unto his people^b. Great is the salvation which thou hast wrought for us : and glorious is the height {p. 195 a} which thou hast promised to us : and the desirable bridechamber which thou hast woven^c for us : O Jesus the victorious King : lo, the Church, the bride crieth : with the voices of her children, saying : Blessed is he who humbled himself and clothed himself with our flesh^d : and also on Jordan his glory shone forth.

I will bless the Lord at all times^e. Blessed is Christ, who though he needed (it) not : came to be baptized in Jordan : and purified and sanctified the fountains : by his pure and holy body : and fashioned for us a type of his rising : and a great mystery of his resurrection : and hath pardoned our race by his baptism : and hath sanctified us by the Spirit who rested upon him.

Holy and reverend is his name^f. Thy baptism, O our Lord, hath sanctified all : and is exceedingly desirable to them that believe : and glorious was the voice of the herald : when he preached on Jordan : This is the man by whom is saved : all the whole world : and by him it is pardoned and purified : from Satan and sin.

Out of the mouth of young men and boys^g. With great and endless glory : hast thou filled the world with them that dwell therein : in the great day of thy revelation : O King Christ our Saviour : glory to the Father in the highest : and peace and tranquillity on earth : and a good hope for mortals : from whom Jesus our Lord hath shone forth.

The heavens declare the glory of God^h. Let heaven and earth give thanks to thee : for by thy love they have gotten love : O Jesus the victorious King : who camest and savedst us from the curse : in the manger thou didst gladden their companies : in Jordan thou didst make the multitudes of them to rejoice : and lo, with one accord they are joyful : and sing praise with their voices {p. 195 b}.

The king's daughter stood in gloryⁱ. The Church, thy betrothed, O our Saviour : fashioneth a type of baptism : and lo, from the water, a birth : new offspring through the priests : preserve her children from the Evil one : and root out the tares from her : and give her the sign of peace : that the Evil one may see her and not look askance^k at her.

A joy in the whole earth^l. Thy glorious birth hath gladdened all : thy holy baptism hath made all to rejoice : and lo, the Church and her children are glad : and boast themselves in thy commandments : the mysteries and types which thou didst deliver to her : in great love, lo, she fulfilleth : and lo, she worshippeth thy Father with thee : and also giveth thanks to the Holy Ghost.

Both small and great^m. O ye on earth, make a joyful shout of praise : that

^a Ps. cvi. 2.

^b Ps. cxi. 9.

^c In allusion to the ceremony and service at East Syrian marriages called *The Weaving of the Bridechamber*.

^d lit. body.

^e Ps. xxxiv. 1.

^f Ps. cxi. 9.

^g Ps. viii. 2.

^h Ps. xix. 1.

ⁱ Ps. xlv. 9.

^k or look with the evil eye, or envy.

^l Ps. xlviii. 2.

^m Ps. cxv. 13.

your honour may be greatly magnified : the Only-begotten of the Father in his love : was pleased to make his dwelling in our flesh^a : and clothed himself with our flesh, and in it hath exalted us : and saved our race from death : and pardoned us and sanctified us by his baptism : and invited us to the bride-chamber of joy.

He is the Lord our God^b. The living Lamb of God : appeared for the salvation of sinners : and by his goodwill he bowed himself : and by John was baptized : and as with a finger, lo, John pointed him out : among the multitudes : This is he who hath come from on high : to save man from the curse.

Transgressors shall be ashamed for their wickedness^c. It is right that we rebuke the contentious : the wicked heretics : (showing) who it is that was baptized in Jordan : and received the adoption of Sonship : and who it is in whom the Holy Ghost abode : and in whom the Father testified that he was well pleased : the seed of David or the Word : who is from eternity with the Father.

OF PRAYER^d.

[*With the pleasure of the victory of thy right hand*^e.] From thy treasury {p. 196 a} [O Lord of all : may the petitions of thy servants receive an answer : for thou art their defender : and on thee is placed their trust : keep them in thy compassion : and aid them in thy loving-kindness : and give them a helping hand : that they may lift up praise to thee, O my Lord].

OF THE DEPARTED.

[*Cast me not away from thy presence*^f. In the glorious day of thy revelation :] O King Christ [our Saviour : when thou comest to judge all : and at the bidding of thy will are gathered together : the exalted hosts on high : and they shout with their trumpets : and descend before thee in trembling. * The archangel proclaimeth at thy bidding : and the dead rise from the graves without corruption : and thou raisest the righteous to heaven : and the evil remain on earth according to their deeds. * At that time have compassion, O our Lord : on thy servants who have confessed thy cross : at that time cast us not : into torment with the transgressors : at that time do thou confess us : who have confessed thy great name. * At that time : make us worthy, O my Lord, of the bridechamber of light : with the saints : who have pleased thee by their deeds : at that time : make us worthy to sing praise to thee : with the spiritual ones and the Watchers, saying : Hallelujah].

Glory be to the Father and to the Son and to the Holy Ghost. With praise and great joy : was all the whole world filled : at the baptism of King Christ : the hosts and multitudes of the angels : with us together (1) cry and say : Glory to God in the highest : and peace and tranquillity on earth : his Only-begotten was revealed to us in the flesh : and his power was preached among the nations : and he ascended up in glory to his Father.

^a *lit.* body.

^b Ps. cv. 7.

^c Ps. xxv. 3.

^d See above, p. 306.

^e Ps. xvi. 11. In this and the following verse the MS only gives the first few words, and refers to a collection of general anthems for the rest.

^f Ps. li. 11.

OF THE WARDA.

To the tune : Thou hast a bosom.

From everlasting to everlasting. In the year three hundred and thirty and four of Alexander : and of King Tiberius the fifteenth : Christ was baptized by John son of Zechariah : as Isaiah the prophet foretold. * I heard a voice in the wilderness : crying and proclaiming like a trumpet : Make ready, ye sinners and erring ones (!) : and prepare a way for the Lord. * This chosen one came : from the wilderness of Ziph : and preached in the desert of Judaea : saying thus. * Repent ye, the kingdom of heaven is at hand : and the exalted King hath arrived : having clothed himself with an earthly likeness : to give life to the race of earth^a. * The Pharisees and scribes came flocking : to him and heard his words : and praised him in fear : (saying), This is he that is waited for. * When he saw that they came flocking to him : and that they set his master's name on him : an evil people running : { p. 196 b } and asking forgiveness from him, * He answered and said to the scribes and priests : O evil generation^b of vipers : cockatrices, children of cockatrices : tremble, for lo, the punishment hath come nigh. * Vipers^c kill their mother : and in the day of pairing their father : and they rend her (!) and go forth : and so is this race. * Jerusalem, which is their mother : hath killed and stoned their prophets : and at the end they crucified their Lord : and they were for destruction, * By Titus the Roman : he destroyed mother and children : and they were rejected for ever : and Gehenna is kept for them. * Lo, wrath hath begun^d to come : on a nation full of folly : who in faithful Abram : trusted that it had salvation. * In Abraham ye take refuge : and in the name of the servant ye boast : the Lord and the Son ye reject : vain is this your trust. * Hope not and say not in yourselves : that ye have Abraham for your father : how can he deliver you : from the wrath of this king? * And if ye boast in the chosen name : because ye are his children : while in deed ye have become rejected : and have become estranged from (Christ)^e, * The Creator can raise up : to Abraham a multitude (of) children : from these nations children : whose heart is like unto a flint. * Lo, the axe of justice hath come near : to exercise judgement and vengeance : on trees and branches : which have not profitable fruits. * { p. 197 a } Every tree whose leaves are many : and whose fruits are not good : and are worth nothing at all : is cut off and falleth into the burning. * I baptize with water : seeing that I possess nothing else : lo, there cometh after me another : and (he is) before all that is created. * And though ye think that I am great : I am not worthy to be (his) servant : and I cannot unloose the latchets : of the shoes of the feet of this (man). * He baptizeth you with fire : and therein he burneth the briars of your transgression : and with the Holy Ghost he sanctifieth you : for he is God incarnate. * He truly cleanseth his floors : and gathereth the wheat into his

^a or dust.

^b *lit.* offspring.

^c The translation of this stanza is doubtful, and the genders are confused. But the general sense rests on a known idea in natural history, which appears here to be taken as a type of the disruption of the Jewish nation.

^d *lit.* arrived.

^e *lit.* this one.

barns : and burneth the straw with his live coals : for thus he hath dominion. * He calleth his dominion the fan^a : and the doers of his will the wheat : and them that reject his compassion the straw : them he burneth in Gehenna. * For when he said these things : suddenly our Lord was seen : and he bowed his head that he might be baptized : the Lord of the hierarchy^b by the priest^c. * John answered in fear : calling out in trembling : and speaking in trepidation : and said to the Lord thus. * Thou (art) the Son of the heavenly King : and I am a poor servant : thou art the mighty Ocean : and I am a clod of clay. * For I am a puny lamp : needing oil and light : and thou art the true Sun : in nothing am I equal to thee. * Thou art the consuming fire : and the burning flame : and I as grass {p. 197 b} and stubble : be not to me a destroyer. * Our Lord answered, Suffer (it to be so) now : and speak not as a son of man : because for this I became a son of man : that by me may be salvation for all. * Draw near, baptize me as a priest : for I am the Offering : the Offering and he that offereth : he that offereth and he that receiveth. * In thee the priesthood of Aaron cometh to an end : for their priests attempt^d to kill (me) : and by me it is handed down to Simon : till the end of time. * The Holy one bowed his head : and was baptized by a son of man : the Son of the Hidden one as a son of man : that he might be to man the Absolver. * When our Lord came up from the water : the doors of heaven were opened : and the living Spirit descended upon him : in the likeness of the substance of a dove. * For the Spirit descended not on our Lifegiver : when he was in Jordan : that it might not be thought that he descended on John : and that he it was who made him descend. * As a dove the Spirit rested on our Lord : and announced to our race : that sin and the curse had passed away : and death was brought to nought and Satan was overcome. * And a voice (was heard) from heaven saying : This is my Son, in whom dwelleth : the goodwill of my majesty, and in him is perfected : the whole nature of them of dust. * The Trinity was revealed : the Father with the voice that proclaimed : and the Son by baptism : and the Spirit who hovered over (him). * Our Saviour was baptized in the water : that he might show his hidden power : that in their infirm and weak nature : he might be to our nature a strengthener^e : And that he, the Son of the Creator, might show : that he is like his Father the Creator : and that he might create {p. 198 a} a creation afresh : a new and spiritual nature. * And by the waters which destroyed : man in the time of Noah : the Saviour and Son, the Lord : became to us the Lifegiver. * By the living and moving^f water : all they of earth are raised up : and he, the Creator of all natures : by it became the renewer of our race. * In the water all who look upon it : see its similitudes : and our Saviour showed us by it : a living and spiritual image. * By water vessels are washed : by water parchments^g are wiped out : and he that exacteth all reckonings : by it worketh forgiveness for us. * The water becometh a womb : and they that are baptized therein are conceived : and by the power of the Spirit are formed : and are born in one moment. * And because our Lord was baptized in the

^a *lit.* shovel.^b *lit.* priests (Syr. Kūmra).^c Syr. Kāhna.^d *lit.* presume.^e *or* a binder together.^f *lit.* endowed with sense.^g *or* handwritings. See above, p. 322.

Jordan : which is from two founts^a : he, the Compassionate one, fashioned and showed to us : the type^b of the nation^c Jor-, and the nations^d -dan^e. * He, the Holy one and the Sanctifier : who became a purifier to our race : sanctified the unclean and the evildoer : the author of this homily^f. * And to all nations : and to all tongues : who celebrate this feast : in thy loving-kindness be the Absolver : and as we have clothed ourselves with thee in baptism : make us to have joy, O my Lord, in the kingdom.

ANTHEM FOR THE EIGHT FESTIVALS (OF OUR LORD) AND FOR ALL THE
FESTIVALS, IN SEVEN DIVISIONS. OF THE WARDA.

And let all the people say *Amen and Amen*^g. Glorious and wondrous are thy mysteries : O Lord our Lord, and mighty are thy deeds : and exceeding deep are thy thoughts : and {p. 198 b} unsearchable are thy ways : and reason and speech cannot attain thee^h : nor place nor yet space. * O King of all, make me to enter thy place : and gird me inⁱ thy chamber : and from thy table feed me : and with thy wine inebriate me. * DIVISION OF ADVENT. The Hidden one came in his loving-kindness : to save his creation in his love : and sent his servant to his handmaid : that he might announce his coming. * The Spiritual one came down bearing : a letter not written by man : and without eye^k he read it : and without mouth he interpreted it. * The Watcher flew swiftly : and came and arrived in haste : and preached words of gladness : to Mary, chief^l of women. * Peace to thee, full of grace : our Lord (be) with thee, O Modest one : blessed art thou among women who (were) under a curse^m : for in thee they have become blessed. * Thou shalt conceive and bear a Son : who in his God-head created the world : and in him there is perfect hope : for the nature which is formed from the dust. * The Virgin answered, I know not (a man) : and far be it from me that I should be known : I am a virgin in body and soul : and in my Lord and God am I sealed. * The Watcher answered, The living Spirit : and the Word of the Father eternal, sanctifieth thy pure womb : and thou becomestⁿ the mother of the Son of the Lord. * With the word, the Word^o overshadowed (her) : and conception came^p to (her) body : and inspiration to (her) soul : and her joy was made full. * {p. 199 a} DIVISION OF CHRISTMAS. Then he came to birth : he who was conceived^q without union : and was born of a virgin : (in a manner) above the nature of mankind. * And there were gathered together the hosts : of heaven, surrounding the cave : the choirs with the companies : and bands and troops. * The four quarters (of the world) were moved : to offer

^a i. e. syllables. The same thought is found below, p. 351.

^b *lit.* mystery. ^c The chosen people.

^d The Gentiles.

^e A Syrian interpretation of Jordan is 'light (Yor-) shone forth for us (-danan).' See Payne Smith's *Thesaurus Syriacus*, col. 1584.

^f *lit.* speech.

^g Ps. cvi. 48.

^h *lit.* suffice thee not.

ⁱ or surround me with.

^k *lit.* pupil (of the eye).

^l *lit.* lady.

^m *lit.* accursed.

ⁿ *lit.* hast become.

^o With this apparent confusion of the Word and the Spirit cf. Justin Martyr, *Apol.* i. 66 ; Tertullian *adv. Praxeam*, 26 ; Sarapion's Prayer Book, 1.

^p *lit.* became.

^q *lit.* that conception.

to him worship : and offerings with gifts : as to the Lord of creation. • The East by kingdoms : the West by prophecies : also the North by shepherds : the South, Egypt, by adorations. • The angels proclaimed : and cried, Glory in the highest : they gave peace and hope : to men who had lost ^a their hope. • From Persia kings arose : and brought gifts to him : and abjured the worship of the stars : and before him bent the knee. • And shepherds preached him : the Lord Christ as they learnt him : and the Egyptians received him in love : as they had heard him from the prophets. • DIVISION OF THE EPIPHANY. He then came to baptism : though he needed not the laver : and sanctified all human nature : by his body, full of holiness. • And he brought down with him our human nature : into the refining pot of baptism : and he took away and destroyed sin : according to the word of the son of the barren woman. • And after he had gone up out of the water : the doors of heaven were opened : and as a dove, on a sudden descended : the Spirit on his pure head. • Not for the first time ^b did { p. 199 b } the Spirit : by whom he was conceived ^c descend on him : (but) by his descent he made known : that he was reconciled to our race. • And because the Spirit descended as a dove : he proclaimed that the flood of sin : had passed, and that there was peace : by the Lord and Son of just Noah. • And the Father proclaimed from heaven : This is my only-begotten Son : let all creatures worship him : and let them hear (him) as the Lord. • In that he said, My Beloved, in whom I am well pleased : it was not that he was well pleased in him for the first time ^b : but that in him, in his love : he was pleased to make us truly to live. • DIVISION OF THE FAST. The Devil overheard this voice : (and) was discomfited and embittered : and prepared his heavy ^d armour : and sharpened his sword and stretched his bow. • He who knoweth secret things : knew his hateful plan : and preventing him went forth to the conflict : to the wilderness where there is silence ^e. • He fasted forty days : on behalf of the race ^f of Adam : that in him they might have victory : who were judged guilty through eating. • His pure and sanctified senses : were not cleansed like Moses : that the unruly powers might not see : and arise in the conflicts. • He made himself weak with hunger : and the tempter drew near to him : and the bodily hunger was found guiltless : to the Spiritual one who fasted ^g. • And he bent a second arrow : { p. 200 a } vain glory that destroyeth : he took his bodily arrow : and shot it into the heart of the Spiritual one. • All his armour he gathered together : and made a third contest : and fell in the pit which he had digged : and on his pate his iniquity came down ^h. • DIVISION OF THE PASSION. After he had overthrown the Evil one : and made him as trampled earth : then he drew near and came to the passion : for the salvation of man. • The sun was darkened and the moon gave no light : because the vile Tree became the chariot (?) : of the glorious and honoured body : of the Sun, the Creator of light. • That Sun of the heavenly ones : before whom the fiery ones are moved : gave himself up to the earthly ones : and they judged him like the malefactors. • The hosts of the spiritual ones were moved : because they saw among them of

^a *lit.* cut off.^b *lit.* newly.^c *lit.* fashioned.^d *or* hard.^e *lit.* which hath no voice of speech.^f *lit.* that which is formed.^g *lit.* who was not a glutton.^h Cf. Ps. vii. 16.

the earth : the Lord of the dead and of the living : hanging among sinners. * The Compassionate one among the oppressors : the Holy one among the unclean : the Merciful one among the accursed : the Kind one among the envious. * The earth and heavens were moved : and the hard rocks (1) were rent : and the hidden dead were raised. * He killed death and sin : the Righteous one who died for sin : and freed man from sin : according to the word of prophecy. * DIVISION OF THE RESURRECTION. He rose on the third day : according as he said to the Apostles^a : many times : as prophecy mystically indicated. * From on high the Watchers came down : and from Sheol the dead that were buried came out : and wove for him { p. 200 b } comely crowns : as servants for the Lord of Lords. * And to the women he showed his resurrection : before the company of the Twelve : that as by woman death entered : by woman (might come) our hope in the resurrection. * He hath laid waste devouring Sheol : and raised the dead^b : and overthrown Judaism : and given victory to his Church. * A wonder which passeth speech^c : was wrought by the birth and by the resurrection : by the bringing to birth a womb was sealed^d : and the grave was swallowed up by the resurrection. * He entered by the doors though they were closed : and he showed senses that were weak : though more subtle than the Watchers : and higher than all sufferings. * He was seen ten times : after his holy resurrection : after forty days : he ascended to heaven in glory. * DIVISION OF THE ASCENSION. The Angels worshipped him : and the Hosts shouted before him : and the Watchers exalted his name : and ministered to him in fear. * Dominions celebrated (him) : and Rulers magnified (him) : and Powers spread clouds : of fire and scattered them in his way. * Thrones extolled (and honoured) him : Seraphim narrated his holiness : Cherubim bowed beneath him : and bore him up noiselessly. * The Father prepared a seat for him : and made a throne for him by himself : and made all creatures subject to him : and made him to rule over all that he had. * He delivered to him the headship : and the stretched forth sceptre^e of the kingdom : also { p. 201 a } the crown of the Godhead : he set on the Son of Mortality. * To the body which was of mankind : which God the Word took : he gave power and lordship : like him in unity. * It was the image of^f the living Father : and the temple of^f the only-begotten Word : and the shrine of^f the eternal Spirit : without change or alteration. * DIVISION OF PENTECOST. After ten days : he sent the gift of fire : on the Apostles, an unlearned company : who were clothed with gloomy sadness. * In the likeness of twelve tongues : the Spirit descended on the Disciples : and the nations and tongues wondered : at the sight which had not been seen by (mortal) eyes. * The assembled multitudes wondered : who spoke with^g different tongues : at men weak and of (like) passions (with themselves) : being as the holy Watchers. * When the disciples spake : in Hebrew as they knew : the nations who listened to them : heard in their (own) tongues. * They enclosed all the countries : they subdued all kingdoms : and subjugated all souls : under^h the yoke of the Trinity. * Though they knew not books : they

^a *lit.* apostleship.^d *i. e.* affirmed.^g *lit.* were possessed of.^b *lit.* mortality.^e So Ps. xlv. 6 in the Pshitta.^c *lit.* mouth.^f *lit.* to.^h *lit.* in.

made the foolish wise : and when they taught the Three only : they brought to nought all learning ^a. * Though they had no armour with them : giants were subdued by them : (though) poor men who had nothing : sons of kings were made disciples by them. * **OF THE SPEAKER** ^b. O Lord of providence ^c : have compassion on him who arranged this as an anthem : and give them ^d a portion for seven : { p. 201 b } and for eight as a type ^e of thy crucifixion. * And renew his senses : and make firm his impulses : forgive his sins according to thy loving-kindness. * And those of all who commemorate thy eight festivals : and venerate ^f thy loving Cross : grant us to see thee in the kingdom : and to celebrate thy feasts continually.

[*Prayer after the first Mōtwa.* To thy wonderful and unspeakable dispensation, etc., as above, p. 307.]

CANON [OF PSALM XLV^g].

To the tune : O Church, be glad.

My heart hath overflowed with goodly words ^h : [and hath spoken of my works to the King.] *On Jordan the Father cried from on high : This is my beloved Son, in whom I am well pleased.* [My heart hath overflowed . . . have made thee glad. *] The king's daughter stood in glory ⁱ : [and the queen on thy right hand.] *Blessed be he who bowed down and was baptised of John : in the Jordan, and by his baptism made all glad.* [The king's daughter stood . . . give thee thanks for ever and ever. *On Jordan the Father, etc.* * Glory be, etc. From everlasting, etc.] *The Lord of seasons, in whose hands seasons are placed : hath made the evil times that threatened us to pass from us.* * [My heart hath overflowed with goodly words : and hath spoken of my works to the king.] *O our Lord, answer us and (in) thy loving-kindness show ^k mercy : on thy people whose look hangeth on thee.*

HYMN OF PRAISE.

Mary who bore him was glad : and John when he baptized him : heavens and earth are glad : at the Star which shone forth from Jacob. * O Compassionate one, full of mercy : turn not away thy look from us : and send to us from thy treasury : compassion and mercy and salvation.

LITANY^l.

[*Deacon.* Let us all stand up as is right, with joy and rejoicing. Let us make request and say, O our Lord, have mercy upon us. *Answer.* O our Lord, have mercy upon us : and so after each clause.

^a or doctrines.

^b The Author.

^c or dispensation.

^d Apparently the verses of the anthem.

^e lit. mystery.

^f lit. worship.

^g The Canon seems to be said in the manner indicated. But neither MS nor printed books are precise. See the Canon in the baptismal service in *Liturgy of Adai and Mari*, p. 69.

^h or matters.

ⁱ Verse 9.

^k lit. make.

^l In the MS this Litany is only indicated by its first words.

Deacon. O mighty^a and merciful Lord, who in thy mercy canst heal the sores of our nature, we make request. *Answer.* O our Lord, etc.

O thou who hast bound up the wounds of our race by the Epiphany of Christ our Lifegiver, we, etc.

O thou who hast loosed all our sins and hast saved us from the tyranny of the Devil by thy baptism, we, etc.

O thou who hast enlightened the world, and to whose Epiphany the nations ran, we, etc.

O thou who for us didst pay all the debts^b of the law and didst free us from its curse, we, etc.

O thou who didst make us to live in the Spirit by true adoption of sons which by thy baptism thou hast bestowed upon us, we, etc.

O thou who after thou hadst greatly perfected and accomplished the law and completed thy course, camest to baptism to sanctify the unclean by thy purity, we, etc.

O thou who didst bring to nought the error of the worship of devils by thy Epiphany and didst declare to us by thy baptism the adorable Persons of thy Godhead, we, etc.

For the welfare, etc., and O merciful God, etc., and O thou who art glorified, etc., as on p. 303.

Do thou, O my Lord, who hast fashioned for us a type of our death and resurrection and hast renewed our weakness by thy baptism, make us worthy to see thee in thy heavenly kingdom and have mercy upon us.]

Prayer before the Madrāsha. Of thee who art full of mercies and compassion, and of the great riches of the kindness of thy love, and the overflowing treasure of thy compassion, we ask help and strength, deliverance, preservation, and healing for the pains of our bodies and souls. Grant this to us in thy loving-kindness and mercies as thou art wont, at all times, Lord of all, etc.

Another. Blessed and adorable, high and exalted and incomprehensible, are the eternal mercies of thy glorious Trinity which freely have compassion on sinners, O our good Hope and Refuge full of mercies, who forgivest trespasses and sins, Lord of all, etc.

MADRĀSHA.

To the same tune as before^c.

Antiphon. Heaven and earth sang praise : on the day of the baptism of the King of Kings : and he is worthy to be honoured by all : who in his Epiphany hath made all to rejoice.

Verses. I will tell of his greatness : and the manifestation of his baptism : for the Lord mingled among his servants : God among men : the Godhead came

^a This is the Litany indicated by our MS ; in some copies an alternative Litany, *O thou who by the light of thy revelation*, is given.

^b or trespasses.

^c The learned Qasha Ishu of Qūchānis, the Patriarchal archdeacon, informs me that the words here used imply not only that the tune but the topics are the same ; but when only the tune is referred to, another phrase is used.

this day : to the manhood to sanctify it : new life this day {p. 202 a} hath shone forth : by which the dead have conquered death. * The riches of the heights came down to earth : and cut off and scattered our human weakness^a : Holy, holy, and Glory, sing ye : to the Father who by his Son hath given us life : the Spirit sang of him by the prophets : and told of him by the Apostles also : that the word of the prophet might be fulfilled : who day by day proclaimed. * The heavens are telling the glory : of the Man whose brightness aboundeth : in the clouds like a child : and the books are opened before him : his hidden brightness arose and came down : Mary arose and received him : the waters of baptism arose : the Spirit arose and hovered over him.

[THE PSALMS.

They say six Hūlālas (Psalms lxxxii to cxix. 88 inclusive) with farings and collects in the same manner as before^b (p. 309 f.).]

THE SECOND MOTWA°.

[*Prayer before the Mōtwa.* O thou who openest thy door to them that knock at it, and returnest answer to the petitions of them that ask of thee, open, O our Lord and our God, the door of mercies to our prayer ; and receive our request, and return answer in thy mercies to our petitions from thy rich and overflowing treasury, O thou who art good, and stayest not thy mercies and gifts to the needy and afflicted, thy servants who call on thee and beseech thee, at all seasons and times, Lord of all, etc.

Another. O thou who hearest the voice of the just and righteous who propitiate thee continually, and who grantest the wish of them that fear thee, hear, O my Lord, the prayer of thy servants in thy compassion, and receive the request of thy worshippers in thy mercy, and have compassion on the afflicted and tormented, thy servants who call on thee and beseech thee, at all seasons and times, Lord of all, etc.]

To the tune : The putting on of discipline^d.

Let God arise and let his enemies be scattered^e. They^f conceived a plan for the exceeding difficulty^g : of a fortified ascent to the heights of heaven : sons of men desired to ascend : by the tower which they built in Babel : and by the deed which that presumption began : the Holy Spirit showed to them : (their) vain and harmful feebleness : and the earthly nature was laid bare. And not only did they not accomplish the thing which they presumptuously attempted : but also they confounded their accustomed speech : and in the river Jordan the glorious steps were built : in thee, O my Lord, who wast named the stone of

^a *lit.* humanity.

^b Several of the psalms have special festival farings. See *East Syrian Daily Offices*, p. 241 ff.

^c This includes all the anthems down to p. 363 below.

^d *lit.* difficulty. For the words see *Thesaurus Syriacus*, col. 3770.

^e Ps. lxxviii. 1.

^f *lit.* difficulty of hardness.

^g This is a double verse.

stumbling : and all they who are baptized : ascend and are lifted up to the heights of heaven : { p. 202 b } for thus thou art well pleased : because thy loving-kindness is not measured, O Lord of all, glory to thee.

Then he spake in visions to his saints^a. By divers portions and in divers manners^b thou didst speak with our fathers, O Lord, of old : and didst teach them to worship thy hidden and secret nature : but at the end of days : by the firstfruits which thou didst take from us, thou didst speak with our race : and in it thou didst make known to us that thy glorious Godhead is confessed in three Persons : to thee lift up praise all : the companies of angels and of the sons of men : who have been renewed in Christ.

I will bless the Lord at all times^c. Blessed is the Good one who in the beginning made Adam in his image and likeness : and in the latter days pardoned him when he had fallen from his glory : who came from heaven for our salvation : and took from our mortal race a Pledge for his honour : and granted him to be ruler : and head and lord over all that is in heaven and in earth : and in him all nature hath been renewed : which was destroyed by long^d death, which ruled over it by its sins.

OF THE GAZA.

And there is no end to his greatness^e. To^f the greatness of the loving-kindness of the merciful Lord who hath visited our race : in his holy baptism, let us all give thanks and praise : because when our life was ruined by wrongdoing and wickedness : and our race was corrupted by the destruction of death : then shone forth on our deadness the brightness of his (divine) Being : and he lifted us up from the dust^g and raised us in glory. And he made us to partake with the heights above in the throne of his glory : { p. 203 a } and raised the glorious image of his Godhead : and in the holy Church great and glorious riches is divided in thee, O my Lord, from the treasure of thy mercies : and by water and the Spirit thou hast made white our stains : and hast adopted us as sons and hast named us inheritors of thy kingdom : because thou alone art full of mercy, Lord of all, glory to thee.

To the same tune.

I will extol thee, O my Lord the King^b. When thou wast baptized in Jordan by John, O Christ our King and Lifegiver : all the multitudes who were at Jordan stood in great wonder : because they saw the Spirit of truth : descending and resting on thy head, sanctifying all creatures : and the Father crying from on high and saying, This is my Son, my Beloved : to him hath been made subject every nature of angels and men, for it is he that reneweth them.

Come, behold the works of God^h. A great wonder came to pass in Judaea in the river Jordan at the baptism of King Christ our Saviour : the Father crying from on high, This is my Son, my Beloved : and the Holy Ghost descending on his head and hovering over (him), bore witness to him that he was the true

^a Ps. lxxxix. 19.

^b Heb. i. 1.

^c Ps. xxxiv. 1.

^d or persistent.

^e Ps. cxlv. 3.

^f This verse is a double one.

^g lit. took away our dust.

^h Ps. cxlv. 1.

ⁱ Ps. xlv. 8.

Son : water also was sanctified by his baptism to be for the race of mortals : for pardon and forgiveness of trespasses : and for new life in the mansions of heaven.

I will extol thee, O my Lord the King^a. By thy coming, O King Christ, to our race, thou didst give life { p. 203 b } to creation : because thou didst loose the power of the Evil one who had conquered our race : (the power) which had driven Adam out of Paradise, and had deprived him^b of his excellent glory and made him a laughing-stock : but thou, O my Lord, in thy loving-kindness didst descend and loose him who had wasted away and was corrupt^c, and didst exalt him : and lo, the Watchers and men sing to thee : Glory to thee who makest all free, who by thy Epiphany hast renewed us.

I will bless the Lord at all times^d. Blessed is the Good one who in his love that is eternal, sent his Son for our salvation : who came and dwelt in our nature^e and united and joined it to himself : and revealed and showed by his baptism the three Persons of Father, Son, and Holy Ghost : and made his light to shine forth in creation : and the nations saw his glory and majesty : let us all kneel and worship him who in his eternal love saved our nature.

CHANGE.

To the tune : In thy gate, O our Lord.

Ye ministers of his that do his pleasure^f. The ranks of fire and of spirit raised shouts of praise at thy holy Epiphany : and by thy pure baptism thou hast washed the foulness : of the race of Adam who is of earth : and glorious mysteries have been declared to thy Church.

Faiver to look on than the children of men^g. The Sun, comely and desired, hath shone forth in creation and hath driven out darkness : and hath gladdened and rejoiced the face of the world which was sad : and hath invited it to the joy of the good things : which he hath prepared in his love, that it may have joy with him.

CHANT.

To the tune : They who are held.

I will extol thee, O my Lord the King^h. Our Lifegiver, Lord of glory : { p. 204 a } was baptized in the river Jordan by his servant, that he might pardon us : and with the Father who sent him and the Holy Spirit of truth : purified and sanctified all the fountains : and gave life to the whole race of mortals : great, O our Lord, is thy mercy towards us, O thou Lover of man, glory to thee.

To the tuneⁱ : The Gospel of our Lord.

God hath sent forth his loving-kindness and truth^k. The Holy Spirit was sent : and rested upon baptism : and fashioned babes that die not : in the womb of

^a Ps. cxlv. 1.

^b *lit.* laid him bare.

^c *lit.* rusted.

^d Ps. xxxiv. 1.

^e *lit.* in the son of our race.

^f Ps. ciii. 21.

^g Ps. xlv. 2.

^h Ps. cxlv. 1.

ⁱ This is a marginal note in the MS. For the tune see below, p. 338. This tune appears to go only to this verse. The tune of the verses which follow (some of which are single and some double) is not mentioned.

^k Ps. lvii. 3.

the water in Jordan : and they were the spiritual bridegrooms : in whom King Christ dwelleth. * And they slew and ascended to heaven : to the Holy of Holies that is not dissolved : and slew Death the slayer : who slew Adam and his family : and lo, they sing this chant : Where is thy sting, O death ! it is destroyed. * Henceforth for ever : thou hast no power : to kill and to destroy Adam and his children : for King Christ : hath conquered and made us to conquer : thanksgiving to the Son of the Lord of all.

And they will glorify thy name, for thou art great^a. Thee, and with thee thy Father in the heights above, all the bands of angels praise : and all the race of mortals also bless (thee) and worship before thee on earth : because in Jordan and its waters : thou hast sanctified all fountains. For thou wast baptized in it though without^b sin : and hast shown to us in thy compassion the way of salvation of life : for thus thou wast well pleased : to make the whole race of mortals free, O our Lord, glory to thee.

I will extol thee, O my Lord the King^c. { p. 204 b } When thou wast baptized in Jordan : thou didst sanctify the fountains : and when thou wast lifted up from it, thou didst raise our fallen nature : also the herald was filled with joy. For angels in haste descended towards thee that they might lift up praise : and from all sides they all cry : Holy, holy, holy (is) the King who came and saved us by his baptism : and promised us the kingdom, glory to him.

Unto the upright there hath shone forth light in the darkness^d. The Sun which shone forth in Judaea was seen by all quarters (of the world) : through the preachers of King Christ : for he was shown to Isaiah son of Amoz by the eye of the mind : and he preached him to the nations in the revelations which received their light from^e him.

Look unto him and hope in him^f. By the eye of the Spirit in his heart, the mystery was revealed to Jeremiah the prophet^g : about that brightness of the house of David : for in him thou didst shine forth by a marvel through the Epiphany from on high : and the prophet called him the Spirit who listeth up our countenance.

Save me, O God, by thy name^h. In the hidden valleys of the world thou walkest as in the sea, O thou who art not baptized : hasten to come to the glorious haven of baptism : and let not the day of departure suddenly overwhelm thee like a hard winter : and sink (thee) in the depth and destroy thee. Come near then to the life which is above fear : and praise and give thanks and say : when thou hast enjoyed the gift of the Spirit : O God, the Lord of all, have mercy upon me.

And he led them unto the haven where they would beⁱ. To the covenant^k of the haven of life : we have come, to the glorious resurrection { p. 205 a } of Christ our Saviour : for he is the ruler of (all) creatures : and the visitor of those who are in affliction. And he hath counted us worthy in his loving-kindness : to see the night of wonder : when the stars shine forth : from the waters spiritually.

^a Ps. lxxxvi. 9, 10.

^d Ps. cxii. 4.

^e Jer. xxiii. 5, xxxiii. 15.

for 'brightness' also means 'a bud.'

^h Ps. liv. 1.

^b *lit.* higher than.

^c *lit.* in.

See below, p. 342.

ⁱ *lit.* set place.

^k *lit.* set place.

^f Ps. cxlv. 1.

^g Ps. xxxiv. 5.

The Syriac word used here

A joy in the whole earth^a. In the day of thy resurrection, O our Lord Jesus : thou madest the earth (as) heaven in thy compassion : for the cross ruled over all the world : and night hath no power over its brightness and rays. But lo, the stars endowed with speech shine forth by day : and the cloud of trespasses covereth not them that have come up from baptism : keep them, O our Lord : and us, O our Saviour, and have mercy upon us.

In the days of old^b. Because of the first Adam darkness and corruption : and death were shed on all ranks of the sons of the flesh : and now in Christ have been brought to nought and wiped out from the just and the transgressors : and he calleth all men to the country of light and truth on high.

How great are thy works, O Lord^c. O how great is thy mercy from the beginning, which thou hast wrought for our mortal race : for thou hast formed us (and) called us the image of thy Godhead in which thy majesty shineth forth : and when the Tyrant^d looked on that honour which we have received from thy majesty : he greatly envied and was enraged and effaced the beauty of our characters. Thou, O my Lord, didst send thy Beloved : and he renewed our image which was corrupted : and made it ascend, and set it in heaven : and made it the inheritor of the creatures which thy will had formed.

OF THE GAZA.

Hear this, all ye peoples^e. O ye who are driven from the true Church like strangers {p. 205 b} to the true Church : come, enter and receive the gift of baptism : and mingle among the reasonable sheep of Christ : for ye have this acceptable time, O ye unbaptized : come, enter and rest and enjoy : the hidden mysteries of our salvation : that ye be not strangers to the glorious voice of the priest that halloweth^f : for the doors are kept for you : that none of you may enter therein : who hath not the wedding garment : come then, all of you, enjoy : the gift of great grace.

Come and hear and I will declare unto you^g. O ye who have been invited to the marriage of the bridegroom on high : that ye may recline at that glorious feast : deck you with the robe which the Holy Ghost hath woven : and adorn you with garments befitting the feast : for the time hath come that Christ our King should be revealed to his friends : O ye guests, make ready your lamps with the oil of mercy : that ye be not strangers with the foolish (virgins) who entered not into the light of the bridegroom : lo, the kingdom on high is prepared for you by the Father : and the Son and the Spirit have preached it : O ye whom the Evil one in his envy hath taken captive : come, receive without price the mystery of salvation : and be sanctified by the power of grace.

RŪKĀWA.

To the tune : Lo, he hath taken me captive.

Bless the Lord, ye angels of his^h. To thee the multitudes on high with those on earth give praise : for thou didst come to save their lives : and by the light from thy revelation didst bring error to nought and didst draw aside the veils of darkness : and the adversary was saddened when he saw {p. 206 a} the

^a Ps. xlviii. 2.

^e Ps. xlix. 1.

^b Ps. xlv. 1.

^f The Eucharist.

^c Ps. xcii. 5.

^g Ps. lxxvi. 16.

^d or the Rebel.

^h Ps. ciii. 20.

glory which was revealed and shone forth in the world : and lo, the Watchers and men give a shout of praise at thy high and honoured Epiphany : do thou by thy mighty power cut the snares of the Tyrant : and in the light of thy revelation let thy people rejoice who have confessed thee, O our Lord, have pity upon us.

Come, let us praise the Lord^a. Let us give thanks and worship to our good King who came in his love to the race of the sons of men : and saved and delivered our mortality which was subject to the Devil the tyrant : and by his Epiphany hath made all glad with the glorious voices that (were heard) in Jordan : and prepared for us a new way to the kingdom that hath no end : O our Lord who hast compassion on sinners, have compassion on the sinners who call on thee : and support thy creation in thy loving-kindness : and strengthen our race that it may give thanks to thee for thy gift.

The Lord is good, and his tender mercies are over all his works^b. The mercy of the Lord of all hath been revealed by his gift to us : for though we were mortal from the beginning and corruptible he sent his Son for our salvation : and he took from us a reasonable temple and made it a shrine for his dwelling : and in it he promised to our deadness new and true life : therefore let us give thanks to his loving-kindness, we with the Watchers with one accord : that he in his love towards us may pour forth his mercies : on all of us, to him be praise.

Both small and great^c. Let all our nature kneel abased and praise King Christ who liveth for ever : who was well pleased in his love to humble himself and clothed himself with our flesh^d and raised it to himself in glory : in the day of whose Epiphany {p. 206 b} the Watchers and men sang praise with one accord : to the living and reasonable Lamb who was sacrificed for our salvation : O Christ who renewed all creatures, make peace in thy Church by thy baptism : and bind her children in concord : and make them glad in thy bridechamber, O our Lord, have pity on us.

I declared and spake, and they are more than can be numbered^e. Glorious are the mysteries which were ministered in thee, O river Jordan, and glorious is the power which wrought them : the people and the ark passed over thee, also Elijah, and Elisha the prophet of the Spirit : the iron swam in thee and the leprosy of Naaman the Aramean was cleansed in thee : the people of Israel were baptized in thee and received forgiveness of their trespasses : Christ our Lifegiver was baptized in thee and the Father bore witness from on high : This is my Son, my Beloved : and the Spirit who made known by hovering over (him) that he is the Son of God.

And thou stillest the raging of the waves thereof^f. The sea and the dry land which were disturbed thou hast made to be at peace by thy revelation, O our Saviour : and the heights and the depths which were sad thou hast made to rejoice by the glorious Epiphany of thy coming : and the multitudes of the angels who mourned at our fall in Eden : received gladness and joy by the Word of the Father, who clothed himself with our flesh^d : O Christ the peace of those on high, make peace in thy Church in thy compassion : and stablish

^a Ps. xcv. 1.^b Ps. cxlv. 9.^c Ps. cxv. 13.^d *lit.* body.^e Ps. xl. 5.^f Ps. lxxxix. 9.

her priests in thy loving-kindness : and keep us all from the Evil one, the enemy of our nature.

Unto the upright there hath shone forth light in the darkness^a. A wondrous Epiphany shone forth in creation by the Word of the Father, who clothed himself with the flesh^b of mortals : and enlightened the eyes which were darkened by the error of the worship of rebellious^c devils : and by it creation { p. 207 a } learnt the voice of them in heaven and them in earth : that it might cry glory without ceasing to Father, Son, and Holy Ghost : O Christ who madest known by thy baptism the glorious Persons of the (divine) Being : by thee let our stains be whitened, and enlighten the reasonings of our thoughts : that we may sing Glory to thee.

The Lord hath made known his salvation^d. In the river Jordan our Saviour was baptized, and enlightened by his light all the nations who had gone astray : the preacher saw him coming to be baptized and cried and said, This is the Lamb of God : and the multitudes wondered at the preacher of the Spirit, because they saw that he trembled before him : and they heard a voice from on high, of the Father who bore witness to his Child : This is my Beloved, in whom I am well pleased : and the Spirit descended and rested on him : and revealed to the Watchers and men the great mystery which had been hidden, of the Epiphany of our Firstfruits.

And there is no end to his greatness^e. Great, abundant, and ineffable is the loving-kindness which he who formed all wrought : for after we had grown old through laxity (and) had fallen by the envy of the Devil the tyrant : he sent his Beloved to our abjectness and he clothed himself with us and freed us from error : and showed us also by his baptism his glorious and holy light : blessed is the only-begotten Lord who humbled himself to mortals : and took from us firstfruits : and reconciled us with his Beloved, to him be praise.

And his tongue speaketh judgement^f. I heard the voice of John, son of Zechariah, in Jordan preaching to the nation and the nations : This is the Lamb, the Son of God, who cleanseth the iniquities and forgiveth the trespasses of mortals : { p. 207 b } this is he of whom I spake, that after me cometh a man and he was before me : the latchets of whose shoes I am not worthy to unloose : blessed (is he) who gave us baptism in the bosom of the waters in Jordan : by which we shall be absolved and purified and turned to the way of righteousness : and let us sing praise to him.

RŪKĀWA.

To the tune : The Gospel of our Lord.

I will bless the Lord at all times^g. Blessed be Christ, who by his baptism : hath saved our race from the curse : and hath given us life by the second laver : by water and the Spirit he instructeth all : and hath promised to the friends of his love : compassion and mercy and salvation. * And he recast our image which was rusted : and turned it and renewed it by his baptism : and he took the dust^h of mortals : and raised it to life by water in Jordan : and he had

^a Ps. cxii. 4.

^e Ps. cxlv. 3.

^b *lit.* body.

^f Ps. xxxvii. 30.

^c *or* tyrannical.

^g Ps. xxxiv. 1.

^d Ps. xcvi. 2.

^h *lit.* clod.

compassion on it in the multitude of his loving-kindness : and lifted it up with him to heaven. * And now with the Watchers : let us sing Hallelujah and praise : to Christ our Lord : the heavenly bridegroom : who made Adam an inheritor : of the heights and depths alike.

The king's daughter stood in glory^a. The Church (is) the bride^b of the Highest : who betrothed her out of the nations to his Son : and in his love gave her a dowry : the hidden mysteries of wonder : Adam^c descended into Jordan : and washed from him his stains. * And he came up spiritual from it : and fed on the body of our Lifegiver : who went up and sat down in heaven : on the right hand of him who sent him : and he invited him to life that is not dissolved : and to the kingdom that passeth not. * And with {p. 208 a} Christ : they are glad at all times : and lift up praise : to the Son who maketh them free : and they cry, Blessed is he that maketh us free : (and) maketh the worlds and (all) creatures to rejoice.

Unto the upright there hath shone forth light in the darkness^d. The glorious Epiphany^e maketh all to rejoice : by whose revelation the worlds have received light : and who hath converted the nations from error : and from the power of darkness : and hath invited them in his loving-kindness : to the marriage feast of life that is not dissolved. * And they became † inheritors with the Watchers : of the kingdom that passeth not away : and daily they lift up a hymn of praise : to Christ the Lord of the worlds : and cry to him, Holy, holy : holy is the Lord who dwelleth in light. * Who in his loving-kindness : hath made mortals glad : and lo, they daily worship (him) : with the multitudes of them on high : and lift † up praise to the Creator : who hath magnified them in his loving-kindness.

His lightnings lightened the world^f. The light of the revelation of his hidden nature : the glorious Brightness which is of the Father : which shone wondrously on Jordan : Jesus, the seed of Abraham : the preacher, the son of the barren ones saw : and proclaimed in fear, confessing. * This † is the Lamb of God : who forgiveth the trespasses of all nations : and baptizeth with fire and with the Spirit : and justifieth all by his baptism : and giveth true life : and adoption as sons of his majesty : and cleanseth bodies and souls : from the stains of sin. * Let us give thanks with the multitudes who celebrated his baptism : and let us say with one accord : Glory to thy Epiphany which maketh all to rejoice : Christ the true light.

CHANGE.

To the tune : Christ was born.

And his kingdom ruleth over all^g. {p. 208 b} Jesus was honoured by the host from on high : and received as a gift both power and authority : and from it^h

^a Ps. xlv. 9.

^b The Syriac word denotes the affinity between a married woman and any near relation of her husband.

^c The meaning seems to be that the whole race of men went down into Jordan with our Lord and was baptized with him.

^d Ps. cxii. 4.

^e Our Lord.

^f Ps. xcvi. 4.

^g Ps. ciii. 19.

^h sc. the gift.

obtained the power and grace of the Spirit : and made the despised to be glorious and honoured.

Unto the upright there hath shone forth light in the darkness^a. A Light shone forth in Judaea, the Brightness who is from the Father : and thou didst save mortals by thy holy Epiphany : and didst sanctify the fountains by thy body, O Son of David : and wast baptized and didst make us free from the error of devils.

We will give thee thanks for ever^b. Let the race of mortals ever give Peace to thee : who didst shine forth for our salvation, the Lord of glory : and didst renew us by thy baptism and didst cleanse our defilements : and hast clothed us in thy compassion with the robe from on high.

And they shall glorify thy name, for thou art great^c. Let us lift up praise and thanksgiving to the Father : who sent his Beloved, and he clothed himself with our nature : and saved it from death and renewed our characters : and by his baptism pardoned our trespasses and sins.

Holy and reverend is his name^d. Christ was baptized in the river Jordan : by John for the salvation of sinners : the Father from on high bore witness to his Epiphany : and the Holy Ghost made known the triple mystery.

He is the Lord our God^e. Christ our Saviour was baptized in Jordan : and the Holy Ghost descended and dwelt on his head : come, all of us, together, let us sing Hallelujah and praise : to him who by his Epiphany saved our nature.

Come and hear and I will declare unto you^f. He came to baptism, the First-fruits of our life : and gave us forgiveness of trespasses and sins : he was baptized by John the preacher of the Spirit : and revealed and made known to us the triple mystery.

Let {p. 209 a} all the earth tremble before him^g. In fear and trembling John stood : when he drew near to baptize Christ our Lord : and he cried, saying before all the people : Behold, the living Lamb of God, worship him.

The camp of the angels of the Lord^h. The multitudes of them on high and the choruses of them below : praise thee, O Being who dwellest in the excellent light : for praise becometh thee and thanksgiving becometh (thee) : from all whom thou hast created in heaven and on earth.

*And them that are upright in their hearts*ⁱ. By thy birth (cometh) help, by thy Epiphany blessings : by thy fast pardon, by thy passion salvation : by thy resurrection life, by thine ascension the Spirit : praise to thee, O my Lord, who hast exalted our nature.

A joy in the whole earth^k. In the day that Jesus our Saviour was baptized : by John, the multitudes on high rejoiced : and shouted with their voices, Holy, holy art thou : holy Father and Son and Holy Ghost.

And they knew not, neither did they understand^l. The first Adam transgressed the commandment : and delivered all his children to sin : and in Christ Jesus they were saved from error : and inherited the kingdom and everlasting life.

And they shall glorify thy name, for thou art great^m. Glory to thee, O our Lord, King of all kings : who didst enlighten the world by thy holy Epiphany : and wast

^a Ps. cxii. 4.^b Ps. lxxix. 13.^c Ps. lxxxvi. 9, 10.^d Ps. cxi. 9.^e Ps. cv. 7.^f Ps. lxvi. 16.^g Ps. xcvi. 9.^h Ps. xxxiv. 7.ⁱ Ps. cxxv. 4.^k Ps. xlviii. 2.^l Ps. lxxxii. 5.^m Ps. lxxxvi. 9, 10.

baptized in Jordan for the pardon of sins : and didst prepare for us a way to the highest heavens.

CHANGE.

To the tune : Through peace.

Come, behold the works of God^a. Until our Saviour was baptized he did not reveal himself, nor walk with his disciples : nor did he work miracles : for he was careful to fulfil every commandment : until he arrived {p. 209 b} at thirty years : and then came to baptism and revealed his majesty : blessed is he who by his baptism hath sanctified our nature.

Come and hear and I will declare unto you^b. The firstfruits of this life was Adam who transgressed : and the beginning of the life to come is Christ who never sinned : and he in the contest revealed his righteousness : and gave us strength and put the tyrant to shame : and conquered death by his death, and caused us to conquer by his resurrection : adorable is the Creator who had compassion on our nature.

Unto the upright there hath shone forth light in the darkness^c. The light of the Epiphany of Christ dwelt on the disciples : and shone from the heights to the depths and enlightened their eyes : Jesus, the hope of all creatures : placed a ladder in the holy Church : by which they ascend and are lifted up from earth to heaven : and worship Father, Son, and Holy Ghost.

Show me thy ways, O Lord^d. The way that leadeth to heaven hath our Lord Jesus trodden : and from spiritual quarries^e hath built new steps : wondrous is the building which is above (human) workmanship : and blessed is he who hath set his feet on them : and by way of them hath been lifted up to the heights of heaven : and hath inherited new and eternal life.

And blessed be his glorious name for ever^f. Blessed is Christ, who by his baptism hath enlightened creation : and hath sanctified the nations who sat in the darkness of error : and was baptized in Jordan and hath pardoned our trespasses : and hath revealed and declared the glorious Persons : of Father, Son, and Holy Ghost, the Nature which hath no beginning : to him be praise from Watchers and men.

Come and hear and I will declare unto you^g. When our Saviour was {p. 210 a} in the womb of the Virgin : the herald leaped for joy before him in the womb of the barren woman : and then when the full time : was come that he should be baptized in the river Jordan : the servant preached about his Lord and cried before the multitudes : this is the living Lamb of God.

CHANT.

To the tune : O Lord, thy Church.

O Lord God of hosts^h. O Lord, to thee shall thy flock give thanks : for thou didst humble thyself towards her in thy mercy : for thou didst take of our race a pledge of peace because of thy love : and didst make it to thyself a chosen dwelling-place for the will of thy dispensation : and a glorious image for the

^a Ps. lxi. 5.

^b Ps. lxi. 16.

^c Ps. cxii. 4.

^d Ps. xxv. 4.

^e *lit.* by quarries from the Spirit

^f Ps. lxxii. 19.

^g Ps. lxi. 16.

^h Ps. lxxx. 4.

invisibility of thy nature : and a fitting figure of thy Godhead : and an instrument of thy mercies towards her children : O great high-priest by whom our trespasses are pardoned in thy loving-kindness.

And they shall glorify thy name, for thou art great^a. Glory to thee who hath brought to nought the onslaughts : of Satan, the adversary, by thy power : for when thou wast baptized in the water thou didst go out into the wilderness : and the enemy who was minded to conquer thee by the craft of his evil : thou didst overcome by thy great power and didst conquer, and didst bring his power to nought : and didst strengthen thy servants and didst say : Be of good courage and fear not : for I am of you in body and soul, I have conquered the world.

CHANGE.

How good and how beautiful^b. Glorious and excellent is the day of thy birth, O our Saviour : and desired and profitable also is the feast of thy Epiphany, O Christ our Lifegiver : for to thy birth, O our Lord, with reverence ministered : the sheepte and the cave, the manger and the swaddling clothes : { p. 210 b } the star, the wise men, the shepherds, and the angels. But at thy great and honoured Epiphany John ministered in fear : and the river Jordan paid attention to thy baptism : the Father (ministered) with his voice and the Holy Spirit by hovering over (thee) : bearing witness, O my Lord, to thy Godhead : we also praise thee, have mercy upon us, O God.

Thy throne, O God, is for ever and ever^c. The throne of the power of thy praise, O mighty Lord, the angels surround : and before thy majesty, O Christ, the seraphim in fear stand to honour thee : and dare not look upon thee : but with unceasing voices they cry with one accord and say : Holy, holy, holy art thou who lovest man, glory to thee.

CHANT.

To the tune : His care.

Unto the upright there hath shone forth light in the darkness^d. A light hath shone forth on us, the brightness of the day : by thy command, O King Christ, we have all assembled : and in fear take refuge in this house : which is the house of thy dwelling : to praise and worship thee for thy benefits towards us.

They are established for ever^e. The three Persons of the (divine) Being were shown to us by the baptism of the Firstfruits who is of us : a mystery which was hidden, Jesus was baptized : and the Holy Ghost in the form of the substance of a dove : descended and dwelt on his head : who is the brightness from the house of David^f. The Father who cried and declared before the onlookers : the marvellous goodwill full of wonder : blessed is he who in his love clothed himself with our nature : and saved us by his baptism : and washed away our trespasses by his laver, glory to him.

CONTINUE to the tune : A great voice.

I will extol thee, O my Lord the King^g. At thy coming, O King Christ, to baptism { p. 211 a } by John the herald : the river Jordan stood in wonder :

^a Ps. lxxxvi. 9, 10.

^e Ps. cxi. 8.

^b Ps. cxxxiii. 1.

^f Jer. xxiii. 5. Cf. above, p. 335.

^c Ps. xlv. 6.

^d Ps. cxii. 4.

^g Ps. cxlv. 1.

and ministered to thee, O our Saviour : the hidden mysteries of wonder : for thou as God in human flesh^a hast appeared in the world : and by thy goodwill hast converted us and in thy loving-kindness hast pardoned our trespasses and sins : great, O my Lord, is the help of thy loving-kindness ; glory to thee who lovest man.

It is become the head of the building^b. Thy resurrection, O our Saviour, hath adorned our race with heavenly gifts : for it hath given us once again : new and true life : by the spiritual birth of baptism : in which we are baptized for a type of thy death and of thy rising again : and it also hath planted for us in the Churches teachers and priests : by whom we may draw near to the glorious mysteries of the knowledge of thy Godhead : O thou who lovest man, glory to thee.

RŪKĀWA.

To the tune : The brightness from [the house of David (1)].

Unto the upright there hath shone forth light in the darkness^c. The eternal light which was revealed in the world : to free all from the curse : and (which) angels announced and spiritual ones declared : appeared on the river Jordan : the Father from on high showed it before the multitudes : and the Holy Ghost, who descended and dwelt on his head : John bore witness and said : This is the Lamb of God : the latchet of whose shoes I am not worthy to unloose : and the multitudes marvelled at John when they saw that he was in fear before him : blessed be Christ, the Child of the Father : who came and saved us by his holy baptism.

A joy in the whole earth^d. In the day of thy revelation, O Jesus our Saviour : { p. 211 b } the whole world was enlightened : and all creatures rejoiced at the light of thy revelation : who were sad from of old : the Father from on high made known to us thy sonship : This is my Son, my Beloved, in whom I am well pleased, hear him : and the Holy Ghost who descended and rested on thy head : and John also was terrified when he saw thy glory : and cried and said before the multitudes : This is the Lamb of God : worshipped with his Father and the Holy Ghost : who was pleased in his love to save us by his baptism.

CHANT.

To the tune : Before the day.

In the days of old^e. Before the day of thy baptism, O our Saviour : all creatures were wrapped in mourning and sadness : and when they saw thy holy body being baptized in the river Jordan : they clothed themselves with praise : and shouted and said : Glory to the Son of the King who hath humbled himself towards us : and with them let us cry and say with one accord : Holy, holy, holy is the Father who was pleased to send his Son : and saved our race from error : and promised us new life : and glory to the Son who clothed himself with our flesh^f in his compassion : and raised it up with him to the heaven of heavens : and worship to the Spirit who hath sanctified our mortal race by his holy power.

^a *lit.* in the body of man.

^d Ps. xlviii. 2.

^b Ps. cxviii. 22.

^c Ps. xlv. 1.

^e Ps cxii 4.

^f *lit.* body.

They who walked in darkness^a. At^b the day of thy baptism, O our Saviour : the multitudes of the angels stood in wonder and amazement : and when they saw thy body, O our Lifegiver : glorified in the river Jordan : all with unceasing voices cried and said with one accord : { p. 212 a } Glory to the Son of the heavenly King : and with them let us shout and say : Holy, holy, holy : is the Father who was pleased to save our race from the hands of the Evil one : by sending his Son to us : and glory to the Son who humbled himself of his own free will : and bowed his head before John : and worship to the Spirit who exalted our weak and humbled state and renewed our nature.

In the days of old^c. Before the day of thy baptism, O our Saviour : the debt^d of the race^e of Adam thou didst pay with the growing up of thy body : and then thou didst draw near to baptism and didst blot out the handwriting of our trespasses^f in the river Jordan : and immediately from heaven the voice of the Father was heard : and sealed by his word, This is my Beloved, in whom I am well pleased : and the Holy Ghost in the likeness of a dove descended on thy head, O Saviour of (all) creatures : and henceforth let us praise him, saying : Holy, holy is our King : who was the dwelling-place for the God of all : and hath raised up the weakness of our race : by uniting it with God the Word : great is thy gift to mortals : O merciful Lord, glory to thy loving-kindness.

They who walked in darkness^g. Before the day of thy revelation, O our Saviour : all sons of men were sunk in the gulf of sin : and when they heard the voice of John on the river Jordan : from every quarter they ran to him : and immediately from Nazareth of Galilee shone forth among the multitudes : the Brightness from the Father who in our flesh^h { p. 212 b } was revealed : and John was moved and dismayed, and cried, saying : I am not worthy, O my Lord, to baptize thee : and he drew near and encouraged him, saying to him, Draw near, baptize me, and resist not : and then the Father bore witness with his voice and cried, saying, This is my Beloved : and the Holy Ghost, who descended and affirmed the Trinity before John : glory to thy mercies, O Son the Word, the Child of the Father : who wast revealed in our flesh^h and shone forth for our salvation.

RÜXĪWA.

To the tune : To the heaven of heavens.

*Sing praises to God, sing unto our King*ⁱ. With glorious and holy voices : the Church thundereth forth with her children : and lifteth up praise and thanksgiving to King Christ our Saviour : who hath pardoned and sanctified us in his loving-kindness : and hath clothed us with the robe of glory : and hath exalted our weakness by his baptism, as a type of his death and rising again. • And here he hath in a mystery signified and showed us : that we should be all one body^k : and having joy there with him : in that kingdom which is not dissolved : for he is the true head : and perfect love of the body^k of the Church. • Let us laud and celebrate : and exalt (him) and sing : Holy, holy, holy God : who sent his Son and saved us : the glorious nature of the Godhead : who by his Epiphany hath driven away the darkness of error.

^a Ps. lxxxii. 5.

^b *lit.* house.

^c Ps. xlvii. 6.

^d *lit.* Before.

^e See above, p. 322.

^f Ps. xlv. 1.

^g Ps. lxxxii. 5.

^h *or* trespass.

ⁱ *lit.* body.

^k *lit.* substance.

These wait all upon thee^a. For the glorious Epiphany of Christ : the just in all the ages waited : and the righteous desired him : and spake his mysteries in prophecy : that he was about to shine forth for our salvation : and now that he hath shone forth from Mary. • The Watcher declared him {p. 213 a} to the priest Zechariah : the Spiritual one (declared him) in the holy place : that his offspring should go before his face to make straight his way : and Simeon bore him in his arms : and called him the Light of the revelation of the Gentiles : and said, O my Lord, let me depart in peace, for lo, mine eyes have seen thy great compassion. • And Jonah, son of Ammittai^b, fashioned in the deep : a mystery of his death and resurrection : and John ministered his baptism, (saying) : This is the Lamb of the Godhead : who by the sacrifice of himself : hath become salvation for all natures.

CHANGE.

To the tune : Hail to thee, O Bosom.

How good and how beautiful^c. Hail to thee, King of glory : who hast made the heights and the depths to rejoice : by thy great and holy Epiphany : when they saw thy glory on the bank of Jordan, the head of fountains. • John saw thee coming, and revealed to the multitudes, saying : This is the Lamb of God : who giveth life and forgiveth trespasses : and sanctifieth all by his baptism. • The multitudes saw the Expected of the nations^d : and cried, saying : Blessed is the Creator : who hath had compassion on our mortal nature. • The Spiritual ones and the Bodily ones : gave a shout of praise with their voices : at the baptism of Jesus our King : who fulfilled and perfected righteousness. • The Father crying : and the Son being baptized † : and the Spirit descending and sealing^e : the affirmation of the threefold^f mystery. • King Christ ascended from the water : and (all) creatures saw his glory : and cried, Glory to the Son who hath exalted our nature : to the great heights of the honour of the image {p. 213 b} of his Godhead, glory to him.

Fairer to look on than the children of men^g. Hail^h to thee, Spiritual Bridegroom, who hast prepared all joy for the bride whom thou hast espoused from among mortals : and hast made for her a wonderful wedding feast in the river Jordan : when thou didst arise among the multitudes of Judaea : to be baptized by thy servant in thy love. • The river saw thee and was moved and trembled : and fire was kindled among its billows : and preached in silence : of thy coming. • The preacher saw thee and held back his hand : that he should not baptize him who anointeth priests : and weaveth the crowns : of all rulers. • I need to be baptized of thee : the herald cried and said : and his Lord indicated to him the answer toⁱ (his) request : Fulfil and perfect righteousness. • He drew near fearing : he came trembling : being moved he worshipped and laid his hand : though (in) dread, on the head of his Lord. • The voice of the Father thundered † : and was on fire † at the pouring forth of the waters : at the

^a Ps. civ. 27.

^b Syr. Matai (Matthew).

^c Ps. cxxxiii. 1.

^d There is no reference to the Pshiṭta of Hag. ii. 7 (so below, p. 351).

^e See above, p. 309.

^f *lit.* third.

^g Ps. xlv. 3.

^h This is clearly the meaning, but a letter is omitted in the MS.

ⁱ *lit.* solution of.

pouring forth of the waters : the Spirit descended. • And by thy baptism was preached to us : the glorious Trinity : Christ who brought error to nought by his Epiphany : glory to him from our humanity.

Come, behold the works of God^a. A great ineffable wonder John saw in the river Jordan : and he cried and said before the multitudes : Lo, a man cometh after me : and he is holier than I and higher than I. • Without seed he was born of his mother : that he might pardon the transgression of man : and wipe out in his blood the handwriting of our trespasses^b : for we had succumbed to sin and to Satan. • And he writeth them { p. 214 a } in the book of the Spirit : and lo, he standeth among you : and is altogether hidden from your eyes : and I also who preach him know him not clearly. • Make ready provision (to go) to meet him : and the pure garments of your lives : that ye may receive [him : at] his coming. • And then suddenly our Saviour shone forth : and the herald was moved and began to question him : saying, I need to be baptized of thee, O high-priest : why art thou baptized of me ? • And our Lord answered,† Suffer [it to be so] now† : for in me righteousness shall be fulfilled, of the Watchers and men alike : and he went down and was baptized and raised us up with him : in a living mystery, glory to him.

And blessed be his glorious name for ever^c. Blessed be Christ, who by his baptism : hath saved our nature from the dominion : of the Devil, the deceiver : of Adam who erred by his enticement. • He^d repaid him from the tree of life : and killed him with the poison of death : and drave him out from the Paradise of life : and sent him forth to the land of Cabul^e. • ALAPH. God, abundant in his compassion : when he saw the weakness of his nature : sent his Son for his salvation : and brought him back to the glory of his dominion. • BIRTH. The Son of the (divine) Being renewed his image : and by water and fire purified him : and purged him from the defilement of his trespasses : and in the hyssop of his mercy cleansed him. • GAMAL. Hidden in the nature of his (divine) Being : the Son, who was not younger than him who sent him : descended in his goodwill and love : (and) took our nature and dwelt in it. • DALATH. The Holy Ghost moved { p. 214 b } upon the head : of the temple of the Word who clothed himself with it : and hovered on his body and soul : from the glorious height of his holiness. • HZ. This is the Beloved : of the Father who bore witness with his voice : and equal with him in his honour : and his power and dominion and worship. • WAU. Woe to Cyril^f and his flock : and Severus^g and his company : who have rejected the qūma^h of his manhood : and have made the nature of his (divine) Being to suffer. • ZAIN. John was moved before his Lord : and began to say to his Teacher : that he was not worthy to bear his sandals : nor yet the latchets of his shoes. • KHEITH. He looked on the understanding of his intelligence : and observed the majesty of his mind : (and saw) that a lamp cannot by its light : enlighten the sun and its light. • TETH. He said to him, I am clay : the preacher to the Lord who formed him : And my nature is in need because

^a Ps. lxi. 5.

^b See above, p. 322.

^c Ps. lxxii. 19.

^d *lit.* who (i. e. the Devil).

^e 1 Kings ix. 13.

^f St. Cyril of Alexandria.

^g Monophysite Patriarch of Antioch, A. D. 512-519.

^h The Nestorians affirm in Christ two natures (kyāné), two qūmé, one parṣōpa.

of its weakness : to be cleansed by thee. • YUDH. Thou art the Sea, and the Absolver : of all the world, and its Lifegiver : and how shall I, its offscouring : dare to draw near to its Source? • KAPH. The priest who is illustrious in his priesthood : and holy from the womb of his mother : was reproved by his conscience : in the judgement of his discernment. • LAMADH. Look not on the nature of the misery : of Adam, and on his poverty : said the Saviour to him : for in me his folly is set right. • MIM. Why dost thou refuse to do good to him : for whose sake my Father sent me : that I might turn him from destruction : to the honour of being formed in his likeness? • NUN. John started { p. 215 a } out of his sleep : and awoke from his slumber : and assented to the commandment of his Teacher : and obeyed the saying of his decree. • SIMKATH. He laid his right hand on his head : though moved with fear at him : and in the river Jordan baptized him : according to his desire and will. • 'E. The Watchers descended and sang his praise : in the same order as on the day of his birth : and the Son^a affirmed his sonship : and the Holy Ghost anointed and sanctified him. • PE. He opened before all the gate of his treasures : and poured forth the abundance of his loving-kindness : and made his mercies and blessings to overflow : on Adam and on his children^b. • ŠADHĀ. He formed a type of humility : and also a sign of kindness : for man who is baptized like him : by water and the Spirit as he was. • QOPH. He received baptism from his servant : though he was his Maker : that he might teach the children of his confession^c : the order of submission. • RASH. The head of his dispensation : and the beginning of his preaching : is his baptism : (as) Mark delivered in his gospel. • SHIN. They heard the word of his doctrine : and kept the truth of his faith : the people who confessed his majesty : for thine is the kingdom. • TAU. O come then, beseech his loving-kindness : whoever hath been found worthy of his household : that he may deliver thee from the evil : of Satan and his wife. • This day (is) the festival of the Epiphany : of the Son and Brightness of God : who on the Jordan { p. 215 b } showed his glory : by the hands of John his Apostle. • This day he fashioned in himself : a type of death and of his rising again : and he rose, and raised our race : by the mystery of the resurrection, with him. • This day he espoused his Church : by the instrumentality of the Friend of the Bridegroom : and in^d the water made her his bride : and clothed her with the glory of his marriage. • This day our race received its inheritance : which was guilty by its remissness : and turned to the honour of his glory : and clothed itself with the robe of comeliness. • This day he healed its stripes : and abolished the handwriting of its trespasses^e : and washed away its stains with water : and made white its blemishes and scars. • Woe to him who denieth his manhood : and doth not confess his Godhead : whose portion is Gehenna : with the Evil one and his hosts. • Blessed is he who believeth in him : and hath walked in the ways of his footsteps : and hath not grown remiss in his walkings : and hath kept the sign of his baptism. • And when his power hasteneth his creation : and every one riseth from his grave : and he proveth all his secret things : by the excellent purpose of his quickness, • His assembly rejoiceth, seeing his sign :

^a So the MS; perhaps an error for 'the Father.'

^b Syr. yaldātha, a very unusual sense of this form.

^d *lit.* from.

^c Christians.

^e See above, p. 322.

which is celebrated before his coming : and it worshippeth the honour of his majesty : and the glory of his victory. * His will commandeth † : the sons of his race † : and they assemble together : to the proving of his judgement. * And he separateth the sons of his flock : to have joy in his delights : and they receive light from ^a the rays of his brightness : each one of them according to his purity.

RŪKĀWA.

To the tune : The way of Rome.

Unto the upright there hath shone forth light in the darkness^b. The glorious light : { p. 216 a } which was revealed and shone forth in the land of Judaea, hath made the Watchers and men : and the heights and depths which were sad, to rejoice : and hath given hope to them in heaven and to them on earth : and hath prepared for them a kingdom that passeth not away : and from them and from all (be) glory to thee, O our Saviour, who freest us in thy loving-kindness : and pardonest us by thy baptism : who by thy death hast saved us and by thy resurrection hast exalted us.

For his loving-kindness hath waxed strong towards us^c. Come, let us give thanks : to King Christ, by whose Epiphany the whole world hath received light : and (who) driveth away the darkness of ignorance from the inhabited earth : and hath revealed and declared the (divine) Being, the three Persons : the hidden, incomprehensible, boundless Nature : the eternal Father, Son, and Holy Ghost : adorable and glorious is the day of thy Epiphany : O Son of the heavenly King, who by thy Epiphany hast made our nature free.

CHANGE.

To the tune : The armour of the Spirit.

I will extol thee, O my Lord the King^d. Christ (is) the true light : who hath made his Church glad by his baptism : and hath clothed her † with the robe of glory that perisheth not : that was woven by the Holy Ghost. And hath given her his body : and by his blood hath wiped out the handwriting of her trespasses ^e : and with the Watchers she singeth a hymn of praise : Holy, holy, holy art thou. O Being who art from eternity : who hast sent thy Son : and freed our race by his revelation : and by his passion and death hast saved us : and by his glorious resurrection : hast raised our mortal race : O Christ † who hast made thy Church glad by thy baptism : have pity on thy Church, and preserve her children, and have mercy upon her.

Both small and great^f. All the multitudes { p. 216 b } on Jordan : stood in great wonder : at the hour † when he came near to be baptized of John : he who purifieth the unclean by his baptism. Suddenly the voice of the Father was heard from on high : crying and saying, This is my Beloved : in whom my deeds are fulfilled : and who accomplished all things that are written. And the Holy Ghost in the likeness of the substance of a dove : descended and dwelt on the head : of Jesus, our victorious King : and revealed and declared his coming to us : the hidden mysteries full of wonder : the Father, Son, and Holy Ghost : O Christ † who didst sanctify the nations by thy baptism : have pity on thy Church, and preserve her children, and have mercy upon her.

^a lit. in.

^b Ps. cxii. 4.

^c Ps. cxvii. 2.

^d Ps. cxlv. 1.

^e See above, p. 322.

^f Ps. cxv. 13.

And they shall glorify thy name, for thou art great^a. All the multitudes of the angels : sing praise with one accord : at the glorious and great Epiphany † of the Son, Christ : who hath been revealed and hath shone forth for our salvation. Also they on earth glorify : and give thanks without ceasing : for that they have been freed from the dominion : of the Devil the tyrant : who had taken them captive in his envy : O Good one † who in loving-kindness hast created us from earth : renew our weakness that we may give thanks to thy name for thy loving-kindness.

Blessed is the man whom thou desirest^b. Blessed is he who hath been enlightened by thee : O Jesus, our victorious King : who hast promised † life and blessings to those who believe in thee : and hast brought them down by thy Epiphany. The Watchers and men sing praise with their voices : glorious art thou, O our Lord, glorious is thy Epiphany : glorious is thy holy baptism : all the multitudes shouted and cried with one voice : Holy is our King who by his Epiphany : { p. 217 a } hath freed our race from error : O Christ †^c who hast enlightened the world by the brightness of thy Epiphany : make peace in thy Church, and preserve her children, and have mercy upon her.

Rich and poor together^d. All the nations were assembled : from every country and city : and gave † a great shout of praise and thanksgiving : to Jesus, the heavenly Bridegroom. Who by his Epiphany forgiveth the trespasses and taketh away the wickedness : of sinners who were guilty : by their many sins : the heavens are glad and the earth rejoiceth at the glorious light : of the great Epiphany of our Saviour : who came down in his love to our race : O Christ, † the great Sun of righteousness : make glad thy Church by thine excellent Epiphany and have mercy upon her.

Unto the upright there hath shone forth light in the darkness^e. There have shone forth and been declared in creation : three Persons of the (divine) Being : of the Father †, hidden in his Being and glorified by all : and marvellous and wondrous in his works. And the Son, Christ, the Being who from eternity is hidden with his Father : and the Holy Ghost the Paraclete : the glorious Trinity : heaven and earth are all enlightened by the brightness of the light : of the Son who shone forth from the house of David : to free all from the curse : O Christ † who wast sent to us by thy Father : grant us to be glad in thy glorious Epiphany and have mercy upon us.

The king's daughter stood in glory^f. In the river Jordan the Church : was espoused to the heavenly Bridegroom : and he imprinted on her † the adorable name of his Godhead : the three Persons of the (divine) Being. And lo, she celebrateth { p. 217 b } by the multitudes of her children in all quarters (of the world) : the glorious day of his baptism, with spiritual Hallelujahs : and she waiteth for him to perfect (his work) in her according to his promise : that he will come and cause her to enter the bridechamber of light : the kingdom which is not dissolved : with the great glory of his angels : O Christ † who gavest to thy Church an earnest of life : fulfil (thy work) in her according to thy promise and have mercy upon her.

^a Ps. lxxxvi. 9, 10.

^c This musical mark is wanting in the MS, but from the analogy of the other verses it should be inserted here.

^d Ps. xlix. 2.

^e Ps. cxii. 4.

^b Ps. lxv. 4.

^f Ps. xlv. 9.

TO THE SAME TUNE. *Of natural attributes and properties and of specific attributes. Composed by Hakim of the House of the Priest.*

Both small and great^a. Come, my beloved, with one accord : let us lift up praise in a threefold song^b : to him who eternally possesseth † natural attributes : and properties and specific attributes. • The natural attributes : eternity and creation : are his without change : the Being who was the Cause of all. • And properties : are his in truth : which are fatherhood and sonship and procession. • And the specific attributes : there are without doubt : immutability : not (being confined in) space, immensity. • Three Persons : not divided into atoms : whom the depths and heights cannot comprehend : nor yet the searching out of all material beings. • Whom besee meth : worship from all beings : created with or without bodies : and all who have been brought into being. • One essence : one God, Jah, the Lord : who created eight natures : on the first day of the week. • He was pleased in his loving-kindness : to declare his majesty : and to reveal the Persons { p. 218 a } of his Being : to the spiritual ones created by his wisdom. • And suddenly he caused to be heard : by the spiritual ones a voice which had not been heard : and by it he made known to them the^c (three) Persons : and they knew their Creator. • Come, let us make : man formed in our image : and he fashioned Adam from the dust : and placed him in the Paradise of delight. • And he cast a sleep : on Adam formed from earth^d : and took one loose^e rib : and made woman and gave her to him. • And he set a law : on Adam in Paradise : of every tree fill thy belly^f : and from one refrain thyself^g. • And he warned him to keep : the law and in no wise to transgress : and he made known that if he slipped and transgressed : he would be in truth a portion for Death. • He trampled on the commandment : and ran (and) ate of the tree : which was a delight to the eye : that is, a fig-tree. • And when the good (God) saw : that Adam despised the commandment : he cast him out from the garden of Eden : to the earth from which he was born. • And as for a prey : wretched Adam was given over to death : five thousand years and a half : till the Creator had compassion upon him. • And the (divine) Being chose : from the children of weary Adam : a virgin who was just and pure : and made her a dwelling-place for his Word. • The Word of the Father : took flesh from Mary : and was fashioned as a babe : and his glory overshadowed her. • He came to birth : he who was before { p. 218 b } (all) creatures : and he fulfilled the words of prophecy : and was born in Ephrata. • The shepherds were sent : by the angels to worship : and they met at the appointed place at the cave : and lifted up praise and thanksgiving. • And he sent a star : to Persia, and called the Wise men : and guided them by its light : until it stood over the cave. • And the Wise men came : honoured men and chiefs : twelve sons of noble kings : who brought consecrated offerings. • Gold and myrrh : and frankincense as for the honour : of the King who was wondrously born : of a virgin whom man had not known. • They opened their treasures : and offered to him their offerings : as they were commanded by their Teacher : Zoroaster, who prophesied to them. •

^a Ps. cxv. 13.

^b *lit.* triply.

^c *lit.* his.

^d Paronomasia ; Syr. Adimtha.

^e or weak.

^f *lit.* eat with the belly.

^g *lit.* be an eunuch.

They bowed their heads : and worshipped the manger of their Lord : and returned to go to their country : with thanksgiving on their lips. * And when they had fulfilled eight : days, the child was circumcised : according to the Jewish law : and the Lord was named Jesus. * And he increased : in stature and wisdom and grace : towards God and mankind : and fulfilled three laws. * The first one : that is the natural law : and the second that which is written : and the third the spiritual. * The natural (law) : (was) from Adam till the Chosen one : Moses, the first prophet : who arose in the people of Israel. * The written (law) : the Lord gave on Mount Horeb : on tables of hard stone : to Moses who saw his glory in the bush. * And the third : in Christ, { p. 219 a } the Light who came : that (law) which was given to mankind : from the bosom of baptism. * After^a the fulfilment of thirty : years, he accomplished all the laws : and declared the three Persons : in the (number) three times ten. * And he sent a prophet : before his face, the son of Zechariah : to preach to the Jewish people : that lo, their Expectation^b had come. * For John dwelt in the desert : on the bank of the river : Jordan, and baptized wondrously : the proud Jewish people. * Great companies of the Pharisees : and of the scribes were willing : (to come) to John, the son of the barren ones : to be baptized as by a high-priest. * As he proclaimed and said : before all the multitudes in wrath : Lo, the axe is laid to the root : of the tree that sheddeth its fruit. * For lo, the Expectation^b hath arrived : yea, it hath come : and amongst you standeth : he who is before me and than whom every one is later. * And he is the priest : and he baptizeth you with the Spirit and with fire : and he gathereth the wheat into the barn : of the kingdom that never passeth away. * And he casteth the straw : and the tares into the furnace : that is, the children of vipers : who have killed every prophet and priest. * There our Lord came : to receive baptism : from the son of the barren woman : in the river of two fountains. * Which are called thus : Jor-^c, the type^d of the nation, and -dan, of the nations : in them our Lifegiver was pleased : to renew all natures. * And while John spake : and was teaching : suddenly our Lord was revealed : and spake to John. * { p. 219 b } Draw near, O John : baptize me in the waters of Jordan : for thus it becometh us : that righteousness should be fulfilled in us. * Giving the name : of righteousness to baptism : of the Spirit and of adoption : which he should give to all at the last. * And the servant began : to entreat the Son, the Son of the Maker : I am needy and unworthy : how can I give thee baptism ? * How can the clay : which by nature is soluble : dare to be the baptizer : of the unfathomable Sea ? * And our Lord returned answer in (his) word : to the son of the barren woman^e : Thou art a servant and son of an handmaid : draw near and accomplish this request. * One excellence : I will perfect by the sign of humility : for that I am the Lord of (all) creatures : I will ask the laver from thee my servant. * If it be that I : bathe not in this river : the children of Adam who is of dust : will not have a Sanctifier. * The son of the barren ones drew near : and laid his hand on the high-priest : and baptized him, and the companies marvelled : and the multitudes with the choirs of the Watchers. * In the place where Hoshea : the son of Nun divided Jordan : and Elijah also and Elisha : our Lifegiver also was immersed. * Three times :

^a *lit.* At.^d *lit.* mystery.^b See above, p. 345.^c See above, p. 327.^e *lit.* barrenness.

the Son of the (divine) Being was baptized in the water : according to the mystery which he gave at the last : in the name of the Trinity. • And suddenly a light : beamed forth on the river Jordan : and the hosts of light appeared : glorifying the Son in the air. • The river Jordan stayed : quietly from (its) course : and its waters stayed { p. 220 a } immovably : and the odour of incense was wondrously exhaled. • The heavens were opened : to make known that from them shone forth : he who by his baptism hath made all to rejoice : and that thither he would fly. • The Lord ascended : saith Jeremiah the prophet^a : as a lion from the water : and the living Spirit descended upon him. • The Spirit descended : in the likeness of the substance of a gentle dove : and there were heard the joyful words^b : in which the Father cried with his glorious voice. • This is my Beloved : in whom, from among all nations, I am well pleased : him let all tongues glorify : and let every knee bow to him and (every) neck. • The marvel made John glad : when he heard the voice : of the Father bearing witness to his Son : and he saw the Spirit anointing him. • The Spirit descended : and dwelt on the head of our Saviour : and the Father proclaimed with his voice : In thee, my Son, salvation hath come^c to all. • In the water they receive : the cleansing of all filthy garments : and our Lord hath promised pardon of all sins : to those who are formed^d therein. • By the water : Jesus the Lord was baptized : and begat from the weak womb : chosen sons for his kingdom. • Because that by water : ten generations were destroyed in the time of Noah : in the fulfilment : our Lord wrote the adoption of sons. • And also the prophet, the son of Buzi^e : saw the fish in the water : born abundantly : from the womb of the hidden waters. • The type^f of the peoples : who are sanctified in baptism : and are born, a new birth : { p. 220 b } and become inheritors of the kingdom. • At the well Eleazar : espoused Rebekah to Isaac : and Jacob espoused Rachel at the well : and Moses also espoused Zipporah. • So also our Lifegiver : espoused the Church to himself in^g Jordan : by the instrumentality of John : and did away with the handwriting of trespasses^h of our race. • And our Lord wove a bridechamberⁱ : for his spiritual Church : and promised her a covenant : To thee and to thy sons I establish it^k. • And now the Church : confesseth the three Persons : one Nature without division : and celebrateth the dispensation. • Without ceasing : she lifteth up praise and thanksgiving : to the only-begotten Son the Word : who made her free from the yoke of slavery. • By the prayer of thy Church : and (of) Mary the Virgin who bore thee : O our Lord, pardon the son of thy handmaid : and make him worthy to receive thee in thy kingdom. • O Christ † : by the mercy of thy Father and of thy Spirit : forgive our trespasses and wipe out our sins : and have mercy upon us.

CHANGE.

To the tune : The star above.

*Fairer to look on than the children of men*¹. The wondrous Epiphany which shone forth in the land of Judaea : hath rejoiced with its light the heights and

^a Jer. xlix. 19; l. 44.

^b *lit.* speech.

^c *lit.* hath been.

^d *lit.* whose members are formed.

^e Ezekiel (Ezek. xlvii. 9).

^f *lit.* mystery.

^g *lit.* from.

^h See above, p. 322.

ⁱ See above, p. 323.

^k *lit.* lift it up.

¹ Ps. xlv. 3.

the depths that were sad : the multitudes of the angels cry without ceasing : Glory to the Father who gave us a Saviour : and to the Son who is of him (and) who came and dwelt in us : and to the Holy Ghost worshipped of all : who revealed the mystery which was from eternity : glorious, O my Lord, is thy Beloved by whom we were saved, glory to thee.

His lightnings lightened the world^a. (Thou art) the Brightness of righteousness who didst brightly shine in Judaea : and in whose excellent Epiphany the world received light, {p. 221 a} O Emmanuel : and in whom the course of prophecy : rested, O Star of light : Son of David, Son of Mary : the temple and shrine of the Godhead : Child of wonder in whom men and angels were glad : and gained hope and gave a shout of praise to thy majesty.

CHANGE.

To the Shūrāya : The Apostles of King Christ.

The land was polluted with blood^b. By the blood of the infants the land of Judaea was defiled : and by the fountains of sanctified water was absolved : when Herod polluted the land by the slaughter of the babes : but thou, O my Lord, by thy mercies, since (thou art) good^c, hast pardoned all creation by thy holy Epiphany : great is thy gift and thy mercy, O Lord, glory to thee.

Because they observed not thy law^d. By the transgression of the commandment by the first Adam : the penalty of death reached : to all our nature : in the second Adam we were justified : and its dominion was dissolved and brought to naught. By the desire of eating the fruit of the tree : (the first Adam) was driven out and went forth from the garden : and by the body and blood of Christ he hath been converted to the excellent mansions of heaven : and we trust further : that he maketh us depart hence^e also to new life in the mansions of heaven.

CHANT.

To the tune : Until thou bringest us.

God is gone up with glory, the Lord with the sound of a trumpet^f. When our Saviour went up from the water of baptism : the Evil one, the Adversary was disquieted and began to say : I subdued by my craft Adam, the head of (all) creatures, that he might sin : and I by {p. 221 b} my enticements showed the tree to weak Eve : and I taught Cain moreover to kill (his) brother in the field : and I counselled Herod to kill the babes. Who is this who is thus strong in his power, at whose word John is moved : and Jordan fleeth before him : and who commandeth the spirits and they are subject (to him) ! : perchance his kingdom is verily stronger than ours : Overthrow, O my Lord, the Adversary : how many temptations hath he inflicted on us : O our Lord, save us by thy mercies, Lord of all, glory to thee.

Open to me the gates of righteousness^g. The gates of the spiritual bridechamber are opened for the pardon of the sons of men : and now by the gift of the Spirit from heaven : mercy and compassion are given to every man : enter then, O ye

^a Ps. xcvi. 4.

^d Ps. cxix. 136.

^g Ps. cxviii. 19.

^b Ps. cvi. 38.

^e *lit.* thence.

^c *lit.* as (being) good.

^f Ps. xlvii. 5.

who are called to the joy that hath been prepared for you : and with a pure and holy heart and with a true faith : give thanks to Christ our Saviour.

CHANT.

To the tune : We are not ashamed.

I will bless the Lord at all times^a. Blessed is Christ who by his baptism hath abolished and wiped out the handwriting of our trespasses^b : and hath blotted out and effaced sin : and hath promised us new life : and by his holy fast : hath strengthened us to stand in the conflict : and to wrestle with the adversary : and to conquer all his wiles : and by his rising without corruption : hath renewed all creatures : blessed is Christ who by his baptism hath saved all our race.

Just and upright^c. John the preacher saw : the living Lamb of God coming among the multitudes : and he revealed to them his majesty : and showed {p. 222 a} his glory (!) on Jordan : and his glorious (!) Godhead : the herald cried, saying : Lo, among you standeth the dissolver of greedy death : and the abolisher of sin : and the giver of new life : to those who confess his name.

The Lord hath made known his salvation^d. When Christ was baptized in Jordan, our King and Lifegiver : the multitudes of them on high praised (him) : when he went up from the water : the Holy Spirit of truth : descended and dwelt on his head : the Father cried with his voice : This is my Son, my Beloved : and the multitudes who heard his word : stood in great wonder : blessed is Christ who by his baptism hath sanctified all our nature.

How good and how beautiful^e. The excellent and desired Sun : its light hath shone forth in the world : and all creation was enlightened, and gained a true hope : and the error of Satan was extinguished : before the brightness of his rays : and the dominion of the demons was taken away : from the race of the sons of men : and lo, all creatures worship : Christ who came and saved us : blessed is he who by his baptism hath rooted out all the darkness of error.

And with songs let us praise him^f. Thy Epiphany, O Christ, which maketh all to rejoice, the multitudes of them on high celebrate : and the divisions of them below are glad : for by thy baptism they have been renewed : and those who were grown old and worn away by sin : thou hast by thy coming renewed : the Father proclaimed at thy baptism : This is my Beloved, in whom I am well pleased : and the Spirit descended on thee from on high : and rested and dwelt on thy head : O thou who renewest all {p. 222 b} creatures, turn us to thee in thy mercy.

Then he spake in visions to his saints^g. All the prophets declared the mystery that was hidden : that lo, King Christ cometh : and enlighteneth the four quarters (of the world) : and lo, their preaching hath been fulfilled : for King Christ hath come : and he hath fashioned and shown to us by his baptism : a type of his death and of his burial : come, let us lift up praise : to the Father who sent his Beloved : and saved our race from death and raised it up to heaven with him.

^a Ps. xxxiv. 1.

^d Ps. xcvi. 2.

^e Ps. lxxxix. 19.

^b See above, p. 322.

^c Ps. cxxxiii. 1.

^f Deut. xxxii. 4.

^g Ps. xcvi. 2.

CHANGE. OF THE KHŪDHRA.

And his righteousness hath he openly showed in the sight of the nations^a. When thou wast revealed to us, O our Saviour, thou didst pardon and heal the diseases of body and soul in thy compassion : for the publican cast from him : the habits of avarice which he had acquired : and the harlot found the living Lamb of God : who hath taken away the sin of the world : the leper also at thy command put off : the multitude of scars in his body : and all sins which he had committed : also our trespasses, O Lord, do thou wipe out and forgive : and pardon all that we have done and have mercy upon us.

The Lord hath made known his salvation^b. On Christ who was revealed in the flesh : for the salvation of the race of the sons of men : and in the latter days in his loving-kindness came to the river Jordan : and bowed his head and was baptized of his own free will of John : to give pardon to the sons of men : the Spirit truly descended : and the Father showed (him) : crying and saying from on high : This is my beloved Son : in whom I am well pleased.

CHANT.

To the tune : He who in his Being.

That he might make his mighty power to be known^c. On the river Jordan our Lord Jesus was revealed and shone forth and showed his glory to his disciples : { p. 223 a } John the preacher saw the living Lamb coming to him to be baptized of him like any man : and he stood in fear and trembling : and confessed and said before the multitudes : I am not worthy, O my Lord, to baptize thee : (who art) pure (and) who sanctifiest sinners : for the stubble cannot approach : that fire of thy Godhead : for thou art the Lamb of God : and in thee (all) creatures are sanctified : Thus have I preached thee : and in truth also I have taught (about) thee : and now thou hast come to be baptized of me : draw near to baptism as thou wilt : hail to the voice of the Father, crying from on high : This is my Son and this is my Beloved : and the Holy Ghost in the likeness of a dove : descended and dwelt on the head : of Jesus who was baptized for our salvation : and who promised us the kingdom on high.

And him praise becometh^d. Let us lift up praise to the Son : who came down in his love to Jordan : and by the light of his revelation : moved John the preacher of the Spirit (to fear) : and he cried, being moved, and said : Therefore have I sanctified thee : and have given thee as a prophet to the nations : that thou mightest lay thy hand on my head : and that thou mightest go and preach before the multitudes : for lo, there cometh he who is mightier than I : the waters saw thee, O God : the waters saw thee and feared : and John in great wonder stood : and dared not approach thee : the multitudes of those on high : cried (aloud) : Holy art thou, hidden Father : holy art thou, eternal Son : holy art thou, O Holy Ghost : for in thee all creatures are sanctified.

I will bless the Lord at all times^e. Blessed be Christ { p. 223 b } who by his baptism hath turned our race from error to the knowledge of the one God : Father, Son, and Holy Ghost : and he came † to Jordan like any man, that he

^a Ps. xcvi. 2.

^d Ps. cxlvii. 1.

^b Ps. xcvi. 2.

^c Ps. cvi. 8.

^e Ps. xxxiv. 1.

might be baptized by the son of the barren woman : and then pay the debt^a which the head of our race had incurred^b and (by which) he was made poor : and he delivered to them an earnest of life : the adoption of sons which he promised to us : and the preacher was moved and feared : because he saw him come to baptism : and he cried with his voice saying : I am not worthy, O my Lord, to baptize thee : and his Lord encouraged him and said : Draw near, baptize me and fear not : for in me it was fitting that righteousness : should be fulfilled as it is written : The herald drew near and laid his hand † : on the High-priest who was being baptized : and he saw the Holy Ghost : descend and dwell on the head : of Jesus after he was baptized : to him be glory and on us be mercy.

And all the day with songs of praise^c. To the Brightness of righteousness which was revealed : and shone forth for the salvation of all creatures : let us give thanks and worship and praise : for he is the true light : for by his holy light he hath rejoiced the whole world : and lo, man daily singeth : Glory to thy Epiphany which rejoiceth all : for he in his abundant mercies : hath cleansed our trespasses by his laver : and hath left to us the glorious mysteries : of his body and precious blood : by which the sons of men live : who have confessed him and have been baptized in his name : and as for us also, O my Lord, who have been deemed worthy : to celebrate { p. 224 a } thy holy festival : make us worthy by the Mercy which sent thee : of that kingdom that passeth not away : where the saints have joy : in the excellent light that fadeth not.

CHANGE.

To the tune : O Compassionate one, and full of [mercies †].

Let the heavens be glad and let the earth rejoice^d. Mary who bore him was glad : and John when he baptized him : heaven and earth are glad : at the Star which shone forth from Jacob.

He that is before the worlds^e. The Father on high cried : and John on earth bore witness : that Christ shone forth for our salvation : and gave us pardon of our trespasses.

CHANGE.

To the Shūrāya : In the likeness of the Watchers.

Come, behold the work of God^f. In the river Jordan John saw a wonder : the angels singing Hallelujah : and the Seraphim singing Holy : and the Holy Ghost descending and resting on the head of our Lord : the Father crying from on high, This is my Son and this is my Beloved : blessed is the Good one who clothed himself with Adam in^g the water of baptism.

Come, let us praise the Lord^h. Come, let us all give thanks and praise to our good God : as far as we may, for his help to our race : for he hath honoured our creation from the beginning with the name of his honoured image : and when our Enemy grudged our honour and cast us from our glory : he revealed himself to us and spake with us by his Son : who is the Heir and Father of the world

^a or trespass.

^c Ps. lxxi. 15.

^e *lit.* from.

^b *lit.* of which the head of our race was guilty.

^d Ps. xcvi. 11.

^h Ps. xcv. 1.

^e Ps. lv. 19.

^f Ps. xlv. 8.

to come. And by his birth he hath gathered us in from the wandering of error : to the knowledge of his Godhead : and was baptized and gave us the true adoption of sons : and he fasted and encouraged our weakness that we might overcome Satan : {p. 224 b} and by his death convicted the Tyrant ^a : and hath made us to conquer and hath raised and lifted us up with him in glory.

CHANGE.

To the Rūkāwa : The holy martyrs clothed with [glory !].

For the glory of thy name ^b. We worship thee, Jesus our Saviour : who hast freed us by thy baptism from the dominion of sin : and it is right that we should give thanks to thee and worship thee : for it is thou that dost free our race.

For thy loving-kindness and for thy truth ^c. We give thanks to thee, Jesus our Saviour : who hast made the light of thy baptism to shine forth on the good and on the wicked : and art about to come to recompense every man : in the end according to that which he hath done.

CHANT.

To the tune : God the Word.

My heart hath overflowed with goodly words ^{d e}. O Lamb of God, who hast shone forth and hast appeared in the world for our salvation : and by the sacrifice of thyself hast reconciled the worlds and (all) creatures with thy Father : rescue me from my trespasses as (thou didst rescue) Peter from the sea : and answer me as (thou didst answer) the Canaanitish woman like whom I cry in suffering, Have pity on me : and (as thou forgavest) the harlot, pardon and forgive my follies : and give me victory ^f as (thou gavest it to) Zaccheus ^f in thy compassion, and have mercy upon me.

Which by night stand in the house of the Lord ^g. O disciples of Christ and sons of his mystery : guard against intercourse with heathen and infidels : lest your faith be made vain : and the baptism which ye have received : by the customs which ye learn ^h from them : destroying body and soul.

CHANGE.

To the tune : Who can.

Come, behold the works of God ⁱ. A great wonder was spoken at the baptism : of Jesus our King who shone forth for our salvation : when he humbled himself in his nature : and clothed himself with our nature and renewed it : by his eternal loving-kindness and love {p. 225 a} to all : and the Watchers shouted with their voices : Holy, holy, holy art thou : Father, Son and Holy Ghost. • Glory to thee who formest all : for thou hast freed our race from error : glory to thee, cried the sinners : to whom thou didst pardon their trespasses : glory to thee, O hidden King : who didst cover our stains with the robe which (thou tookest) from us : glory to thee, who by the Son of David : hast granted ^k

^a or Rebel.

^g or matters.

ⁱ Ps. xlv. 8.

^b Ps. lxxix. 9.

^f Paronomasia.

^k lit. made.

^c Ps. cxxxviii. 2.

^e Ps. cxxxiv. 1.

^d Ps. xlv. 1.

^h lit. get.

pardon to the children of Adam : glory to thee who didst fulfil thy love : in Adam the head of our nature : glory to thee, cry the Watchers : and (all) creatures at thy glorious Epiphany. • To thee, O my Lord, (be) praise in the heights : from them on high and them below : O Christ who camest for our salvation : adorable is thy Epiphany which maketh all to rejoice, have mercy upon us.

He lifted up his voice and the earth was moved^a. The voice of the Father was heard from on high, crying and saying before the multitudes who were at Jordan : This is my Beloved, in whom I am well pleased : and the Holy Ghost like a dove descended and dwelt on the head of Jesus our Saviour : the Father cried forth when his Child was baptized : the Spirit descended, John bare witness, the glorious Trinity : was shown to us by the baptism of Jesus our Saviour : and for his exalted gift and his ineffable loving-kindness : and his abundant love to us let us magnify him with Hallelujahs and say, • Blessed is he who hath humbled himself : and hath clothed himself with our flesh ^b, and hath made it a dwelling-place for the goodwill of his love : blessed is he who came to the river Jordan : and showed his glory before many : blessed is he who was baptized by { p. 225 b } John : and gave pardon to the children of Adam : blessed is he who by his holy baptism : did away and blotted out the handwriting of our trespasses ^c : blessed is he who by water and the Spirit : fashioned for us a type of new life : blessed is he who by his glorious Epiphany : hath fulfilled and perfected the renewal of all : blessed is he who hath exalted our nature : to the great heights of his Godhead : blessed is he who hath raised our fallen state : and made us heirs of the kingdom above : blessed is he who hath made us partakers of his loving-kindness : and of the glorious things of his Godhead : and hath made us to ascend and to dwell in heaven : at the right hand of him who sent him. • Henceforth let us all cry and say : Glory to thee, glorious is thy coming : glory to thine eternal power : and glory to him who sent thee.

Who can utter the mighty acts of the Lord^d ? Who can relate thy wonders : O hidden Being, God, worshipped by all ^e : who in the firstfruits taken from our nature : hath shown the riches of thy knowledge to the heavenly and earthly beings, and hath made all creatures glad : from the beginning by thy creation thou hast exalted us : and hast named us the image of thy majesty : and an excellent figure of thy likeness : and hast magnified our despised state • In the desired country of Paradise : the dwelling-place of the just and righteous : and hast ordained that we be partakers : in the great glory of thy angels : and the Evil one lay in wait for us in the serpent : and effaced the beauty of our character : (man) went forth from the country of delights : to till the earth from which he was formed : the enemy mocked when he saw : the destruction of the image of every creature ^f : it pleased thy love which willeth our life : to send thy Son for our salvation : God the only-begotten Word : the hidden Child { p. 226 a } of thy bosom : and he took a body from our race : and united it with himself in the honour of his glory : and in the day of his holy Epiphany : made earth and heaven glad : and in all nations and tongues : they offer to him worship and say, •

^a Ps. xlv. 6.

^b *lit.* body.

^c See above, p. 322.

^d Ps. cvi. 2.

^e *lit.* of the composition of all.

Holy, holy, holy art thou : King, begotten of the Father and of Mary : Christ the true light of all creatures : have mercy upon us.

CHANGE.

To the tune : The prophets of truth.

How good and how beautiful^a. The King of the highest made a great wedding feast for his Son : and called the nations to have joy in it : the King sent them that bade (the guests) to call them that were bidden to the wedding feast of love : the Church saw the Bridegroom come, and earnestly desired to meet him that she might hear his voice and be with him. * He opened his treasures : and poured forth his riches : to adorn therewith the bride whom he espoused in the water : he gave her a ring, the earnest of life : and for raiment a robe of the glory of baptism : there in a figure he gave to his Church : and in the consummation (he gave them) in very deed : for ever in the day of his revelation. * Glory to thee who by thy purpose hast made her free, and hast fulfilled thy love to her : and didst give thyself up for her sake, have pity upon her.

Unto the upright there hath shone forth light in the darkness^b. The excellent Sun of righteousness hath shone forth in creation : and hath driven away the darkness of idolatry : turn, ye wanderers, to the way of truth in the Epiphany of our Lord who came to give us life : and because the Good one saw the nature of man who was at the beginning found guilty in Eden * He sent and saved him : { p. 226 b } by his Beloved : the Child who is from him : by our first-fruits : who died and was raised : and came to life and ascended : and lo, the children of Adam : with the spiritual ones sing to him. * Glory to him who by his baptism hath saved us : and hath invited us to the bridechamber of his kingdom, glory to him.

CHANT.

To the tune : Who is wise ?

Remember thy Church which thou hast purchased of old^c. The Saviour of creation, Christ : gave to us all baptism for the pardon of trespasses : as the Son of the Good one, in his compassion : and they who in repentance draw near to the true faith : are born of God : for all who refuse these are deprived : of the gift of life and salvation for ever.

Save thy people and bless thine inheritance^d. O Son Christ who camest for our salvation : remember thy Church which thou hast purchased of old : and subdue before her the nations who desire war : as thou didst promise to Peter, come to her : that the gates of Sheol and its tyrants may^e not prevail against her for ever : confirm to her thy word, O our Saviour, for thou art her King † : and the Ruler of her children and the Pride of them that dwell within her.

CHANT.

To the tune : He shall be prepared [in fear].

But I trusted in thee, O Lord^f. The trust which we have, O our Lord, in thy mercies : stirreth us to ask of thee forgiveness : not that we are worthy, O Lord :

^a Ps. cxxxiii. 1.

^b Ps. cxii. 4.
^c *lit.* do.

^e Ps. lxxiv. 2.

^f Ps. xxxi. 14.

^d Ps. xxviii. 9.

but that thou justifiest freely : them that call on thee : by the overflowing mercies of thy loving-kindness.

And his kingdom ruleth over all^a. O Son Christ, whose kingdom is not moved : and whose priesthood passeth not away and is not dissolved : made peace by thy cross between the priesthood and the kingdom : and may they in harmony rule their jurisdictions : keeping without blame { p. 227 a } in perfect faith.

OF PRAYER ^b. [*They compassed me about and surrounded me^c.*] Of our own will the sufferings of sin surrounded us : [thou, O Good one, didst open the door to our prayer : give to our weak nature, inclined to sin : a (helping) hand now that it hath humbled itself : peradventure it will understand its nature : by the mercy of thy loving-kindness].

OF THE DEPARTED. [*Bow down thine ear, O Lord, and answer me^d.*] O Son Christ [who didst come for our salvation : to renew the image of Adam that was corrupted : and didst take our body and by it didst save our race : and didst give hope^e of the resurrection of the dead : pardon thy servants in thy loving-kindness : in the day of thy coming.

For thy loving-kindness' sake, O God^f. In thy loving-kindness thou didst create our race of old : and didst clothe it with excellent glory in Paradise : and when it was presumptuous, and sinned and fell from glory : thou didst send thy beloved Son to us : and didst give us in thy loving-kindness : the promised eternal life].

To the Shūrāya : O Lord our hidden Lord, and various.

Glory be to the Father and to the Son and to the Holy Ghost. The holy angels marvelled at thy baptism : when thou didst move among the multitudes of Judaea : that thou mightest be baptized in thy love by thy servant : the river saw thee and was moved and agitated : and fire hovered among its billows : and silently preached thy majesty. * The herald saw thee and held back his hand that he might not baptize him who anointeth priests : and weaveth the crowns of all powers : It is fitting that I should be baptized of thee : cried the herald, trembling : our Lord began to indicate to him a request : Come near, baptize me, and fulfil and perfect righteousness. He drew near fearing, he approached being greatly moved, he worshipped shaking, and laid his hand trembling on the head of the Son : the voice of the Father thundered and broke forth at the overflowing of the waters : the Spirit descended and shed forth holiness : the Cherubim sang Hallelujah, the Seraphim sang Holy : the wilderness was moved at the sound of the Hallelujahs of the multitudes on high : to Christ who brought error to nought by his shining forth from our humanity be glory.

To the tune : The fountain [of life].

From everlasting to everlasting. Our Saviour wrought a great and ineffable marvel on the river Jordan on this day : when he descended and came to be baptized therein by John : he revealed the Spirit whom he saw coming and

^a Ps. ciii. 19.

^c Ps. cxviii. 11.

^f Ps. xxv. 7.

^b See above, p. 306. The same tune is continued.

^d Ps. lxxxvi. 1.

^e *lit.* encouragement.

earnestly desired to go to meet him. * And he was glad because he saw the Hope : whom prophets and king and righteous men longed for : { p. 227 b } he saw him coming like any man to him : and began to beseech him to baptize him : I have need to be baptized of thee : not that thou shouldst come to my poverty : thou art the fountain that poureth forth life : why hast thou need of a mortal ? : thine is the overflowing sea of mercies : why dost thou wash the majesty of thy glory in common water ? : thou art the holy one who sanctifiest all : in thee those who are unclean in soul are purified : thine is the treasure of all wisdom : what doth the practised teacher learn from his disciples : thou art the light that lighteneth all : of what use is the small flame, the lamp of my word, to thee ? : I am a lamp and not the orb : of the great Sun of righteousness : I am a servant and not a Lord : suffer me, for this is too hard for me, O my Lord. Suffer (it to be so) now, answered the King : for in me shall be fulfilled righteousness : suffer (it to be so), reveal not the majesty of my honour : until I am baptized and fulfil all that is written : suffer (it to be so), I kindle the remissness of our clay : which death hath devoured, and on whose life it hath laid hold : suffer (it to be so), I descend in a mystery to the water : and raise up with me mortality : suffer (it to be so), I overthrow the Evil one and his host : who mocked and laughed at our creation : suffer (it to be so), I cause his hosts to tremble : when I come up from the water : suffer (it to be so), I renew the image of Adam : which had grown old and worn out in mortality : suffer (it to be so), I am baptized in the river Jordan : at thy hand as in the grave. The preacher { p. 228 a } yielded to him who sent (him) : and received the request and drew near to him : he worshipped fearing, he drew near trembling : and laid his right hand on the head of his Lord : the preacher saw him who anointeth priests : and weaveth crowns, bowing his head : the preacher saw him descending and dipping : in the bosom of the water as in the grave : the preacher saw the Pearl : showing its brilliance at the overflowing of the waters : the preacher saw the Holy Ghost : descending on him like a dove : the preacher saw the spiritual ones : celebrating the Son, the Christ : the preacher heard the voice of the Father : crying and saying from on high : This is my Son and this is my Beloved : and he accomplisheth my will indeed : and he becometh the living sacrifice : and he pardoneth all sinners : and in him are purified all the stains : of the sons of his race in baptism : blessed is the Father who sent his Son : and saved our race and renewed it by water ^a : blessed is the Father who by his Beloved : gave ^b salvation to the race of Adam. * Blessed is the Father and Son and Spirit : the hidden and secret Nature, to him be glory.

Composed by Presbyter Shimsha Şaidnaya.

And let all the people say Amen and Amen *. We worship the living God : who made the earth and the heaven : and created the eight natures and the seven in silence : and the light by a clear voice. * And he adorned creation with all beauties : and made it like unto an excellent city : { p. 228 b } and he placed in it the father of all generations : like a king over all creatures. * And when Satan saw : that all power was given to (Adam) : he envied him and began : to fight with him. * And he caused Adam and (his) wife to err : by the food of abominable desire : and they both were driven forth from the garden : and

^a The MS repeats these two clauses.

^b *lit. made.*

^{*} Ps. cvi. 48.

inherited the earth which was full of curses. * When the Creator saw this : that that which he had fashioned had gone to destruction : he sent his Son at the end of the time : by whom he gave^a salvation to our race * And he was born of a pure virgin : without seed and union : and he increased in stature and in wisdom : and excelled in the power of grace. * And when he had fulfilled three decades^b of years, and accomplished the commandments : of the law of Moses and the fathers : then he came and drew near to baptism. * And in the year three hundred and thirty-four : of the kingdom of Alexander the Greek king : John came from the wilderness of Ziph : to the river Jordan and baptized with water. * And he preached in the desert of Judaea : saying to the erring people : Repent, the kingdom of heaven is at hand : and the exalted king hath arrived and come. * The scribes and priests assembled together : and marvelled at his words : and in fear listened to them and heard them : and honoured him as a prophet. * And when all of them were running to him {p. 229 a} and assembling together : and thought and deemed him to be Christ the King : and asked of him forgiveness of trespasses and follies : in the baptism with which they were baptized of him, * Then he answered and said to the scribes and chief priests : O evil children, and cockatrices, sons of vipers : be moved and struck with terror, for lo, the Lord of the ages hath come : to execute judgement on the rebellious nations. * And he executeth vengeance in wrath and anger : on the nation that is full of evil : and void of faith : and far removed from all good things. * For lo, he holdeth the axe of justice : to cut off the trees and the branches : which have not : the fruits of grace. * Lo, I baptize with water : for no other (gift) do I possess : lo, after me cometh the Mighty one : and the strong and armed and powerful : and his are judgement and dominion : and he it is who maketh inquisition at the end. * And think not in yourselves that I am a great one : for I am not worthy (to do) him service : and I am not fit to loose even the latchets of his shoes : for he is Lord and he is God. * He baptizeth with mighty^c fire : and purifieth iniquity and sin : and sanctifieth all in holiness : for his is the kingdom, and he is the firstborn of the Godhead. * He in truth and justice purifieth his threshing floors : and gathereth together and collecteth the chosen wheat into his barns : and the rejected straw {p. 229 b} he burneth with his live coals : and gathereth together all his chosen around him. * And when he spake : and said these things : suddenly our Lord was revealed (and) shone forth : and asked baptism † of him. * John stood in fear and alarm : crying out : and proclaiming in terror : and answered and said † to our Lord, trembling, * Thou art a glorious and powerful king : and I am a weak and poor seryant : thou art the great unfathomable Sea, and the Ocean that surroundeth all the realm of this world : and I am † moulded from clay. * I am a feeble : and weak lamp : and I even need oil and light : and thou art † the true light. * How is it possible that the grass should draw near to the mighty^c fire, or how can the stubble draw near to the flame †: doth it not burn it and is it not consumed in a moment † : and how can I baptize the Lord of all creatures † : it is hard † and difficult to hear^d. * All the Watchers fear thee : and presume not to look on thee : how can I baptize thee † : I am too weak † to draw near to

^a *lit.* made.^b So C ; the MS by error has 'bonds.'^c *lit.* hard.^d *or* obey.

thee^a. * And our Lord rebuked the Baptist : and said, Perform this deed : and come, baptize me without contention and dispute : for I now † will (that it should be) thus. * (John said), I presume not to draw near to thee, { p. 230 a } I presume not : because the Watchers on high surround thee, lo, I fear : and if I am not worthy to loose the latches of thy shoes : how can I draw near to thine exalted head ! * (Jesus said), Servants are made free by my baptism : lo, the handwritings (of trespasses)^b are obliterated by my laver : lo, deliverance is sealed and confirmed by water : and if I am not baptized † all are brought to naught. * (John answered), I hear, O my Lord, and I beseech thee : since thy love hath led thee to baptism : be baptized of me : for I am sanctified by thee. * The High-priest descended into the water and received baptism : and sanctified all the fountains by (his) holiness, and prepared a road for all nations to repentance : and whoso is baptized and believeth truly in him : with him becometh † an heir of the kingdom. * And when he went up from the water, the doors of heaven were opened : and the Spirit descended on him completing^c (his baptism) : and the Father cried with a living voice : This is † my Only-begotten Son. * And the Trinity was revealed : the Father with the voice of goodwill : and the Son also by baptism ; and the Holy Ghost descended in truth. * And when Satan saw he was enraged : and called his soldiers and said to them : This is God in truth : and he freeth all nations † by his baptism. * And now that we have finished the excellent act of baptism : let us ask who it is on whom the name { p. 230 b } of Sonship hath been set : and who it is that went down to the water and received baptism : and who it is that the Holy Ghost anointed in holiness : Flesh^d of us or God the Word. * And if the Holy Ghost anointed the Only-begotten and filled him with the Spirit : did he therefore for the first time^e receive as a degree greatness of glory ! : and if he received greatness in baptism by the Voice and the Anointing : wherefore is he equal with him who begat him and with the Spirit ? : and whoso affirmeth this^f † is presumptuous. * Him that holdeth the bounds, the bosom of the waters did not hold : and him that is higher than all, the name of sons^g did not magnify : and the nature of his glory changeth not nor can it (change) : and whoso thinketh this is in error. * But we believe thus : in the Son Christ and worship him : and we sing Holy to his Godhead and his Manhood : and give thanks to him who is God † and Man. * O Christ who saved all the race of mortals by thy baptism : give us seasons of gladness all (our) days ; and make chastisements to pass away from us ; that we may give thanks to thee continually, and have mercy upon us.

CANON [OF PSALM xcvi^h].

To the tune : Pity and pardon.

O sing unto the Lord a new song : sing unto the Lord, all the earth. To thee

^a *lit.* to thy substance.

^b See above, p. 322.

^c Reference to Confirmation, which the Nestorians call the Completing of Baptism.

^d *lit.* body.

^e *lit.* newly.

^f That our Lord for the first time received greatness at his baptism.

^g Adoption.

^h So C. From the MS it is not clear which of the three Psalms, xcvi, xcviij, cxlix, all of which begin with the same words, is here intended.

*be praise, O great Sun of righteousness : by whose Epiphany the worlds and (all) creatures have been enlightened. * [O sing unto the Lord a new song . . . and the peoples in faithfulness. To thee be praise, etc. * Glory be to the Father, etc.] The spiritual ones descended and the fiery ones flew down and sang glory with John : in the river Jordan at thy baptism, O our Saviour. * [From everlasting to everlasting, Amen.] The voice of the Father on high, crying and bearing witness in the river Jordan : This is my Beloved, in whom I am well pleased, give thanks to him. * [O sing unto the Lord a new song : sing unto the Lord, all the earth.] {p. 231 a} Pity and pardon, O our Saviour, and raise thy Church and keep her children : by the prayer of all thy saints.*

HYMN OF PRAISE*.

[The heights and the depths and all that is in them are not sufficient : to give thanks to thine Essence, O Being who fashionest all. * They are too small to tell thy love towards us : and the greatness of thy loving-kindness and thy manifold mercies, * Which thou didst grant to our race, unworthy though we were : O thou who art good and kind, and didst clothe thyself with our nature, * And didst save it from death and raise it to heaven : and didst make it higher than every lord and ruler. * And lo, the assemblies of angels worship before thee : and cry without ceasing, all with one accord, * Holy art thou, O Father, Son and Holy Ghost : to thee be glory from all, for ever and ever, Amen.]

MADRĀSHA.

To the tune : Go to the Village, or To the four quarters (of the world).

Antiphon. Let all mouths give thanks : to him who bowed down in his love : and clothed himself with us and in us renewed his creations.

Verses. A great wonder was spoken in Jordan before all creatures : which the priest ministered before the divine high-priest : with fear and love his heart was full, and the offspring of barrenness : interpreted the voices of the hosts : he offered an exposition : of the Child of virginity who is of Mary. * The preacher saw the Lamb coming to him : and earnestly desired to go to meet him : and the gate of Jordan was opened : and enshrouded (him and) placed him as it were in the grave : the fleshly one laid a hand of flesh on the Incarnate and dipped him in the water : the Father cried that he was the Son : and the Son in whom he sealed : and the Spirit descended and bore witness in a three-fold manner. * The Three Names baptized the second Adam like any man : the Father by a voice and the Son by his boundless indwelling : and the Spirit who was like the oil of anointing and sealed his degree : the Three Names : affirmed the dominion : of him whose name is firm rooted and who hath inherited above all.

THE THIRD MOTWA.

They rise up and say the Mōtwa of The Company of the Catholici, according to order.

[THE PSALMS. *They say the rest of the Psalter, four Hūlālas (Psalms cxix.*

* By Mar Awa, Catholicos, or, as some say, by Mar Thomas of Urhai [the Apostle]. See *East Syrian Daily Offices*, p. 98. The MS only gives the first words.

89 to cl. inclusive, Exodus xv. 1-21, Isaiah xlii. 10-13, xlv. 8, Deuteronomy xxxii. 1-43, all inclusive), *with farcings and collects in the same manner as before* (p. 309 f.^a), *but the canticles of Moses and Isaiah are farced as follows.*]

[*Prayer*^b. To thee, Excellent and Comely one, strong and glorious, O mighty and warlike, powerful and merciful, great King of Glory, Being who art from everlasting : we give thanks and worship and praise at all times, Lord of all, etc.

CANON^c OF EXODUS xv. 1-21.

Then sang Moses and the children of Israel : this song unto the Lord and said. *Gloriously will I glorify thee.* * Then sang Moses . . . into the sea.

Between each pair of clauses they say : Gloriously will I glorify thee.

CANON OF ISAIAH xlii. 10-13, xlv. 8.

Sing unto the Lord a new song : his praise from the ends of the earth. *O Being who art from eternity.* * Sing unto the Lord . . . I the Lord have created it. Glory be, etc.

Between each pair of clauses they say : O Being who art from eternity.

Prayer^d. Cast, O my Lord, in our heart the seed of thy doctrine, and drop down upon us dew from thy loving-kindness, that we may grow according to thy will and bring forth fruits pleasing to thy majesty, all the days of our life, Lord of all, etc.

CANON OF DEUTERONOMY xxxii. 1-21 a.

Give ear, ye heavens, and I will speak : let the earth hear the words of my mouth. *The Watchers sang Hallelujah : Hallelujah, Hallelujah : at the baptism of King Christ.* Give ear, ye heavens . . . they have provoked me to anger with their idols^e. Glory be, etc.

Between each pair of clauses they say : The Watchers sang, etc.

Prayer^d. We beseech thee, O Zealous and Just one, who in thy zeal destroyest the ungodly, and in thine anger consumest the wicked, and keepest the covenant and grace with them that fear thy holy name, turn, O my Lord, and have pity and mercy upon us as thou art wont at all times, Lord of all, etc.]

CANON^f OF DEUTERONOMY xxxii. 21 b-43.

And I will move them to jealousy with those which are not a people : and I will provoke them to anger with a foolish nation. *Blessed is he who was revealed in our manhood : and humbled himself for our salvation : and was baptized in Jordan : by his servant John.* * For a fire is kindled in mine anger : and burneth unto the lowest Sheol. *Blessed is the Living one and Son of the*

^a See also note b, p. 332 above.

^b From C. The prayer appears to come in this place.

^c The MS merely says that these three Canons are to be said as at Christmas.

^d From C.

^e or fears.

^f Here p. 231 b of the MS begins. The MS only gives the first word or two of each clause in the Canticle.

*Living one : who shone forth for us from heaven : and by his baptism in the water : gave us the adoption of sons. * It shall devour the earth with her increase : and set on fire the foundations of the mountains. Blessed is he who hath sanctified us by his baptism : and hath cleansed us by his laver : and hath exalted us by his humiliation : and hath deemed us worthy to praise him. * I will heap mischiefs upon them : and I will spend mine arrows upon them. Blessed is the eternal Father : who hath sent to us his hidden Son : who came down and was baptised in the water : and gave to us the adoption of sons. * They shall be wasted with hunger and devoured by evil spirits : and I will give them to the birds. Blessed is he who hath deemed us worthy in his loving-kindness : of the feast of his baptism : and hath promised by his love : that we should inherit his kingdom. * And I will stir up a wild beast against them : with the poison of serpents that creep in the dust. Blessed is the Treasure of helps : from whom the bodily ones have become rich : and (who) hath prepared for them mansions : and abiding delights. * Without shall the sword bereave, and in the chambers terror : (it shall destroy) both young men and maidens. Blessed is the heavenly king : who had compassion on our earthly race : and by his absolving baptism : bestowed on us salvation. * Both young men and maidens : and boys with old men. Blessed is he who hath renewed our character : and hath cleansed us from our defilement : and by his baptism in Jordan : hath saved us from our ill-wisher. * {p. 232 a} I said, Where are they? I will make the remembrance of them to cease from among men : if it were not for the anger of the enemy who hath grown strong. Blessed is the firstborn of all creatures : who came for the salvation of all peoples : and was baptized in Jordan : by his servant John. * Lest they that oppress them be exalted : and say, Our hand is exalted. John like thunder : revealed the Epiphany of the Most High : and the Father cried from on high : This is the Saviour of the world. * And the Lord hath not done these things : for they are a nation void of counsel. Blessed is he who appeared in Jordan : the Spirit descended on him and abode : and showed his hovering to all : and the Father was well pleased in him. * And there is no understanding in them : Oh that they were wise and that they understood this. Receive, O my Lord, our supplication : and may our prayers please thee : and return answer to our petitions : and turn not thy face from us. * And that they would consider their latter end : doth one chase a thousand? Blessed is he who was baptised that he might save us : and cleanse the defilement of our trespasses : and forgive the trespasses of us all : and (that) the Evil one might flee away from us. * And two put ten thousand to flight : except their Strong one had delivered them up? Blessed is the Pledge who is of our race : who hath revealed his glory in our manhood : and was baptized to sanctify us : by his friend John. * And the Lord had enclosed them in : for their strength is not as our strength. It is meet that we should thunder forth praise : to Christ who giveth light : who by his glorious Epiphany : hath prepared for us a way to the heights (above). * Even our enemies being our judges : for their vine is of the vine of Sodom. Blessed is he who hath pardoned our trespasses : by his baptism in Jordan : and hath inscribed and given to us deliverance : and hath saved us from bondage. * {p. 232 b} And of the plantation of Gomorrah : their grapes are bitter grapes. Blessed is the Father who was well pleased in us : and sent his Son for our salvation : and by his baptism hath set us free : from the Evil one our enemy. * And their clusters are gall to them : their venom is the*

venom of a dragon. *Blessed is the Lord who humbled himself ; and showed his love to us ; and shone forth and was revealed in our flesh^a : and by his baptism hath pardoned all.* * And the head of the evil asp : behold, it is hidden with me and sealed up in the treasures. *Blessed is Christ, Lord of all : who by his baptism hath enlightened all : to him be glory from the mouth of all : for his loving-kindness towards all.* * Vengeance is mine that I should take vengeance on them : at the time when their foot shall slide. *The Watchers came in their companies : and gave cries of praise with their voices : at the baptism of the Son of their Lord : who shone forth for their salvation.* * For the day of their calamity is at hand : and the thing that is to come upon them maketh haste. *In thy coming to us : O Christ our Saviour : thou hast cleansed the defilement of our nature : by thy baptism in Jordan.* * For the Lord judgeth his people : and is comforted in his servants. *Blessed is Christ who hath come : and freed us from error : and from the Evil one and death and tribulation : and hath promised us the kingdom.* * For he hath seen that (their) hand was powerful : and there is none that helpeth and upholdeth. *Come, let us give thanks and praise : and laud and celebrate : the Child who shone forth from Mary : and by his baptism hath made all to rejoice.* * And he shall say, Where are their mighty gods : in which they trusted ! *Let our assembly be glad this day : in the day of the Epiphany of our Saviour : who by his baptism hath pardoned and sanctified us : and saved us from the hand of our enemy.* * And which ate the fat of their sacrifices : and drank the wine of their drink offerings ! *Blessed is he who was baptized though he needed not baptism : by { p. 233 a } John who needed it : and hath enriched our needy race : that thirsted for and needed his merries.* * Let them now rise up and help you : and let them be protectors over you. *Adorable is the Lord who made himself a servant : to his servant, and bowed down and was baptized : and hereby instructed us and commanded : that we should be baptized as he was baptized.* * See now that I am he : and there is no God apart from me. *See now that I am he : see now that I am the Lord : and there is no God apart from me.* * I kill and I make alive : I wound and I heal. *Open thy door, O our Creator : and receive our supplication : and may our prayers be pleasing to thee : and do thou answer our petitions.* * And there is none that escapeth out of my hands : for I have lifted up my hand to heaven. *Blessed is he who in his baptism fashioned : the type^b of his burial and resurrection : and the Father bore witness to his Sonship : and the Spirit to his Messiahship.* * I said, I live for ever : I will whet the edge of my sword like lightning. *Mingle, O my Lord, our Hallelujahs : with the Hallelujahs of the angels : and our praises with their praises : and our songs with their songs.* * I^c looked to every side : I saw that security for ever : is to him who holds : the pure religion of Christ. * And my hand shall take hold

^a lit. body.

^b lit. mystery.

^c The four interpolated stanzas here underlined are in an old Persian dialect in Syriac character ; but the text is somewhat corrupt. Professor Margoliouth, who has translated them, writes as follows : ' I have no doubt that the verses are ancient, and that they are corrupt. The metre is apparently :—bāhār suā nigāh kardām, i.e. eight syllables ; where it is violated, the sense is also unsatisfactory. There are no Arabic words in the lines, and this seems to me a proof of high antiquity. If they belong to the dialect of the

on judgement : and I will render vengeance on them that hate me. *May thy goodwill, O my Lord, be pleased : with the service of thy worshippers : and may our prayers be received : before the throne of thy majesty. * Eat not, hand not over : sell not, slander not : take the right way : the pure religion of Christ. * And I will deliver up mine adversaries : I will make mine arrows drunk with blood. { p. 233 b } Pour out thy loving-kindness on us : yea, O my Lord, and hear our prayer : and pardon him that hath committed folly and iniquity : seventy times seven. * Christ I take for my friend : the good I guard : henceforth I live in God : the pure religion of Christ. * And my sword shall devour flesh : with the blood of the slain and the captives. From heaven may all blessings : and from earth all gifts : and from the Lord all graces : be poured forth on this our assembly. * And from the head of the crown of the enemy : henceforth, ye nations, praise his nation. Come, ye nations, sing praise : and thanksgiving by sacrifice : in this glorious feast : of the baptism of Christ. * In the name of the Father and the Son : and the Holy Ghost thou art baptized^a : thou, O Holy One, art a Christian^b : and thou didst give unto us (baptism ?). For he avengeth the blood of his servants : and rendereth vengeance to his adversaries. Come, let us give thanks with one accord : and worship in love : him who is from everlasting^c : and in his Epiphany is of our time^d. * And rendereth vengeance to his adversaries : and pardoneth his land and his people. Blessed is the heavenly king : who granted^e salvation to his people : and by his absolving baptism : became the Lifegiver of all nations. * Glory be to the Father and to the Son and to the Holy Ghost. Let us sing glory to the Lord : and thanksgiving to the Living Son : and to the Eternal Spirit : laud and Hallelujah. * From everlasting to everlasting, Amen. Let us sing an excellent praise : with the Watchers in heaven : on this joyful feast : of the baptism of the Son of the Living one. * Come, ye baptized in Christ : let us worship Christ : for in the Epiphany of Christ { p. 234 a } we have seen the light of Christ. * On the assembly that hath celebrated thy feast : and hath honoured the day of thy Epiphany : pour out thy loving-kindness : and give it joy in thy kingdom. **

They repent : And I will move them to jealousy with those which are not a people : and I will provoke them to anger with a foolish nation. *Hallelujah, Hallelujah, yea Hallelujah.*

CHANTS OF THE VIGIL^f.

Between each psalm they kneel, [unless the Epiphany fall on a Sunday. Two clauses are said at a time by each side, and Hallelujah between the clauses of each pair; some say Hallelujah twice, some thrice. They say the Gloria in the same way.

Prayer of the first Chant. May the sounds of our Hallelujahs please thee,

Christians in Persia before the Mohammedan conquest they possess an almost unique interest.' See also Prof. Margoliouth's paper, 'Early Documents in the Persian Language,' *Journ. of R. Asiat. Soc.*, Oct. 1903.

^a or thou art come.—Our Lord seems to be addressed.

^b The ordinary Persian word for a Christian; *lit.* [God-]fearing.

^c *lit.* everlastingly.

^d *lit.* temporally.

^e *lit.* made.

^f Syr. Qâlê d'Shahra. The meaning is extra psalms sung after the Third Motwa.

O our Lord and our God, and the melodies of our songs; and accept from us in thy loving-kindness the spoken * fruits of our lips, which with praise we offer to thy glorious Trinity, night and day, Lord of all, etc.].

First Chant. Psalm xlv, to its own tune.

[*Prayer of the second Chant.* Make us worthy, O our Lord and our God, with the Watchers and the companies of angels, with voices full of thanksgiving, to sing praise to thy glorious Trinity, night and day, Lord of all, etc.]

Second Chant. Psalm xciii, to its own tune.

[*Prayer of the third Chant.* Continual glory, O my Lord, and unceasing Hallelujahs and endless praises, and voices full of thanksgiving, every nature of rational beings whom thou hast created is bound to raise to thy glorious Trinity, night and day, Lord of all, etc.]

Third Chant. Psalm cxxxvi, to the tune: His foundations.

Go on to the verses of THE WATERS WHICH ARE FROM DAVID^b.

He^a shall be like a tree planted by the rivers of water, * That bringeth forth his fruits in his season, and his leaves fall not. * The^d fishes of the sea that pass through the paths of the seas. * O Lord our Lord, how excellent is thy name in all the earth. * Darkness^e of waters in the clouds of the air. * From the brightness of his pavilion, * He made his clouds hail and coals of fire. * And the Lord thundered in the heavens, and fountains of water appeared, * And the foundations of the world were laid bare. * He sent from on high and drew me, * And took me out of many waters. * And^f I am poured out like water, * And all my bones have been scattered. * And^g he shall lead me beside the still waters. * He hath restored my soul and guided me in the paths of truth. * For^h he hath founded it upon the sea, * And established it upon the rivers. * Theⁱ voice {p. 234 b} of the Lord is upon the waters. * The glorious God hath thundered, * The Lord upon many waters. * The voice of the Lord (is) in power, and the voice of the Lord (is) in glory. * The voice of the Lord that cleaveth the flame of fire. * The voice of the Lord that shaketh the wilderness. * The Lord hath turned back the flood. * The Lord hath sat down (as) King for ever. * The Lord will give strength unto his people, * And the Lord will bless his people with peace. * But^k the rushing of many waters * Shall not come nigh unto him. * The^l waters of the sea were gathered together as in wineskins, * And he hath laid up the deeps in storehouses. * Thy^m mercy, O Lord, is in the heavens, * And thy faithfulness (reacheth) unto the heaven of heavens. * And thy righteousness is like the mountain of God, * And thy judgements are like the great deep. * O Lord, thou preserved man and beast. * How many are thy mercies, O God. * And the children of men shall take refuge under the shadow of thy wings, * And they shall be wateredⁿ with the fatness of thy house, * And thou shalt make them to drink of thy pleasant river. * For with thee is the

^a or reasonable.

^c Ps. i. 3.

^f Ps. xxii. 14.

ⁱ Ps. xxix. 3, 4, 7, 8, 10, 11.

^m Ps. xxxvi. 5-10.

^b A cento of passages from the Psalter relating to water.

^d Ps. viii. 8.

^e Ps. xxiii. 2.

^g Ps. xviii. 11-13 a, 15 a, 16.

^h Ps. xxiv. 2.

^k Ps. xxxii. 6.

ⁿ or drunken.

^l Ps. xxxiii. 7.

fountain of life, * And in thy light do we see light. * O continue thy mercies unto them that are near thee, * And thy righteousness to the upright of heart. * As^a the hart panteth after the water brook, * So panteth my soul after thee, O Lord. * Therefore have I remembered thee from the land of Jordan, * And from Hermon and from the little mountain. * Deep calleth unto deep, * Voice to voice of the waters of thy flood-gates. * All thy waves and thy billows are gone over me. * (Yet) the Lord will command his mercies in the daytime. * {p. 235 a} Therefore^b God, thy God, hath anointed thee * With the oil of gladness above thy fellows. * When^c the earth is moved and the mountains are moved in the heart of the seas, * The waters thereof shall be troubled and turned back. * The streams of the rivers shall make (them) glad in the city of our God. * Holy is the dwelling-place of the Most High. * As^d a thirsty and harassed land that desireth water, * So have I looked upon thee in truth. * He^e stilleth the roaring of the seas and the sound of their waves. * The nations shall be troubled, and they that dwell in the land shall be afraid. * The rivers of God are full of water. * Thou hast provided their meat when thou didst prepare (the earth). * With showers shall her growth be increased and blessed. * Bless the crown of the year with thy loving-kindness. * For^f he turned the sea into dry land, * And they went through the river on foot. * Thou madest us to go through fire and water, * And didst bring us out to a spacious place. * And^g when thou didst pass through the wilderness, the earth shook, * And the heavens also dropped. * Thou, O God, gavest a plentiful rain^h to thine inheritance. * It was weak, and thou didst confirm it. * The Lord said, I will bring (them) again from between the rocksⁱ, * And I will bring (them) again from the depths of the sea. * Bless ye the Lord God, (ye that are) of the fountains of Israel. * There is little Benjamin in silence. * Save^k me, O God, for the waters are come in unto the soul. * I am sunk in the deep pit where there is no standing. * I am come into deep waters and the flood hath overwhelmed me. * I am weary with my crying and my throat is dried. * Let me be delivered from them that hate me and out of the deep waters. * Let not the water flood overwhelm me, * Neither let the deep swallow me up. * And let not {p. 235 b} the pit shut her mouth upon me. * Let heaven and earth praise him, * The seas and everything that moveth therein. * And^l also thou shalt bring me up again from the depths of the earth. * Thou hast increased my greatness and hast turned again and comforted me. * He^m shall come down like rain upon the fleece, * And as showers that come down upon the earth. * He shall have dominion from sea to sea, * And from the rivers unto the ends of the earth. * Thouⁿ didst divide the sea by thy strength, * And thou breakest the heads of the dragons in the waters. * Thou didst cleave the fountains in the streams, * And driedst up mighty rivers. * Thy^o way, O God, is holy, * And there is none great like unto our God. * Thou art the God that hast done wonders, * And thou hast made known thy strength among

^a Ps. xlii. 1, 6-8.^b Ps. xlv. 7.^c Ps. xlii. 2, 3 a, 4.^d Ps. lxiii. 1 a, 2.^e Ps. lxxv. 7, 8 a, 9 b, 10 b, 11 a.^f Ps. lxxvi. 6, 12.^g Ps. lxxviii. 7, 8 a, 9, 22, 26, 27.^h *lit.* rain of goodwill.ⁱ or teeth. Syr. beith shine.^k Ps. lxxix. 1-3, 14 b, 15, 34.^l Ps. lxxi. 20.^m Ps. lxxii. 6, 8.ⁿ Ps. lxxiv. 13, 15.^o Ps. lxxvii. 13-20.

the peoples. * Thou hast with thine arm redeemed thy people, * The sons of Jacob and Joseph. * The waters saw thee, O God, the waters saw thee and were afraid. * The depths also trembled and the clouds poured out water. * The heaven of heavens sent out a sound, * And also thine arrows fly. * And the voice of thy thunders (was) in the wheels. * Thy lightnings lightened the world. * The earth trembled and shook. * Thy way (was) in the sea, and thy paths in the great waters, * And thy footsteps were not known. * Thou leddest thy people like sheep * By the hand of Moses and Aaron. * He^a clave the sea and caused them to pass through, * And he made the waters to stand as in wineskins. * In the daytime he led them with a cloud, * And all the night with a light of fire. * He clave the rocks in the wilderness, * And gave them drink as out of a great depth. * He brought streams out of the stone, * And the waters ran down like rivers. * If he struck { p. 236 a } the rock and the waters ran down and he made the streams to run down, * Why, can he give us bread also? * And he commanded the clouds above, * And the doors of heaven were opened. * So that he turned their rivers into blood, * And their streams that they should not drink water. * Their^b blood have they shed like water round about Jerusalem, and there was none to bury (them). * We are become a reproach to our neighbours. * She^c sent out her branches into the sea, * And her shoots on the rivers. * And^d I proved him at the waters of strife. * Hear, O my people, and I will speak. * They^e came round about me like water all the day long. * They compassed me about together. * Thou^f rulest the pride of the sea, * And the raging of its waves thou stillest. * I will set his hand on the sea, * And his right hand on the rivers. * The rivers^g have been lifted up, O Lord, * The rivers have lifted up their voice. * The rivers have been lifted up in purity. * From the voice of many waters, * The mighty breakers of the sea, * The Lord on high is praised. * The^h sea is his and he made it, * And his hands formed the dry land. * Letⁱ the sea exult and the flood thereof. * Let the fields wax strong and all that is therein. * Clouds^k and darkness are round about him. * In righteousness and judgement is his throne founded. * Let^l the sea be moved and the flood thereof, * The world and they that dwell therein. * Let the rivers clap their hands together, * And the hills sing praise before the Lord. * He^m made his habitations in the waters. * He set his chariot on the clouds. * Thou coveredst the deep as with a vesture, * And the waters stood above the mountains. * Thou didst send forth springs into the valleys. * They go among the mountains. * And they give drink to every { p. 236 b } beast of the field, * And the wild asses who thirst are satisfied, * This is the great sea and the expanse, * Wherein are things creeping innumerable. * Heⁿ spread on them a cloud and covered them, * And fire to give light in the night. * He opened the rock and the waters gushed out, * And the waters ran in the thirsty land. * And^o they were rebellious at the waters, at the Red Sea, * And he saved them for his name's sake. * From^p the east and from the west, * And from the north and from

^a Ps. lxxviii. 13-16, 20, 23, 44.

^c Ps. lxxx. 11.

^f Ps. lxxxix. 9, 25.

^l Ps. xcvi. 11 b, 12 a.

^m Ps. civ. 3, 6, 10, 11, 25.

^p Ps. cvii. 3, 23-25 a, 29 b, 30 a, 33, 35-

^d Ps. lxxxi. 7 b.

^g Ps. xciii. 3, 4.

^k Ps. xcvi. 2.

ⁿ Ps. cv. 39, 41.

^b Ps. lxxix. 3, 4 a.

^e Ps. lxxxviii. 17.

^h Ps. xc. 5.

ⁱ Ps. xcvi. 7, 8.

^o Ps. cvi. 7 b, 8 a.

the sea. * They that go down to the sea in ships, * And do business in great waters, * These have seen the works of the Lord, * And his wonders in the depths of the sea. * For he raised up the whirlwind, * And the waves of the sea were stilled. * And they were glad when they were quiet, * For he made the rivers like a wilderness, * And water-springs into a thirsty (ground). * For he made the wilderness into pools of water, * And a thirsty land into water-springs. * The^a sea saw it and fled, * And Jordan, turned back. * The mountains skipped like harts, * And the hills like young sheep. * What aileth thee, O thou sea, that thou fleddest? * And thou Jordan, that thou didst turn back? * And ye mountains, that ye skipped like harts? * And ye hills, like young sheep? * The earth trembled at the presence of the Lord, * And at the presence of the God of Jacob. * Which turned the rock into pools of water, * And the hard stone into fountains of water. * They^b did drown us in the waters, * The stream went over our soul, * And the great waters went over our soul. * Blessed be the Lord who hath not given us as food to their teeth. * In^c the seas and in all deeps, * He causeth the clouds to ascend from the ends of the earth. * He made lightnings for the rain. * He bringeth forth the winds out of the treasures, * {p. 237 a} To^d him that spread forth the earth above the waters, for his mercy endureth for ever. * To him that made great lights, for his mercy endureth for ever. * To him which divided the Red Sea in sunder, for his mercy endureth for ever. * And made Israel to pass through the midst of it, for his mercy endureth for ever. * To him who overthrew Pharaoh and his host in the Red Sea, for his mercy endureth for ever. * To him which led his people through the wilderness, for his mercy endureth for ever. * By^e the waters of Babylon, * There we sat down and wept. * And^f (if) I dwell in the uttermost parts of the sea, * Even there shall thy hand hold me and thy right hand lead me. * Stretch^g forth thy hand from above, * And draw me out of great waters. * Who^h made heaven and earth, * The seas and all that in them is. * Whoⁱ covereth the heaven with clouds, * And giveth rain on the earth. * He causeth the winds to blow and they make the waters to flow. * He showeth his word in Jacob. * Let^k the waters that are above the heavens praise the name of the Lord. * For he spake and they were (made), he commanded and they were created. * Ye dragons and all deeps. * Fire and hail, snow and ice. * Let^l us praise the glorious Lord. * For he hath triumphed gloriously over the horses, and their riders hath he thrown into the sea. * Pharaoh's chariots and his host hath he cast into the sea, * And his chosen captains hath he sunk in the Red Sea. * The deeps covered them. * They went down into the depths and sank like stones. * With the blast of thy nostrils the waters were piled up. * The floods stood upright as in wineskins. * The deeps were congealed in the heart of the sea. * The enemy said, I will pursue and I will overtake {p. 237 b} and I will divide the spoil. * Thou didst cause thy wind to blow and the sea covered them. * They sank as lead in the mighty waters. * For the horses of Pharaoh went in, and his chariots and horsemen into the sea. * And the Lord turned

^a Ps. cxiv. 3-8.^d Ps. cxxxvi. 6, 7, 13-16.^e Ps. cxliv. 7.^k Ps. cxlviii. 4 b, 5, 7 b, 8 a.^b Ps. cxxiv. 4-6.^c Ps. cxxxvii. 1.^f Ps. cxlvii. 6.^l Exod. xv. 4, 5, 8, 9 a, 10, 19, 21.^g Ps. cxxxv. 6 b, 7.^h Ps. cxxxix. 9 b, 10.ⁱ Ps. cxlvii. 8, 18 b, 19 a.

back the waters of the sea upon them, * And the children of Israel walked on dry land in the midst of the sea, * Sing, ye (women), to the glorious Lord, * For he hath triumphed gloriously over the horses, and their riders hath he thrown into the sea. * Ye^a that go down to the sea with its flood, * And the isles, and ye that dwell therein. * Refresh^b yourselves, ye heavens, from above, * And let the clouds pour down righteousness. * My^c doctrine shall drop as the rain, * And my speech shall come down as the dew, * As winds on the tender grass, * And as the showers upon the herb. * O^d ye waters that be above the heavens, bless ye the Lord. * O ye rain and dew, bless ye the Lord. * O ye snow and ice, bless ye the Lord. * O ye lightnings and clouds, bless ye the Lord. * O ye seas and rivers, bless ye the Lord. * O ye springs of water, bless ye the Lord. * O ye fish and all that moveth in the waters, bless ye the Lord. * O every living creature and beast, bless ye the Lord. * Glory be to the Father, etc. * From everlasting to everlasting, Amen.

End with : O^e give thanks unto the Lord, [for he is good, and his mercy endureth for ever. * O give thanks unto the God of Gods, for his mercy endureth for ever.]

THE NIGHT ANTHEMS.

[*Prayer of the First Anthem.* By the speaking^f mouths, O my Lord, which thou hast created, and by the glorifying tongues which thou hast appointed, and by all the companies on high and below, may the name of thy Godhead and of thy Majesty be worshipped, glorified, honoured, exalted, confessed, and blessed in heaven and earth, Lord of all, etc.]

FIRST NIGHT ANTHEM, to the *Shūrāya* : We are not ashamed.

I will extol thee, O my Lord the king^a.—The king who is great above all gods^b.—
OF THE TEXT¹. *He who loved us and gave himself for us, he hath saved us by the laver of regeneration^k. Christ the King by his revelation hath made creation free and hath saved it from error : and hath brought to nought the power of Satan who overcame our race in his envy : and he hath become the glorious head who perfecteth our faith by his baptism : { p. 238 a } that by his example we should be baptized in the confession of the three Persons : of Father and Son and Spirit : one nature and one boundless might : who is from eternity : and worshipped by all creatures. Repeat.*

Glory be to the Father and to the Son and to the Holy Ghost. Christ the King, etc.

Prayer of the Second Anthem. Pour upon us, O my Lord, [thy graces, and increase thy helps to us and strengthen us as thou art wont ; that we may please thee according to thy goodwill and live according to thy commandments and be pleasing to thy Godhead, all the days of our life, Lord of all, etc.]

SECOND NIGHT ANTHEM, to the tune : God the Word.

The loving-kindness of the Lord is from everlasting¹.—And his righteousness

^a Isa. xlii. 10.

^b Isa. xlv. 8.

Deut. xxxii. 2.

^d Song of the Three Children, 38, 42, 50, 56, 55, 57, 59.

^e Ps. cxxxvi. 1, 2. (The third Chant of the Vigil.) ^f or reasonable.

^g Ps. cxlv. 1.

^h Ps. xcvi. 3.

ⁱ See note on p. 301 above.

^k Gal. ii. 20 (altered) and Tit. iii. 5.

^l Ps. ciii. 17.

hath he openly showed in the sight of the nations^a.—OF THE TEXT^b. *For the grace*^c *of God hath appeared, bringing salvation to all men*^d. The grace^e of God hath appeared, bringing salvation to all men : teaching and instructing us : to reject all uncleanness : and the vain desires of the world : and to live in soberness and holiness and righteousness : in this transitory world. *Repeat.*

Glory be to the Father and to the Son and to the Holy Ghost. The grace of God, etc.

Prayer of the Third Anthem. Be pleased, O my Lord, with the prayer [of thy servants, and be propitiated with the service of thy worshippers, and pardon the trespasses of them that praise thee, and make anger and^e wrath to pass from them of thy household, O Good one, who carest for our lives, at all seasons and times, Lord of all, etc.].

THIRD NIGHT ANTHEM, to the same tune.

Lord, thou hast been favourable unto thy land^f.—*But thou desiredst truth*^g.—OF THE TEXT^b. *With power and the Holy Ghost*^b. O Lord, thou wast pleased to fulfil thy loving-kindness : which thy love determined from of old : and from all creatures whom thou hast created, thou hast chosen ministers for thy holy mysteries for thy honour : from the multitudes of the angels, Gabriel : and from the children of men, the holy Virgin : and from the heavens above, the star of light : and from the fountains of waters, the river Jordan : by which have been pardoned the trespasses of the whole world : that hath come to thee, O Saviour of all, glory to thee. *Repeat.*

To the tune : Blessed are the children.

Glory be to the Father and to the Son and to the Holy Ghost. The Lord of the fountains and of the seas and of the rivers : asked water of the woman of Samaria : by water he caught her, and brought her in and included her in his fold : { p. 238 b } and she went forth singing his praise : Praise to thee, O our Lord : praise to thee, Son of God : blessed is he who bringeth back them that be in error.

From everlasting to everlasting. In the heights the Father thundered : and in the air the angels shouted : and the sons of men on earth : and in the day of thy baptism by John the herald : in the blessed river Jordan : glory to thee, O our Lord, glory to thee, Son of God : blessed is he who hath sanctified us by his baptism.

*And let all the people say, Amen and Amen*ⁱ. O Christ, neglect us not : [be not far from us thy worshippers who have taken refuge in thee, O my Lord : lead us in thy way of life, that we may all sing to thee a hymn of praise, O Lord God.]

[*Prayer after the Night Anthem.* Answer, O my Lord, them that keep vigil in the holy festival of thy Epiphany, in thy compassion, and wash away the defilement of our sins by thy gift ; multiply like water the flocks of them that believe in thy salvation, and make firm thy Church, the faithful vine which thou

^a Ps. xcvi. 2. ^b See note on p. 301 above. ^c or loving-kindness. ^d Tit. ii. 11. ^e lit. of. ^f Ps. lxxxv. 1. ^g Ps. li. 6. ^h Rom. i. 4. ⁱ Ps. cvi. 48.

hast planted, Lord of all, etc. Or To^a thy wonderful and unspeakable dispensation, as on page 307.]

CANONS OF PSALMS cxlviii, cl, cxvii.

To the tune : The Multitude^b.

Praise ye the Lord from the heavens : praise him in the heights. *The Father from on high cried and said, This is my Son, my Beloved : and the Spirit descended, and John was moved, and the multitudes marvelled : and they on high and they below shouted : Glorious is thy Epiphany, O our Lord.* * [Praise ye the Lord from the heavens . . . doth not pass away. *The Father, etc.*]

Praise the Lord from the earth : ye dragons and all deeps. *On Jordan the handwriting of the trespasses^c of the race of the house of Adam was wiped out : and when the Watchers saw that we were made free they gave a shout of praise : to him who humbled himself in his love and clothed himself with our nature.* * [Praise the Lord from the earth . . . a people near unto him. *On Jordan, etc.*] *

Praise the Lord in his sanctuary : praise him in the firmament of his power. *By thy baptism, O our Saviour, the fountains of waters have been sanctified : and have become a spiritual womb for the race of men : and from them are born and inscribed the heavenly firstborn.* * [Praise the Lord in his sanctuary . . . with every breath let us praise the Lord. *By thy baptism, etc.*] *

O praise the Lord, all ye nations : praise him, all ye peoplea. *O Son, O Christ, the feast of whose baptism is celebrated this day by our assembly : receive from us a watchful vigil, and the prayers of them that praise thee : and from the treasury of thy compassion return answer to our petitions.* * [O praise the Lord, all ye nations . . . endureth for ever. *O Son, O Christ, etc.* * Glory be to the Father, etc. From everlasting to everlasting, Amen. *A^d wonder and marvel was ministered this day at the Epiphany of Christ : (by) the preacher of the Spirit, who cried to the multitudes saying : This is the Lamb of God, let us kneel and worship him.* *

Praise ye the Lord from the heavens : praise him in the heights.] *In thee, O our Helper, do we ever put our trust, and from thy treasury, lo, we ask compassion and mercies and forgiveness of trespasses : pour out by our hands thy gift, and have compassion on our sinfulness.*

CONTINUATION^e. {p. 239 a} The Watcher boweth down the cloud to the sea in haste : and it beareth up the water and is not sunk in the depths of the sea. * Gihon and Pison and Hiddekel and Euphrates, with all the rivers : call the river Jordan blessed, and praise it.

HYMN OF PRAISE^f.

Praise to the good (God) [who hath made our race free : from the slavery of the Evil one and of death. * And hath made peace between us and the com-

^a So C.

^b See Payne Smith, *Thesaurus Syriacus*, col. 2521.

^c See above, p. 322.

^d This farcing is from C ; it is omitted in the MS, probably by error.

^e The MS by an obvious error places the continuation of the Canon after the Hymn of Praise.

^f By Mar Narsai. See *East Syrian Daily Offices*, p. 161.

panies of those on high : who were angry because of our iniquity. • Blessed is the Compassionate one, who, when we sought him not : came forth to seek us, and rejoiced in (giving) us life. • And showed a type of our being lost : and returning again, in the sheep that went astray. • The heir, the Son, hath called our nature : which went astray, and returned, and was dead and is quickened again. • And hath made glad the spiritual companies : with our repentance and quickening. • Unspeakable is the great love : which the Friend of our race hath showed to us. • Who of our race hath made a Mediator : and reconciled the world with his greatness. • It is a thing too great for us and for all creatures : it is a new thing which he hath done to our humanity. • That he hath made our body an holy temple : that he might perfect in it the adoration of all. • Come, ye earthly and heavenly ones : wonder and be astonished at the greatness of the step • By which our race hath come to the great heights : of the incomprehensible Godhead. • Let heaven and earth, and all that is in them : confess with us him who exalteth our race. • Who hath renewed our image, and wiped out our iniquity : and hath called us by his name, and hath made all things subject to us. • He is worthy of glory from all mouths : who hath lifted us up above all. • And let us all give praise to him : for ever and ever. Amen and Amen].

LITANY.

Deacon. Let us all stand up, as is right, with joy [and rejoicing. Let us make request and say, O our Lord, have mercy upon us. *Answer.* O our Lord, have mercy upon us, *and so, after each clause*].

O Christ, who by thy holy Epiphany hast shed thy light upon our souls, and hast given us perfect salvation and complete freedom from the bondage of our enemies and our adversaries, we make request to thee. [*Answer.* O our Lord, etc.]

O Christ, who at thy holy Epiphany wast baptized in Jordan, though thy purity needed not baptism, but that thou mightest give us the inheritance of the adoption of sons by thy baptism, we, etc.

O Christ, who by thy holy baptism hast purified us from our uncleanness, and hast washed our defilement and whitened our stains, and hast made us sons of thy dominion, we, etc.

O Christ, Lord of glory, who didst humble thy Majesty and wast baptized by thy servant, and hast by thy baptism sanctified thy creation, and hast opened the door of repentance to those who are baptized after thy example, we, etc.

O Christ, who by thy holy baptism hast revealed to us the Persons of the glorious Trinity, the Father who cried over thee, This is my beloved Son, in whom I am well pleased, and the Son, the Word who was hidden in thee, and the Holy Ghost who came down upon thee in the likeness of the substance of a dove, we, etc.

O Christ, who hast pardoned us by thy baptism and hast sanctified us by thy laver, and hast purified us by thy purity, and hast deemed us worthy to celebrate the feast of thy Epiphany {p. 239 b} and hast prepared for us the road to thy kingdom, we, etc.

O Christ, who wast baptized by thy servant though thou didst not need (it), that thou mightest show us the way of humility, we, etc.

O Christ, who by thy absolving baptism didst sanctify the seas and the rivers and the fountains [and wells ^a] and pools, and streams and lakes and springs and all elements, but especially the element of water, we, etc.

May Christ, who revealed his hidden nature by his holy baptism, receive our vigil and prayers in the multitude of his compassion.

For the welfare [of our holy fathers NN. ^b, and all those who serve under them, we, etc.]

O merciful God [who in mercy governest all, we, etc.].

O thou who in heaven art praised by the companies of those on high, and on earth art worshipped by the race of mortals, worshipping thy Trinity through thy Christ, we, etc.

Save, O my Lord, thy people, and pardon the trespasses of thy flock by thy pure laver, and make them who believe in thy name worthy to be glad in thy gladness and to be glorified in thine inheritance in thy heavenly kingdom, and have mercy upon us ^c.

THE MORNING SERVICE.

[PRAYERS BEFORE THE MORNING PSALMS, by *Mar Eliā* ^d. To thee, O King, and Son of the King, Light of light, *repeat*; in the essence of whose kingship there is no change, and in the eternity of whose dominion there is no variation, the great Sun of righteousness revealed from the heavens of flesh, who hast announced ^e a feast of the revelation of thy daylight in the bosom of the Intelligences of lofty nature, in all heavenly and earthly orders, blessed Light whose rays are hidden in a fleshly veil, and whose beams glittered in the dwelling-place of our manhood from amidst a human band, who in the violence of the darkness of folly, in the moonless night, didst shine forth like the sun on the east bank of Jordan, and didst drive away by thy Epiphany from the pasturage ^f of creation the mystical darkness of the cruel Power ^g, we sing Hallelujahs and praises with the fiery companies of the angels, and the bodiless bands of the archangels, the whole fiery order, of nine substances and three assemblies ^h, ordered in a zone which is above order that is ordered by the Cause of all Causes, who this day around Iyūrdnūpūšāmūn ⁱ, the river Jordan, sang Hallelujahs and praises to the laver, (to) the Holy of holies, (to) thy

^a So C and other authorities.

^b Patriarch, Metropolitan, and Bishop of the diocese.

^c In practice the Morning Service follows the Night Service without a break. This Litany is often called *The Morning Litany*.

^d These Epiphany prayers are from the book called Abūkhalim. They are very poor and pompous in style, abounding in Greek words to such an extent as to make them quite unintelligible to the average Syrian. Some of the most glaring of these foreign words have been removed in C. The MS only has: They say two prayers proper for the feast.

^e *lit.* beaten (allusion to the *semantron*, or board, struck with a mallet to call people to church).

^f *νομή* transliterated.

^g The Devil.

^h *ἑκκλησίαι* transliterated. The Angels are divided by the Syrians into three divisions, each with three subdivisions, and the priesthood likewise.

ⁱ *Ἰορδάνης ποταμός* transliterated, and then translated into Syriac.

baptism in water by John son of Zechariah, and to the revelation of Anûn Taryâdhâ^a, the Persons of the Royal Trinity, with graceful voices and sweet sounds. And we also who have made festival and celebrated and observed and honoured the feast of Tê'ûpêyûn^b, thine elect and holy Epiphany, beseech and ask and make request of thee, be content with our vigil and be pleased with our service, and bow down to our request, and help our weakness, and make our transgressions^c to pass away^c, and pardon our unlawful deeds, and heal our sickness, and increase our joys and enlarge our rejoicing, and make our sustenance to abound and to be plenteous, and cause thy secure tranquillity to dwell among us, and may thy long-enduring peace lay hold^d on our days, and may the anchor of thy hope reign in our midst^e, and raise and keep thy faithful Catholic Church, and strengthen and help her pastors, and exalt and adorn her priests, and make her deacons modest, and shelter them, and support and lead her old men, and bring to age^f and to power^g her young men; and make her babes wise and enlightened, and enrich her women in modesty, and from all ranks of her children make the shame of sin to pass away. And^h may our service, O my Lord, please thee, and our prayer and vigil persuade thee, and our request propitiate thee, our beseeching honour thee, and our entreaty appease thee. And may the mercies and compassion of thy Godhead be for the pardon of the trespasses of thy people, and for the forgiveness of the sins of all the sheep of thy pasture, whom thou hast chosen for thyself in thy loving-kindness and mercies, O thou good Friend of the sons of men, Lord of all, etc.

Answer. Amen, Bless, O my Lord.

ANOTHER, *by the same.* To thee, great Light of lights, and glorious Brightness of (all) rays (of light), everlasting and from eternity hidden Being, from the wondrous light of whose existence all pure and speaking natures shine and are bright; with the reasonable lightnings of whose eternal fountain they overflow like Gihon, and are illumined and enlightened unceasingly, who didst make this visibleⁱ light to come to enlighten this creation below in this land of darkness, we sing Holy and Hallelujah with pure spirits, and with sincere and holy hearts, (as) mystical altars offering sacrifices of excellent thanksgivings to the hiddenness of thy substance in thine all-embracing empire^k. For thou art the Light of the worlds, invisible and visible, from before the set place of whose awe-inspiring throne the river of fire floweth and goeth forth, and on the surface of the live coals of whose billows fiery legions fly and dart round the Shechinah of thy honour, in awe of the awe-inspiring and glorious shouts of Holy (addressed to) thee, and thy just and upright dispensations, and thy divine and incomprehensible judgements. O Depth of wisdom and prudence, and divine incomprehensible understanding, all contemplative intelligences who have been made divine by thy knowledge and have been purified by thee, marvel and wonder, and lift up their voices in fear like a trumpet and proclaim:

^a From ἑν, ἑπτάδα,.

^d νομή transliterated.

^e λίτ. make mighty.

^b The First Morning Prayer, in the festival service, always ends with the words which follow. See *East Syrian Daily Offices*, p. 164.

ⁱ λίτ. perceived by the senses.

^b Θεοφάνεια transliterated.

^c λίτ. our enclosures.

^c Paronomasia.

^f λίτ. make old.

^k πολιτεία transliterated.

Awful art thou, O God most high, from thy holy place^a, and blessed be thine adorable honour from thy place. For who hath said before thee, Thou art innocent, O my heart, and thou hast been purified of sin! We are ashes and clay, O my Lord, and there is none that is innocent before thee. For thou art the burning fire and the flame that burneth the worlds. For thou sittest on the Cherubim, and by all angelic natures and the ninefold orders in the high assemblies^b art sanctified^c and exalted, with great voices, which shake the ends of the heavens and the bounds of the earth. And with them, O my Lord, we also thy servants make petition with shame of face, to the overflowings of the depth of thy great Atlantic Sea, and the unceasing fountains of thy compassion. Make us worthy in holy manner of life and pure conversation, brightened by the strong light that is of thee, to see the bright light of thy truth, like eagles renewed, rising above^d the eclipse-like darkness born of phantasms here (on earth); that we may be able to fly and be lifted up to that ether of life, drawing near to the zone above, and the awe-inspiring sanctuary, and the Church of the firstborn, and the city of the saints, where the air of life and light floweth, with which there is nothing of the buffeting or the beatings of (evil) propensities. There, O our Lord and our God, with the orders (of angels) who have six wings and many eyes and acute faculties and enlightened minds, let us praise thee without ceasing, let us sing Holy to thee endlessly, let us sing Hallelujah to thee continually, O thou^e who didst create light in thy loving-kindness, and didst order darkness in thy mercy, and gavest light to creation in thy wisdom and knowledge and Godhead, which cannot be comprehended by spiritual or earthly beings, Lord of all, etc. *Answer. Amen, Bless, O my Lord.*]

CANONS OF THE MORNING PSALMS.

PSALM C, sung to a Chant. Praise the Lord, all the earth. *In the beginning the (divine) Being was pleased to create us : and in his love came down and saved us : and in the flesh^f of us which he clothed himself with : his mercies were moved towards our deadness : and as for the Evil one, the tyrant, our enemy : the Devil, our adversary : who in his envy desired to destroy us : and uplifted himself against us because we sinned : and prevailed against our manhood ; (Jesus) by his lover in Jordan at the hand of his servant John : brought to nought his power over us : and by his baptism purified and sanctified us : and turned us from error towards him : { p. 240 a } and he bestowed on us and gave us all good things : and by his resurrection he rose and made us to rise : and ascended up on high and made us to sit (there) : to him be glory from the mouth of us all : to him be exaltation at all times, and him (all) creatures worship : singing Hallelujahs and praise to him : for by the light which is from his light : he enlighteneth us with all light : and by his light all creatures have been enlightened : and he hath enlightened the four quarters (of the world). [Praise the Lord, all the earth. • Serve the Lord with gladness.] O Lord, who givest light : { we raise glory to thee. • Come before his presence . . . and his faithfulness unto (all) generations. • Glory be to the Father, etc. • From*

^a In allusion to the festival Canon *Awful art thou* in the Liturgy. But on the Epiphany this Canon begins differently, see p. 388 below.

^b ἐκκλησίαι transliterated.

^c or sung Holy to.

^d lit. taking away.

^e So this prayer always ends on festivals.

^f lit. body.

everlasting to everlasting, Amen. * Praise the Lord, all the earth.] *In^a the beginning the eternal Light : created and brought into existence all : but kept a threefold mystery : in the midst of one Nature : and he, having been fostered and secretly hidden : on the bosom of the (Divine) Being : shone forth at last and was revealed^b : for the fulfilment of the word of the prophet : and in the essential Mind : was hidden the mystery of qnūmas^c : until the living Lord shone forth : and came to the son of Zechariah : that he might be baptized with the baptism of water : for the salvation of the world and for pardon : Jordan fled thither : and took refuge when it saw the Lord : there the voice from heaven was heard : confessing the Son of the Living one : This is my only begotten Son : in whom I am well pleased from the beginning : hear him constantly^d : for he is the Hope and Expectation : and he is the first Light : which hath shone forth to fulfil the promise : in him hath every one been deemed worthy of pardon : through his divine Epiphany. O Lord, who giveth light, [we raise glory to thee].*

[*They say : Let us pray, peace be with us.*]

[*Prayer.* To thee, O my Lord, all creatures whom thou hast created lift up glory and praise ; for thou alone art their true light, and dost enlighten the worlds and (all) creatures in thy loving-kindness and mercy, Lord of all, etc.

PSALM xci. Whoso dwelleth under the defence of the Most High : and is made glorious in the shadow of God. *When the Creator established the light, the angels wondered at it : and when it shineth forth each morning let them and us give him glory.* Whoso dwelleth . . . and show him my salvation. *When the Creator, etc. * Glory be to the Father, etc. * From everlasting to everlasting, Amen. * When thou didst create the light which is poured forth, the spiritual ones glorified thee : and it was made known to them that he who created the light, created them also. * Whoso dwelleth under the defence of the Most High : and is made glorious in the shadow of God. * By angels thou art glorified, and by the sons of men thou art praised : and all together with one accord cry and say, Blessed is thy baptism, O Christ our Saviour. Let us pray, Peace be with us.*

Prayer. Glorious, O my Lord, is the great and confident hope of thy Godhead, and high and exalted is the wondrous refuge of thy Majesty, and all who hope in thee and trust in thee and call on thy holy name and beseech thee, at all seasons and times, shall not be ashamed, Lord of all, etc.

PSALM civ. 1-16 a. Bless the Lord, O my soul. *Glory becometh thee, O God. Bless the Lord, O my soul . . . full of sap. Glory becometh thee, O God.—No Gloria.*

PSALM cxiii. Praise the Lord, ye his servants : O praise the name of the Lord. *Glory becometh thee, O God, for thou art the Creator of the light. Praise the Lord, ye his servants . . . mother of children. * Glory be, etc. * From everlasting, etc. * Praise the Lord, ye his servants. Glory becometh, etc. Praise the Lord, ye his servants : O praise the name of the Lord. * Glory becometh, etc.—In this Psalm each side takes two clauses at a time.*

Prayer. Thou, O my Lord, art alone the Creator of light, and thou orderest

^a It does not appear from the MS if this is an additional farcing, or an alternative to the first *In the beginning*. In the latter case whichever farcing is said would be repeated here.

^b *lit.* came to revelation.

^c See above, p. 346.

^d *lit.* without change.

the darkness in thy wisdom and by thy judgements, and enlightenest creation with thy glorious light, by the instrumentality of the sun and moon, thy luminaries, and from thy bright light resplendent with rays shine all lights by night and by day, the work of thy hands. And to thee is due worship, for praise becometh thee, for there is none other God but thee, Lord of all, etc.

PSALM xciii. The Lord reigneth and is apparelled with mystery. *We worship thee, O everlasting Being.* The Lord reigneth . . . becometh thine house, O Lord for ever. *We worship, etc.—No Gloria.*

PSALMS cxlviii, cxlix, cl, cxvii *without farring and all under one Gloria.*

Add: Glorify the Lord, all the whole earth. * O Giver of light, O Lord, even to thee do we lift up glory. Let us pray, Peace be with us.

Prayer of the Morning Anthem. To thee, O Christ, the true Light, the glorious Brightness who art of the Father, who wast revealed and didst shine forth in the world for the renewal and salvation of our nature, in the firstfruits which are of us, we lift up praise and honour and confession and worship at all times, Lord of all, etc.]

MORNING ANTHEM.

To the tune: Our Father which art in heaven.

Praise the Lord all the earth^a. The true Light hath shone forth on us from on high : the Only begotten, the Lord of (all) creatures.

Serve the Lord with gladness^b. The true Light, etc. *as above.*

Come before his presence with a hymn of praise^b {p. 240 b}. Blessed be Christ, who hath sanctified us by his baptism : and hath given us a type of everlasting life.

Know that he is the Lord our God^c. O Christ, who wast baptized and shone forth and didst enlighten all : make thy peace to dwell in thy people whom thou didst choose.

It is he that hath made us and not we ourselves^c. O thou Heir of the Father, and Lord of all that hath been (created) : make thy Church glad in thy holy Epiphany.

We are his people and the sheep of his pasture^c. Blessed be he who by his baptism hath sanctified for our salvation : an absolving womb in the mystery of his glory.

Enter into his gates with thanksgiving and into his courts with praise^d. Suffer (it to be so), O John, said our Saviour : that I may be baptized and fulfil all that is written.

Give thanks unto him and bless his name^d. Give thanks without ceasing, sons of the Holy Ghost : to the Bridegroom who placeth crowns on your heads.

For the Lord is good and his loving-kindness (endureth) for ever^e. May thy light, O our Lord, drive from thy Church : the wolves the sons of error and the darkness of the Egyptians.

And his faithfulness unto (all) generations^e. Thy Epiphany, O our Saviour, hath made (all) creatures to rejoice : and hath promised good things and everlasting life.

Glory be to the Father, etc. The true Light, etc. *as above.*

^a Ps. c. 1.

^b Ps. c. 2.

^c Ps. c. 3.

^d Ps. c. 4.

^e Ps. c. 5.

From everlasting to everlasting. O ye baptized, sing praise and exalt and rejoice in the Bridegroom : that with him ye may have joy in Jerusalem above. * [At* the early dawn of the morning we glorify thee, O Lord : for thou art the Saviour of all creatures : give us in thy compassion : a day full of peace : and grant us forgiveness of sins. * Cut not off our hope : shut not thy door in our face : stay not thy care for us : and recompense us not as we deserve, O God : for thou alone knowest our weakness. * Sow, O our Lord, in the whole world : love and peace and concord : and raise up priests and kings and judges, and give peace to them of high estate : heal the sick and preserve the whole : and pardon the trespasses of all the sons of men.

They say : Let us pray, Peace be with us.

Prayer. In the glorious light, O my Lord, of thy revelation, and in the joyful Epiphany of thy coming, which all creatures whom thou hast created look for and hope for and expect, make us all in thy loving-kindness and mercies worthy to be glad and to have joy, with the true sons of thy mysteries in Jerusalem above, Lord of all, etc.] ,

[HYMN OF PRAISE.

By Mar Ephraim, the Syrian doctor^b.

A light hath shone forth to the righteous : and gladness to them that are true of heart. * *Yudh.* Jesus ; our Lord the Christ : hath shone forth to us from the bosom of his Father : he hath come and taken us out of darkness : and hath enlightened us with his excellent light. * *Alaph.* The day hath shone forth on the sons of men : and the power of darkness hath fled : a light hath shone forth for us from his light : and hath enlightened our eyes which were darkened. * *Shin.* He hath caused his glory to shine forth in the world : and hath enlightened the lowest depths : death is extinguished and darkness hath fled : and the gates of Sheol are broken. * *Wau.* And he hath enlightened all creatures : who of old were in darkness : and the dead who lay in the dust arose : and glorified (him) because salvation had come to them. * *'E.* He gave salvation and granted us life : and was exalted to his Father on high : and furthermore he cometh in his great glory : and enlighteneth the eyes of all who have waited for him. * *Mim.* Our King cometh in his great glory : let us light our lamps and go forth to meet him : and let us be glad in him as he hath been glad in us : and maketh us glad by his excellent light. * *Shin.* Let us lift up glory to his Majesty : and let us all give thanks to his high Father : whose mercies are many and who sent him to us : and hath given us hope and salvation. * *Yudh.* His day suddenly shineth forth : and his saints go forth to meet him : and light their torches : all who have laboured and have been wearied and have made themselves ready. * *Kheith.* The Angels and Watchers of heaven are glad : in the glory of the just and righteous : and place crowns on their heads : and with one accord sing praises and Hallelujahs. * *Alaph.* My brethren, arise and prepare

* The three verses which follow are said daily throughout the year. The MS has here : Of error ; to the tune : Come, let us wonder.

^b This Hymn of praise is acrostic, the initial letters giving *Ishū Mshikha* (*Jesus Christ*).

yourselves : that we may confess our King and our Saviour : who cometh in his glory and maketh us glad : in his excellent light in the kingdom.]

[*Another, by Mar Narsai.*

The light of Christ's Epiphany : hath made earth and heaven glad. * Error, like darkness : had spread over (all) creatures : and the light of Christ hath shone forth : and the world hath gotten comfort. * The night is like : unto the time from Adam till now : and the day of Christ's revelation : unto the course of hours of the daytime. * Our Lord also hath named the morning : the beginning of his preaching : and the evening time the end : which giveth the world rest from its labour. * For this hope were looking : priests and kings and prophets : and the Creator hath given them rest : in the haven of the day of his revelation. * In his revelation (all) creatures rested : which were troubled by sin : and the world began to meditate : on the consideration of things to come. * He delivered a new covenant : to them that received his teaching : and impressed it with his own blood : that his promises should not lie. * With promises of the kingdom on high : he fixed the course of reasoning beings : and lo, they wait for his revelation : earthly and heavenly ones. * Now the revelation hath drawn nigh : of the King who reigneth (and is) of our race : come, let us be ready to see him : with the companies of the heavenly ones. * Let us take to ourselves love as oil : for that day which is full of fear : lest we hear that voice : I know not your deeds. * With the talent of the word of doctrine : may we be paid while we live : that we may be worthy to hear that voice : Come, receive the things promised to you. * In the hope of life to come : let us make fast the ship of our mind : and in love and faith : may we reach the haven of joys.

They say, A light hath shone forth to the righteous : and gladness to them that are true of heart.]

[*Another, of the Company of Ananias.*

O all ye works of the Lord, bless ye the Lord : O ye heavens of the Lord, bless ye the Lord.] *By thy baptism, O Saviour of all : thou hast cleansed the defilement of our nature : and hast pardoned and sanctified us by thy laver : and hast named us heirs of the heights (above).* [O all ye works of the Lord, bless, etc. : O ye heavens of the Lord, bless, etc. * O ye angels of the Lord, bless, etc. : O ye waters that be above the heavens, bless, etc. * O all ye powers of the Lord, bless, etc. : O ye sun and moon, bless, etc. * O ye stars in heaven, bless, etc. : O ye rain and dew, bless, etc. * O all ye winds, bless, etc. : O ye fire and heat, bless, etc. * O ye night and day, bless, etc. : O ye light and darkness, bless, etc. * O ye cold and heat, bless, etc. : O ye snow and ice, bless, etc. * O ye lightnings and clouds, bless, etc. : O all the earth, bless, etc. * O ye mountains and hills, bless, etc. : O all that bring forth upon the earth, bless, etc. * O ye seas and rivers, bless, etc. : O ye springs of water, bless, etc. * O ye fish and all that moveth in the waters, bless, etc. : O all ye fowls of heaven, bless, etc. * O every living creature and beast, bless, etc. : O ye sons of men, bless, etc. * O ye sons of men, bless, etc. : O ye house of Israel, bless, etc. * O ye priests of the Lord, bless, etc. : O ye servants of the Lord, bless, etc. * O all ye spirits and souls of the righteous, bless, etc. : O ye perfect and

humble men of heart, bless, etc. * O Ananias, Azarias, and Misael, bless, etc. : O ye apostles and prophets, bless, etc. * O ye martyrs of the Lord, bless, etc. : O all that stand in the home of the Lord, bless, etc. * We praise and exalt (him) for ever. Or, We bless Father, Son, and Holy Ghost, for ever and ever, Amen and Amen. *By thy baptism, O Saviour, etc. * Glory be, etc. From everlasting to everlasting, Amen.] By the baptism of Jesus the Lord : the gates of heaven were opened : and also the Father with his living voice : bore witness that he was the only-begotten Son. * [O all ye works, etc. : O ye heavens, etc.] Blessed is he at whose baptism the heavens opened : and fire and the Spirit mingled with the waters : and he revealed his power to the multitudes on Jordan : that by his baptism they might receive freedom. * The Epiphany of life from on high : for whom { p. 241 a } the nations and the nation waited : the Saviour, the Son of the Most High : was baptized and shone forth and enlightened the world.*

[HYMN OF PRAISE] OF THE LESSON (!) *.

To the tune : The Church saith.

Jordan saith, In me all springs and streams are blessed : because the Lord of the seas and islands hath chosen me for the laver. * To me the Temple of the Word hath come down and was wondrously baptized : me have the depths and fountains and rivers called blessed. * Pison envied me because the Shrine of the Godhead entered into me : Gihon was jealous of me because I became a fountain of life. * The river Hiddekel, the third (river), hath called me blessed : and Euphrates envied me because the Lord of all chose me for the laver. * The creatures saw a great and ineffable wonder : when our Saviour came to be baptized by his servant. * The preacher of the Spirit, the son of Zechariah, stood in terror : and began to confess, I am not worthy of this. * I need to receive baptism from thee : how hast thou come to me in humility ? * I am the lamp, and thou, O my Lord, art the Sun of righteousness : I am the clay, and thou, O my Lord, the fountain that poureth forth life. * I am the servant, and thou the Lord of all creatures : I am weak, and thou, O my Lord, art great and boundless. * I am formed by human seed and marriage : and thou art from Mary without union. * My father is Zechariah who died and hath ceased to live : and thy Father is he who hath (his) being from Eternity. * My mother is Elizabeth of the daughters of Aaron who was invested with the priesthood : and thy mother Mary { p. 241 b } of the house of David, the head of the kingdom. * For the straw cannot draw near to the flame : nor can grass draw near to the burning. * These (words) spake the servant to his Lord in humility : and the Saviour replied to him in perfection. * All these (things) set apart and put aside and give up at this time : and suffer me to be baptized and to fulfil all righteousness. * Suffer me to go down to the river Jordan and wash away the defilement : of the sons of men who grow old in corruption of desire (!). * Suffer me to abolish the yoke of death from mankind : and to put to shame the evil Deceiver and take away sin. * Thus spake the Lord to his servant, the son of the barren ones^b : and he drew near and baptized him, trembling with fear. * At that hour assembled there the nine Orders (of angels) : the multitudes of fire and spirit,

* Perhaps, a doctrinal hymn.

^b *lit.* barrenness.

that sing Holy to the (divine) Being. * There the cherubim sung praise and offered worship : there the thrones rose in haste to honour (him). * There the seraphim uttered praise without intermission * : there the dominions gave thanks without ceasing. * There the powers paid back thanksgiving to him who strengtheneth them : there the principalities stood in fear and trembling. * There the mighty ones shouted a chant of praise : there the archangels praised him in fear. * There the angels also exalted him in joy : there they saw that our salvation was in truth accomplished. * There the heavens above were opened in light : { p. 242 a } there the Holy Ghost descended like a bird. * There the Father proclaimed and cried openly : This is my Beloved, in him I am well pleased in truth. * There the demons, the sons of error, were clothed with sadness : because they saw that our race had come to that greatness. * And let us all stedfastly give a shout of praise : to him who by his Epiphany hath bestowed upon us all good things.

[*Prayer of the Gloria in excelsis.* We glorify and exalt and sing Hallelujahs and praises to the hidden and sacred Nature, blessed and incomprehensible of thy glorious Trinity, at all times, Lord of all, etc.

HYMN OF PRAISE.

One clause is said in the sanctuary, the next in the nave.

Glory to God in the highest, *thrice* : and on earth peace : and a good hope to men : we worship thee : we glorify thee : we exalt thee : Being who art from eternity : hidden and incomprehensible Nature : Father, Son, and Holy Ghost : King of kings : and Lord of lords : who dwellest in the excellent light : whom no son of man hath seen : nor can see : who alone art holy : (and) alone mighty : (and) alone immortal : we confess thee : through the Mediator of our blessings : Jesus Christ : the Saviour of the world : and the Son of the Highest : O Lamb of the living God : who takest away the sins of the world : have mercy upon us : thou who sittest at the right hand of thy Father : receive our petition : for thou art our God : and thou art our Lord : and thou art our King : and thou art our Saviour : and thou art the forgiver of our sins : the eyes of all men hang on thee : Jesus Christ : glory to God thy Father : and to thee and to the Holy Ghost for ever, Amen.

Prayer. To thee, O my Lord, and to thy Christ, and to thy living, holy, life-giving and divine Spirit, we lift up praise, honour, thanksgiving, and worship, at all times, Lord of all.

Deacon. Lift up your voices, and glorify the living God, all ye people.

They all sing, slowly, Holy God, Holy Mighty, Holy Immortal, have mercy upon us. Glory be to the Father, etc. Holy God, etc. From everlasting to everlasting, Amen. Holy God, etc. Let us pray, Peace be with us.]

They say Our Father, *with a loud voice* [*forced as on p. 300, and give the kiss of peace.*

Prayer. O Compassionate one, whose name is holy, and whose dwelling-place is holy, the place of whose tabernacle is holy ; and holy are the exalted

* *lit.* without being satisfied.

hosts who praise thee with holy Hallelujahs ; who art called holy by spiritual and by earthly beings, with holy voices which cease not : make holy, O our Lord and our God, the temple of our souls, and purify our thoughts ; pardon our trespasses, make white our defilements ; and make us, O my Lord, pure sanctuaries for thine exalted Godhead, and temples adorned and befitting the honour of the service of thy love, O thou who makest all holy by the power of thy Word and of thy Spirit, Lord of all, etc.

Another. Holy art thou, O my Lord, continually, and everlastingly glorious. Thou art high and exalted above all, incomprehensibly ; thou art worshipped by the Watchers and men as Three in One, O great King of glory. O Being who art from everlasting, we give (thee) thanks, worship, and praise at all times, Lord of all, etc.

Then follow the Prayers for help and the rest as at the Evening Service, p. 308].

And they celebrate baptism, if there is [any to be baptised], and go straight on to the Order of the Mysteries.

THE ORDER OF THE MYSTERIES^a.

MARMITHA^b OF THE MYSTERIES.

Psalms xcvi, xcvi, xcvi, xxxv from verse 18 [*all under one Gloria, without farcing, but with Hallelujah after each clause.*]

ANTHEM OF THE SANCTUARY.

To the tune : Come let us wonder.

I will extol thee, O my Lord the King^c.—Thy throne, O God, is for ever and ever^d.—OF THE TEXT. A thousand thousands, and ten thousand times ten thousand surround him^e. The awe-inspiring throne of thy majesty : the cherubim surround, O Lord : and in awe cover their faces : with their wings, quaking : for they cannot fix their eyes : or look on that fire of thy Godhead : and thou who art thus glorious : and dwellest in the sons of men : not to burn but to enlighten : great, O my Lord, is thy mercy and loving-kindness which thou hast wrought to our race, glory to thee. [*Repeat.*]

Glory be to the Father, and to the Son, and to the Holy Ghost. For life and abiding good things : thy servants wait, O our Saviour : and take refuge in faith : and take shelter under the wings of thy cross : keep in thy compassion the assembly of thy worshippers : and fulfil to them the covenant of thy promises : which thou didst make^f { p. 242 b } to thy friends in thy Gospel. Whoever believeth in me : inheriteth the kingdom and everlasting life : make us worthy, O my Lord, with thy saints : to sing to thee in the bridechamber of thy kingdom, glory to thee.

^a The Eucharist. On the Epiphany the third Liturgy, that of Nestorius (so called) is used. Only the *propria* are given here, from the Gaza MS. For a translation of the *Liturgy of Nestorius* see *Liturgy of Adai and Mari* (S.P.C.K.).

^b The Marmitha and Anthem of the Sanctuary are said at the beginning of the service after the Lord's prayer and a collect.

^c Ps. cxlv. 1.

^d Dan. vii. 10, altered.

^e Ps. xlv. 6.

^f *lit.* say.

LECTIONS.

Numbers xxiv. 2-9, 15-end^a: Isaiah iv. 2-5; xi. 1-5 [9, 10]; xii.

SHŪRĀYA^b.

Therefore God, thy God, hath anointed thee^c. *Let us honour the baptism of Christ [with songs of the Spirit, Hallelujah, Hallelujah, yea Hallelujah. * With the oil of gladness above thy fellows. Let us honour, etc. * Glory be, etc. Let us honour, etc. * From everlasting to everlasting. Let us honour, etc. * And let all the people say, Amen and Amen. Let us honour, etc. * Therefore God, thy God, hath anointed thee.]*

THE APOSTLE.

Titus ii. 11 to iii. 7.

ZŪMĀRA^d.

To the tune: The Shepherd [of Israel.]

My^e heart hath overflowed with goodly words^f. *Hallelujah, Hallelujah, yea Hallelujah. * And hath spoken of my deeds to the King. Hallelujah, etc. * My tongue is the pen of a ready writer. Hallelujah, etc. * Therefore God, thy God, hath anointed thee. Hallelujah, etc. * With the oil of gladness above thy fellows. Hallelujah, etc. * Myrrh and cassia and stacte. Hallelujah, etc.*

THE GOSPEL.

St. Matthew iii.

ANTHEM OF THE MYSTERIES^g.

To the tune: Lord of all.

Praise the Lord with a new song of praise^h.—The world and all that dwell thereinⁱ.—OF THE TEXT. *That the creation itself also may be delivered from the bondage of sin^k.* Creation hath been renewed in her Lord: and hath perceived her Saviour: who was baptized and who revealed to her in Jordan: the confession of the Trinity: the Father proclaiming and crying: This is my Beloved in whom I am well pleased: and the Spirit who came and abode on him: and made his glory to be known before the world. [*Repeat.*]

Change, to the tune of the Rūkḍwa (?): Martyrs of the Son.

Glory be to the Father and to the Son and to the Holy Ghost. Come, ye faithful, look and wonder: on this holy feast: at the awe-inspiring and perfect mystery: the Son who was without sin was baptized in Jordan: and at the Baptist {p. 243 a} when he refused and besought (him) saying: I need to be baptized by thee, O my Lord: for the clay doth not make the spring to grow (!): nor

^a According to other authorities the whole chapter is read from ver. 2.

^b Sung between the Old Testament Lections and the Apostle.

^c Ps. xlv. 7.

^d Sung between the Apostle and the Gospel.

^e Ps. xlv. 1, 7, 8.

^f or matters.

^g Sung at the Offertory.

^h Ps. xcvi. 1.

ⁱ Ps. xxiv. 1.

^k Rom. viii. 21, altered.

can the lamp enlighten the darkness : but because thou hast willed to bow thy head before me : I venture to lay my right hand upon thee at thy command : for the salvation of the race of the sons of men.

[*From everlasting to everlasting.* Make^a the right hand of thy mercy, O our Lord Jesus, to overshadow and abide on thy people and the sheep of thy pasture. Lord thy mercy is for ever on thy worshippers : cast not the works of thine hands into the hands of the Evil one : make true, Lord, thy promise which thou madest to the Twelve, saying : I am with you unto the end of days : be with us as with thine apostles by the help of thy loving-kindness : and deliver us from temptations : and give us time full of peace : that we may give thanks and worship and praise to thy great and holy name at all times. *Repeat three times from deliver us.*]

[*They say*] the *Hallowing of Mar Nestorius*^b.

CANON^c.

Instead of the Canon Awful art thou *they say* The Messengers.

Hallelujah, Hallelujah. * *Verses.* A star hath shone forth out of Jacob : and a Prince hath arisen out of Israel. Hallelujah, Hallelujah. * Thousand thousands stand before him, and ten thousand times ten thousand sing Holy to his glory. Hallelujah, Hallelujah. * *Continuation.* A voice came^d from heaven, saying : This is my Beloved in whom I am well pleased. Hallelujah, Hallelujah. * In him let us abide continually and^e let us serve his majesty with all our hearts, saying : Holy art thou, Holy art thou, Holy art thou, O lover of men. Hallelujah, Hallelujah.

ANTHEM OF THE BĒMA^f.

Come let us all with one accord give thanks and worship : to the Saviour of the race of the sons of men : and of the whole world from the Evil one : for he in his loving-kindness hath given us the heavenly gift : of his body and blood for the pardon of trespasses : and in him let us all abide.

[*Verses.* Let^g the sceptre from the stem of Jesse go forth : and let the branch spread forth from his root : in him let us abide.

Let^h us praise the precious blood and the body which we have all received, giving thanks and saying, Hallelujah, Hallelujah.]

Verses. By water and the Spirit have we been sanctified : by thy body and blood have we gotten life. Oⁱ Good one, who hast fashioned us from the dust, renew our image by water and the Spirit. * Thou hast fashioned us again by water and the Spirit : glorious is thy renewal and excellent is thy coming.

^a This verse is invariable.

^b The pro-anaphoral and the concluding parts of all the three liturgies are the same.

^c Said on Christmas Day, Epiphany, Easter Even, Easter Day, Ascension Day, Pentecost, Transfiguration and Holy Cross Day, at the Elevation, after One Holy Father. See Brightman, *Lit. East. and West.*, p. 297. ^d *lit. was.*

^e The words which follow are misplaced in the MS and come after *let us all abide* in the Anthem of the Bēma.

^f Sung in the nave during the communion of the people.

^g From C.

^h These words are invariable.

ⁱ The following invariable paragraph is probably meant to be sung before this verse, and again before that which comes after it:—Thou hast fed us, O my Lord, with thy body and thy blood : what are our mouths that we should give thanks to thy name? (See Brightman, p. 299.)

ILLUSTRATIVE DOCUMENTS

rites of baptism.

THE GREEK BAPTISMAL SERVICE FROM THE BARBERINI
EUCHOLOGION, UNCIALY WRITTEN ON PARCHMENT, EIGHTH
CENTURY, fol. 170^{ro}.

ΕΥΧΗ ΕΙΣ ΤΟ ΚΑΤΑΣΦΡΑΓΙΣΑΙ ΠΑΙΔΙΟΝ ΛΑΜΒΑΝΟΝ
ΟΝΟΜΑ ΤΗ ΟΓΔΟΗ ΗΜΕΡΑ ΤΗΣ ΓΕΝΝΗΣΕΩΣ ΑΥΤΟΥ^α.

Κύριε ὁ Θεὸς ἡμῶν, σοῦ δεόμεθα, καὶ σὲ ἱκετεύομεν·
σημειωθήτω τὸ φῶς τοῦ προσώπου σου ἐπὶ τὸν δοῦλόν σου
(τόνδε), καὶ σημειωθήτω ὁ Σταυρὸς τοῦ μονογενοῦς σου Υἱοῦ ἐν τῇ
καρδίᾳ καὶ τοῖς διαλογισμοῖς αὐτοῦ, εἰς τὸ φυγεῖν τὴν ματαιό-
τητα τοῦ κόσμου, καὶ πᾶσαν τὴν πονηρὰν ἐπιβουλὴν τοῦ
ἐχθροῦ, ἀκολουθεῖν δὲ τοῖς προστάγμασί σου. Καὶ δὸς Κύριε
ἀνεξάρνητον μείναι τὸ ὄνομά σου τὸ ἅγιον ἐπ' αὐτόν^β, συναπτό-
μενον ἐν καιρῷ εὐθέτω τῆς ἀγίας σου Ἐκκλησίας^γ, καὶ τελειού-
μενον διὰ τῶν φρικτῶν μυστηρίων τοῦ Χριστοῦ σου^δ, ἵνα κατὰ
τὰς ἐντολάς σου πολιτευσάμενος, καὶ φυλάξας τὴν σφραγίδα
ἁθρανστον^ε, τύχη τῆς μακαριότητος τῶν ἐκλεκτῶν σου. [Ἐκ-
φώνως.] Χάριτι καὶ οἰκτιρμῶ^ς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς
σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ^ς κτλ.

Καὶ^h πληρουμένης^ι τῆς εὐχῆς σφραγίζει αὐτοῦ τὸ μέτωπον
καὶ τὸ στήθος καὶ τὸ στόμα.

Collation of Grotto Ferrata Γ. β. 1 and Γ. β. 10 and of Auct.

^α Titulum adfert Γ. β. 10 isto modo—'Ἀκολουθία τοῦ βαπτισμοῦ. Εὐχὴ ὅταν
λαμβάνῃ ὄνομα ἢ ἡμέρα.

^β ἐπ' αὐτῷ Γ. β. 10.

^γ ἐκκλησία sic Γ. β. 1 ubi Auct. et Editi isto modo τῇ ἀγίᾳ σου ἐκκλησίᾳ.

^δ om σου Γ. β. 1.

^ε Auct. post ἁθρανστον add καὶ διατηρήσας τὸν χιτῶνα ἀμόλυντον.

^ς Χα. καὶ φιλ. τοῦ Χριστοῦ σου et om καὶ οἰκτ. Γ. β. 1.

^h post εὐλ. εἶ dat ista Γ. β. 1 σὺν τῷ. Καὶ πληρῶν τὴν εὐχὴν σφραγίζει αὐτοῦ
τὸ μετ. τὸ στόμα κ. τὸ στήθος. Deinde sequitur rubrica nova Εὐχὴ εἰς τὸ
ἐκκλησιάζειν παῖδα εἰς μ'. ^h Auct. om Καὶ πληρουμ. κτλ.

^ι Ita Γ. β. 10 πληρῶν διὰ τὴν εὐχὴν σφ. τὸν παῖδα εἰς τὸ μέτ. κτλ. Sequitur
Εὐχὴ ὅταν εἰσέρχεται παῖδον εἰς τὴν ἐκκλησίαν εἰς τὴν β' ἡμέραν, βασταζόμενον ὑπὸ
τοῦ ἱερέως ἐπὶ τὸ θυσιαστήριον.

ΕΥΧΗ ΟΤΕ ΕΙΣΕΡΧΕΤΑΙ ΠΑΙΔΙΟΝ ΕΙΣ ΤΗΝ ΕΚΚΛΗΣΙΑΝ
ΤΗ Μ' ΗΜΕΡΑ ΤΗΣ ΓΕΝΝΗΣΕΩΣ ΑΥΤΟΥ^α.

ΠΕ. Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν τεσσαράκοντα ἡμέραις^β κατὰ τὸν νόμον^ο εἰς τὸ ἱερὸν ἀνελθὼν μετὰ Μαρίας^δ τῆς ἁγίας μητρός σου, καὶ ἐν ταῖς ἀγκάλαις τοῦ δικαίου Συμεὼν^ε δεχθεὶς^ι, αὔξησον καὶ^ς τὸν δοῦλόν σου τόνδε τῇ δυνάμει σου, ἵνα τυχὼν καὶ τοῦ λουτροῦ τῆς ἀφθαρσίας γενήσεται τέκνον φωτὸς καὶ ἡμέρας· καὶ τυχὼν τῆς μερίδος^η τοῦ κλήρου τῶν ἐκλεκτῶν σου, κοινωνῶνς γένηται καὶ τοῦ τιμίου σώματος καὶ αἵματος τοῦ Χριστοῦ^ι σου, φυλαττόμενος^κ τῇ χάριτι τῆς ἁγίας ὁμοουσίου καὶ ἀδιαίρετου Τριάδος. [Ἐκφώνως.] Εἰς δόξαν σὴν^ι καὶ τοῦ μονογενοῦς σου υἱοῦ καὶ τοῦ παναγίου καὶ ἀγαθοῦ καὶ ζωοποιοῦ σου πνεύματος. νῦν καὶ ἀεὶ κτλ.

III ΕΥΧΗ ΕΙΣ ΤΟ ΠΟΙΗΣΑΙ ΚΑΤΗΧΟΥΜΕΝΟΝ.

Ἀποδύει^η αὐτὸν καὶ ὑπολύει, καὶ ἴστησιν αὐτὸν κατὰ ἀνατολὰς καὶ ἐμφυσᾷ αὐτῷ γ'. καὶ σφραγίζει αὐτοῦ τὸ μέτωπον καὶ τὸ στόμα καὶ τὸ στήθος καὶ λέγει·

Ἐπὶ τῷ ὀνόματί σου, Κύριος ὁ Θεὸς τῆς ἀληθείας, καὶ

^α Auct. titulum dat εὐχὴ εἰς τὸ ἐκκλησιάσαι παιδίον.

^β Hoc modo Γ. β. ι ἡμέραις ὡς βρέφος προσαχθεὶς ἐν τῷ νομικῷ ναῷ ὑπὸ Μαρίας τῆς ἀπειρογάμου καὶ ἁγίας μῖς σου. ^ο Auct. post νόμον add μουσίως.

^δ εἰσελθὼν ὑπὸ Μ. Γ. β. ιο et Auct.

^ε om Συμεὼν Γ. β. ι.

^ς post δεχθεὶς hoc modo Γ. β. ι αὐτὸς Δέσποτα παντοδύναμε, καὶ τὸ προσαχθὲν τοῦτο βρέφος, ἐμφανισθῆναι σοι τῷ πάντων ποιητῇ, εὐλόγησον καὶ εἰς πᾶν ἔργον ἀγαθὸν καὶ σοι εὐάρεστον αὔξησον, ἀποσοβῶν ἀπ' αὐτοῦ πᾶσαν ἐνωπίαν δύναμιν, διὰ τῆς σημειώσεως τοῦ τύπου τοῦ σταυροῦ σου· σὺ γὰρ εἰ ὁ φυλάσσων τὰ νήπια, Κύριε, ἵνα καταβιβάσῃς τοῦ ἁγίου βαπτίσματος, τύχη τῆς μερίδος τῶν ἐκλεκτῶν σου ἐν τῇ βασιλείᾳ σου, φυλαττόμενον σὺν ἡμῖν τῇ χάριτι τῆς ἁγίας καὶ ὁμ. κ. ἀδ. Τρ. Χοὶ γὰρ πρέπει πᾶσα εὐχαριστία καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Fere eadem libri impressi. Sequitur deinde εὐχὴ εἰς τὸ ποιῆσαι κατηχούμενον sicut apud Barb.

δεχθεὶς) βασταχθεὶς Γ. β. ιο et editi.

^η post αὔξησον om. καὶ Γ. β. ιο Auct.

^ι post μερίδος add καὶ Auct.

^ι om τοῦ Χριστοῦ Γ. β. ιο.

^κ post φυλαττόμενος add σὺν ἡμῖν Auct.

^ι σὴν καὶ τοῦ ἀρχαίου σου πατρὸς κτλ. Sequitur apud Γ. β. ιο Εὐχὴ εἰς τὸ ποι. κατ.

^{ια} om titulum εὐχὴ εἰς τὸ π. κατ. et sine intervallo pergit ad rubricam istam Ἀποδύει· αὐτὸν καὶ ἀπολύει καὶ ἴστησιν κατὰ ἀνατολὰς ἀνω τὰς χεῖρας ἔχοντα καὶ ἐμφυσῶν αὐτὸν τρίτον, σφραγίζει κτλ. Sequitur Ἐπὶ τῷ ὀνόμ. κτλ. Auct.

^η om verba Ἀποδύει· α. κ. ὑπολ. καὶ Γ. β. ιο.

τοῦ μονογενοῦς σου υἱοῦ, καὶ τοῦ ἁγίου σου πνεύματος, ἐπι-
τίθῃμι τὴν χεῖρά μου ἐπὶ τὸν δοῦλόν σου (τόνδε), τὸν καταξιω-
θέντα καταφυγεῖν^α ἐπὶ τὸ ἅγιον ὄνομά σου, καὶ ὑπὸ τὴν σκέπην
τῶν πτερυγίων σου διαφυλαχθῆναι· ἀπόστησον ἀπ' αὐτοῦ τὴν
παλαιὰν ἐκείνην πλάνην, καὶ ἔμπλησον αὐτὸν τῆς εἰς σὲ
πίστεως, καὶ ἐλπίδος, καὶ ἀγάπης· ἵνα γινῶ, ὅτι σὺ μόνος θεὸς
ἀληθινός, καὶ ὁ μονογενὴς σου υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς
Χριστός, καὶ τὸ ἅγιόν σου Πνεῦμα. Καὶ^β δὸς αὐτῷ ἐν πάσαις
ταῖς ἐντολαῖς σου πορεύεσθαι^ο, καὶ τὰ ἀρεστά σοι^δ φύλαξαι· ὅτι
ἐὰν ποιήσῃ αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς· καὶ ἔνγραψον^ο
αὐτὸν ἐν βίβλῳ ζωῆς σου· καὶ^ε ἔνωσον αὐτὸν τῇ ποίμνῃ τῆς
κληρονομίας σου· δοξασθήτω^ς ὄνομα τὸ ἅγιόν σου ἐν αὐτῷ, καὶ
τοῦ ἀγαπητοῦ σου Υἱοῦ, Κυρίου δὲ ἡμῶν, Ἰησοῦ Χριστοῦ, καὶ
τοῦ ζωοποιοῦ σου Πνεύματος· καὶ^η ἔστωσαν οἱ ὀφθαλμοί σου
ἀτενίζοντες εἰς αὐτὸν ἐν ἐλέει διαπαντός, καὶ τὰ ᾧτά σου τοῦ
ἀκούειν^ι τῆς δεήσεως αὐτοῦ. Καὶ^κ εὐφρανὼν αὐτὸν ἐν τοῖς
ἔργοις τῶν χειρῶν αὐτοῦ, καὶ ἐν παντὶ τῷ γένει αὐτοῦ, ἵνα
ἐξομολογηταί^λ σοι προσκυνῶν καὶ δοξάζων τὸ ὄνομά σου τὸ
μέγα καὶ ὑψίστον· καὶ αἰνέσῃ σε διαπαντός πάσας τὰς ἡμέρας
τῆς ζωῆς αὐτοῦ. [Ἐκφώνως.] Σὲ^μ γὰρ ὑμνεῖ πᾶσα ἡ δύναμις
τῶν οὐρανῶν, καὶ σοῦ ἐστὶν ἡ δόξα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ,
καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων. Ἀμήν.

ΑΦΟΡΚΙΣΜΟΣ Ἀ' ^α.

Ἐπιτιμᾷ σοι Κύριος, διάβολε, ὁ παραγενόμενος εἰς τὸν
κόσμον^ο, καὶ κατασκηνώσας ἐν ἀνθρώποις, ἵνα τὴν σὴν καθέλη
τυραννίδα, καὶ τοὺς ἀνθρώπους ἐξέλῃται· ὃς ἐπὶ ξύλου τὰς ἀντι-
κειμένας δυνάμεις ἐθριάμβευσεν, ἡλίου σκοτισθέντος καὶ τῆς^ρ

^α φυγεῖν Γ. β. 1, Γ. β. 10 et editi.

^β ante δὸς om καὶ Γ. β. 1.

^ο πορεύεσθαι Γ. β. 1, Γ. β. 10 Auct. editi.

^δ ἀρεστά σου Γ. β. 10.

^ο om καὶ et legit γράψον Γ. β. 1. Item libri impressi.

^ε om καὶ ante ἔνωσον Γ. β. 1.

^ς dox. τὸ ὄν. σ. τ. ἁγ. ἐπ' Γ. β. 1. Item impressi.

^η om καὶ ante ἔστ. Γ. β. 1.

^ι post ἀκούειν add τῆς φωνῆς Γ. β. 1, Γ. β. 10 Auct.

^κ ante εὐφρ. om καὶ Γ. β. 1.

^λ ἐξομολογήσεται Auct.

^μ ante Σὲ addidi Ἐφ. secutus cod. Γ. β. 1. Nam Barb. male om.

^ο Textum trium ἀφορκισμῶν apud Cod. Γ. β. 10 minutius non contuli quam ut sentirem minimas inesse variationes, ubique baptizandorum plurali numero ut in ceteris codicibus, adhibito.

^ρ κοσμοκοσμον MS.

^ρ om τῆς Γ. β. 1 Auct. editi.

γῆς σαλευομένης, καὶ μνημάτων ἀνοιγομένων καὶ σωμάτων
 ἁγίων ἀνισταμένων· ὃς ἔλυσε θανάτῳ τὸν θάνατον, καὶ
 κατήργησε τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι σὲ
 τὸν διάβολον. Ὁρκίζω σε κατὰ τοῦ Θεοῦ, τοῦ δείξαντος τὸ
 ξύλον τῆς ζωῆς, καὶ τάξαντος τὰ χερουβὶμ, καὶ τὴν φλογίνην
 ῥομφαίαν τὴν στρεφομένην φρουρεῖν αὐτόν^α. ἐπιτιμήθητι καὶ
 ἀναχώρησον, πνεῦμα ἀκάθαρτον^β. κατ' ἐκείνου γάρ σε ὀρκίζω,
 τοῦ περιπατήσαντος ὡς ἐπὶ ξηρᾶς ἐπὶ νῶτα θαλάσσης, καὶ
 ἐπιτιμήσαντος^γ τῇ λαίλαπι τῶν ἀνέμων· οὐ τὸ βλέμμα ξηραίνει
 ἀβύσσους, καὶ ἡ ἀπειλὴ τήκει ὄρη. Αὐτὸς γὰρ^δ καὶ νῦν ἐπιτάσσει
 σοι δι' ἡμῶν. Φοβήθητι, ἔξελθε καὶ ὑπαναχώρησον^ε ἀπὸ τῶν
 πλασμάτων τούτων, καὶ μὴ ὑποστρέψῃς, μηδὲ ὑποκρυβῇς εἰς
 αὐτούς^ς, μηδὲ συναντήσῃς τινὶ αὐτῶν^ς, ἢ ἐνεργήσῃς ἢ
 ἐνράγῃς^ς, μὴ ἐν νυκτὶ ἢ ἐν ἡμέρᾳ^ς ἢ ὥρα ἐν μεσημβρίᾳ· ἀλλὰ
 ἀπελθε εἰς τὸν ἴδιον τάρταρον, ἕως τῆς ἡτοιμασμένης μεγάλης
 ἡμέρας τῆς κρίσεως. Φοβήθητι τὸν θεόν, τὸν καθήμενον
 ἐπὶ θρόνου χερουβὶμ^κ καὶ ἐπιβλέποντα ἀβύσσους· ὃν τρέμουσιν
 ἄγγελοι, ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαί, ἐξουσίαι,
 δυνάμεις καὶ τὰ πολυόμματα^λ χερουβὶμ, καὶ τὰ ἑξαπτέρυγα
 σεραφίμ· ὃν τρέμει ὁ οὐρανός, καὶ ἡ γῆ, καὶ ἡ θάλασσα, καὶ
 πάντα τὰ ἐν αὐτοῖς. Ἐξελθε καὶ ἀναχώρησον ἀπὸ τῶν
 σφραγισθέντων νεολέκτων στρατιωτῶν Χριστοῦ τοῦ Θεοῦ ἡμῶν.
 Κατ' ἐκείνου γάρ σε ὀρκίζω, τοῦ περιπατοῦντος ἐπὶ πτερύγων
 ἀνέμων, τοῦ ποιούντος τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ
 τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον· ἔξελθε καὶ ἀναχώρησον
 ἀπὸ τῶν πλασμάτων τούτων σὺν πάσῃ τῇ δυνάμει καὶ τοῖς
 ἀγγέλοις σου. Ὅτι δεδόξασται τὸ ὄνομα τοῦ Πατρὸς, καὶ
 τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς
 αἰῶνας τῶν αἰώνων. Ἀμήν.

ΠΗ.

ΑΦΟΡΚΙΣΜΟΣ Β'.

Ὁ Θεὸς ὁ ἅγιος, ὁ φοβερὸς καὶ ἔνδοξος, ὁ ἐπὶ πᾶσι τοῖς
 ἔργοις, καὶ τῇ ἰσχύϊ αὐτοῦ ἀκατάληπτος, καὶ ἀνεξιχνίαστος

^α αὐτόν] αὐτό Auct. recte.^β om πν. ἀκ. Γ. β. 1 Auct.^γ ἐπιτιμήσονται MS.^δ om γάρ Auct.^ε ἀναχώρησον ἀπὸ τοῦ πλάσματος τούτου Auct.^ς μήτε ἀποκρυβῇς εἰς αὐτὸ sic Auct.^κ τινὶ αὐτό Auct.^λ om ἢ ἐνράγῃς Γ. β. 1 et editi.^λ μὴ ἐν ἡμέρᾳ Auct.^κ ἐπὶ τῶν χερ. Γ. β. 1 et editi: ἐπὶ θρόνου ὑψηλοῦ Auct.^λ ante τὰ πολ. om καὶ Γ. β. 1.

ὑπάρχων, αὐτὸς ὁ προορίσας σοι, διάβολε, τῆς αἰωνίου κολάσεως τὴν τιμωρίαν, δι' ἡμῶν τῶν ἀχρείων αὐτοῦ δούλων κελεύει σοι καὶ πάσῃ τῇ συνεργῷ σου δυνάμει ἀποστῆναι ἀπὸ τῶν νεωστὶ σφραγισθέντων ἐπ' ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ ἀληθινοῦ Θεοῦ ἡμῶν. Ὁρκίζω σε οὖν, παμπόνηρον καὶ ἀκάθαρτον καὶ μιαρὸν καὶ ἐβδελυγμένον καὶ ἀλλότριον πνεῦμα, κατὰ τῆς δυνάμεως Ἰησοῦ Χριστοῦ, τοῦ πᾶσαν ἐξουσίαν ἔχοντος ἐν οὐρανῷ καὶ ἐπὶ γῆς, τοῦ εἰπόντος τῷ κωφῷ καὶ ἀλάλῳ δαίμονι· ἐξελθε^a ἀπὸ τοῦ ἀνθρώπου, καὶ μηκέτι εἰσελθῆς εἰς αὐτόν· Ἀναχώρησον, γνώρισον τὴν σὴν ματαίαν δύναμιν, τὴν μηδὲ χοίρων ἐξουσίαν ἔχουσαν. Ἐπομνήσθητι τοῦ ἐπιτάξαντός σοι κατὰ τὴν σὴν αἴτησιν εἰς τὴν ἀγέλην τῶν χοίρων εἰσελθεῖν. Φοβήθητι τὸν Θεόν, οὗ τῷ προστάγματι ἡ γῆ καθ' ὑδάτων ἐστήρικται, τὸν κτίσαντα τὸν οὐρανόν, καὶ στήσαντα τὰ ὄρη σταθμῷ, καὶ τὰς νάπας ζυγῷ, καὶ θέντα ψάμμον^b θαλάσσης ὄριον, καὶ ἐν ὕδατι σφοδρῷ τρίβον ἀσφαλῆ· τὸν ἀπτόμενον τῶν ὀρέων, καὶ καπνίζοντα, τὸν ἀναβαλλόμενον φῶς ὡς ἱμάτιον, τὸν ἐκτείνοντα^c τὸν οὐρανὸν ὡσεὶ δέρριν, τὸν στεγάζοντα ἐν ὕδασι τὰ ὑπερῶα αὐτοῦ, τὸν θεμελιούντα τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς, οὗ κλιθήσεται εἰς τὸν αἰῶνα τοῦ αἰῶνος, τὸν προσκαλούμενον τὸ ὕδωρ τῆς θαλάσσης, καὶ ἐκχέοντα αὐτὸ ἐπὶ πρόσωπον πάσης τῆς γῆς. Ἐξελθε, καὶ ἀναχώρησον ἀπὸ τῶν^d πρὸς τὸ ἅγιον φῶτισμα εὐτρεπιζομένων. Ὁρκίζω σε κατὰ τοῦ σωτηριώδους πάθους τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ κατὰ τοῦ τιμίου αὐτοῦ σώματος καὶ αἵματος, καὶ κατὰ τῆς ἐλεύσεως αὐτοῦ τῆς φοβεράς· ἥξει γὰρ ἐπὶ τῶν νεφελῶν, ἥξει, καὶ οὐ χρονιεῖ, κρίνων πᾶσαν τὴν γῆν, καὶ σέ, καὶ τὴν σύνεργόν σου δύναμιν κολάσει εἰς τὴν γέενναν τοῦ πυρός, παραδοὺς εἰς τὸ σκότος τὸ ἐξώτερον, ὅπου ὁ σκώληξ ὁ ἀκοίμητος, καὶ τὸ πῦρ οὐ σβέννυται. Ὅτι^e τὸ κράτος Χριστοῦ τοῦ Θεοῦ ἡμῶν, σὺν τῷ Πατρὶ καὶ τῷ Τίῳ^f καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

^a post ἐξελθε add καὶ ἀναχώρησον Auct.

^b ἄμμον θαλάσση Γ. β. 1 Auct. et editi.

^d ἀπὸ τοῦ . . . εὐτρεπιζομένων Auct.

^e ante ὅτι τὸ praeem ἐκφάνως Auct. : post ὅτι add σου in lac rc man

Γ. β. 1.

^c ἐκτείνοντα Γ. β. 1 Auct.

^f καὶ τῷ υἱῷ] 1 omit.

ΠΘ.

ΑΦΟΡΚΙΣΜΟΣ Γ.

Κύριε Σαβαώθ, ὁ Θεὸς τοῦ Ἰσραὴλ, ὁ ἰώμενος πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, ἐπίβλεψον ἐπὶ ^α τοὺς δούλους σου· ἐκζήτησον ^β, ἐξερεύνησον, καὶ ἀπέλασον ἀπ' αὐτῶν πάντα τὰ ἐνεργήματα τοῦ διαβόλου. Ἐπιτίμησον τοῖς πονηροῖς καὶ ^γ ἀκαθάρτοις πνεύμασι, καὶ δίωξον αὐτά, καὶ καθάρισον τὰ ἔργα ^δ τῶν χειρῶν σου· καὶ τῇ ὀξείᾳ σου χρησάμενος ἐνεργείᾳ, σύντριψον τὸν Σατανᾶν ὑπὸ τοὺς πόδας αὐτῶν ^ε ἐν τάχει, καὶ δὸς αὐτοῖς ^ς νίκας κατ' αὐτοῦ, καὶ τῶν ἀκαθάρτων ^ζ πνευμάτων, ὅπως τοῦ παρὰ σοῦ ἐλέους τυγχάνοντες καταξιώθωσιν ^η τῶν ἀθανάτων καὶ ἐπουρανίων σου μυστηρίων, καὶ δόξαν σοι ἀναπέμψωσιν ^ι κτλ.

Ζ.

ΕΥΧΗ κ

μετὰ τὸ ποιῆσαι κατηχούμενόν πρὸς τὸ προσώπον βαπτίζειν ^λ.

Ὁ ὢν Δέσποτα Κύριε, ὁ ποιήσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν, καὶ δὸς αὐτῷ ἐξουσίαν ζωῆς αἰωνίου ^μ, εἴτα ἐκπεσόντα διὰ τῆς ἁμαρτίας μὴ παριδὼν, ἀλλ' οἰκονομήσας διὰ τῆς ἐνανθρωπήσεως τοῦ Χριστοῦ σου τὴν σωτηρίαν τοῦ κόσμου· αὐτὸς καὶ τὸ πλάσμα σου τοῦτο λυτρωσάμενος ἐκ τῆς δουλείας ^ν τοῦ ἐχθροῦ, πρόσδεξαι εἰς τὴν βασιλείαν σου τὴν ἐπουράνιον· διάνοιξον αὐτοῦ τοὺς ὀφθαλμοὺς τῆς διανοίας εἰς τὸ ἐναυγάσαι αὐτῷ ^ο τὸν φωτισμὸν τοῦ εὐαγγελίου σου· σύνζευξον αὐτοῦ τῇ ζωῇ· ^π ἀγγελον φωτεινόν, ρυόμενον αὐτὸν ἀπὸ ^ρ πάσης ἐπιβουλῆς τοῦ ἀντικειμένου, ἀπὸ συναντήματος πονηροῦ, ἀπὸ δαιμονίου μεσημβρινοῦ, ἀπὸ φαντασμάτων πονηρῶν.

Καὶ ἐμφυσᾷ αὐτῷ τρίτον, καὶ σφραγίζει αὐτοῦ τὸ μέτωπον καὶ τὸ στόμα καὶ τὸ στήθος, καὶ λέγει·

^α ἐπὶ τὸν δούλον σου τόνδε Auct. et infra δπ' αὐτοῦ Auct.

^β MS. ἐξεζήτ.

^γ om πονηρ. καὶ Γ. β. ι Auct. et editi.

^δ τὸ ἔργον Auct.

^ε αὐτῶν] αὐτοῦ Auct.

^ς αὐτοῖς] αὐτῷ Auct.

^ζ post ἀκαθ. add αὐτοῦ Γ. β. ι Auct. et editi.

Per dittol. πνευπνευμάτων Barb.

^η τυγχάνων καταξιώθῃ Auct.

^ι ἀναπέμψῃ Auct.

^λ ΕΥΧΗ] ἀφορκισμὸς μετὰ τοῦ ποι. Auct.

^μ πρὸς τὸν πρὸς ὥραν βαπτιζόμενον Γ. β. ι: loco βαπτίζειν dat βαπτιζόμενος Γ. β. ιο.

^ν αἰωνίου] αἰδίου Γ. β. ι, Γ. β. ιο.

^ρ δουλείας] πλάνης Auct.

^ο αὐτῷ] αὐτῶν Γ. β. ιο: αὐτὸ Barb.

^π τῇ ζ. αὐτ. Γ. β. ι.

^ρ ἀπὸ πάσ. ἐπιβ. τ. ἀντ. om Γ. β. ιο Auct.

Ἐξέλασον ἀπ' αὐτοῦ πᾶν πονηρὸν καὶ ἀκάθαρτον πνεῦμα, κεκρυμμένον καὶ ἐμφωλευόν αὐτοῦ τῇ καρδίᾳ· Πνεῦμα πλάνης, πνεῦμα πονηρίας, πνεῦμα εἰδωλολατρείας καὶ πάσης πλεονεξίας, πνεῦμα ψεύδους καὶ πάσης ἀκαθαρσίας, τῆς ἐνεργουμένης κατὰ τὴν διδασκαλίαν τοῦ διαβόλου· καὶ ποιήσον αὐτὸν πρόβατον λογικὸν τῆς ἁγίας ποίμνης τοῦ Χριστοῦ σου, μέλος τίμιον τῆς ἐκκλησίας σου, σκευὸς ἡγιασμένον, υἱὸν φωτὸς καὶ κληρονόμον τῆς βασιλείας σου· ἵνα κατὰ τὰς ἐντολάς σου πολιτευσάμενος, καὶ φυλάξας τὴν σφραγίδα ἁθραυστον, καὶ διατηρήσας τὸν ἡμιτῶνα ἀμόλυντον, τύχη τῆς μακαριότητος τῶν ἐκλεκτῶν ^a σου ἐν τῇ βασιλείᾳ σου. Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ ^b τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἴ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ μετὰ τὸ Ἀμήν ἀποδυομένου καὶ ὑπολυομένου τοῦ βαπτιζομένου ^c ἀποστρέφει ^d αὐτὸν ὁ ἱερεὺς ^e ἐπὶ δυσμᾶς, ἄνω τὰς χεῖρας ἔχοντα, καὶ λέγει γ'.

Ἀποτάσσομαι τῷ Σατανᾷ, καὶ πᾶσι τοῖς ἔργοις αὐτοῦ, καὶ πάσῃ τῇ λατρείᾳ αὐτοῦ, καὶ πᾶσιν τοῖς ἀγγέλοις αὐτοῦ^f, καὶ πάσῃ τῇ πομπῇ αὐτοῦ.

Καὶ ^g ἀποκρίνεται ὁ βαπτιζόμενος ἢ ὁ ἀνάδοχος αὐτοῦ πρὸς ἕκαστον. καὶ πάλιν ὁ ἱερεὺς ἐρωτᾷ λέγων·

Ἀπετάξασθε τῷ Σατανᾷ;

Καὶ ἀποκρίνεται·

^a ἐκλεκτῶν] ἁγίων Γ. β. 1 Auct. Γ. β. 10 et editl.

^b om καὶ οἰκτ. Auct.: καὶ φιλανθ. om Γ. β. 10.

^c post βαπτιζομένου add εἰ μέγας ἐστι Γ. β. 1.

^d στρέφει Γ. β. 1.

^e ὁ ἱερ. om Γ. β. 1.

^f post ἔργ. αὐτ., λατρ. αὐτ., ἀγγ. αὐτ. subdit Ἦ, et om καὶ τὰ τ. πομπῇ αὐτ. Γ. β. 10.

^g Ista Γ. β. 1. Καὶ ἀποκρ. ὁ κατηχούμενος πρὸς ἕκαστον τούτων ἢ ὁ ἀνάδοχος αὐτοῦ, ἐὰν ᾖ παιδίον ἢ βάρβαρος ἐκ τρίτου. Καὶ μετὰ τοῦτο πάλιν ὁ ἱερεὺς· Ἀπετάξω τῷ Σατανᾷ; Ἀποκρίνεται ὁ κατηχούμενος ἢ ὁ ἀνάδοχος· Ἀπετάξω μὴν. Καὶ ὅτε εἴπῃ τρίτον, λέγει ὁ ἱερεὺς· Ἐμφύσησον αὐτῷ. Καὶ τοῦτο ποιούντος, ἰστᾷ αὐτὸν πάλιν κατὰ ἀνατολᾶς, κάτω τὰς χεῖρας ἔχοντα καὶ λέγει τρίτον· Καὶ συντάσσομαι κτλ.

Rubricam ita adfert Γ. β. 10 Καὶ ἀποκρ. ὁ κατηχούμενος πρὸς ἕκαστον τούτων. Ἐὰν δὲ εἴῃ παιδίον ἢ βάρβαρος ὁ ἀνάδοχος αὐτοῦ ὑπακούει. Καὶ μετὰ τοῦτο ἐρωτᾷ αὐτὸν πάλιν Ἦ· Ἀπετάξω κτλ. veluti in Γ. β. 1 usque ad verba ἐμφύσ. αὐτῷ. Dehinc ista καὶ μετὰ τὸ ἐμφύσῃσαι ἰστᾷ αὐτὸν πάλιν et cet cum Γ. β. 1 concordantia. Hoc modo autem Auct. καὶ ἀποκρίνεται καθ' ἕκαστον ὁ κατηχούμενος ἢ ὁ ἀνάδοχος αὐτοῦ· Ἀποτάσσομαι. Καὶ πάλιν λέγει ὁ ἱερεὺς· Ἀπετάξω τῷ Σ.; Ἀποκρίνεται ὁ κατηχούμενος· Ἀπετάξω μὴν. Καὶ ὅτε εἴπῃ Ἦ, λέγει ὁ ἱερεὺς· Ἐμφύσησον αὐτῷ. Καὶ μετὰ τὸ ἐμφύσῃσαι, ἰστᾷ αὐτὸν κτλ.

Ἀπεταξάμεθα.

Καὶ λέγει ὁ ἱερεύς·

Καὶ ἐμφυσήσατε αὐτῷ^α.

Καὶ στρέφει αὐτὸν ἐπὶ ἀνατολάς, κάτω τὰς χεῖρας ἔχοντα, καὶ λέγει αὐτῷ γ'.

Καὶ συντάσσομαι τῷ Χριστῷ, καὶ πιστεύω εἰς ἓνα Θεὸν πατέρα παντοκράτορα καὶ τὰ ἐξῆς.

Καὶ ὅτε^β εἶπῃ γ' ὁ ἱερεύς, πάλιν ἐρωτᾷ αὐτοὺς·

Καὶ συνετάξασθε τῷ Χριστῷ;

Καὶ ἀποκρίνονται·

Συνεταξάμεθα.

Καὶ λέγει ὁ ἱερεύς·

Προσκυνήσατε αὐτῷ.

Καὶ ποιεῖ ὁ ἱερεύς τὴν εὐχὴν ταύτην·

ϚΑ. Δέσποτα Κύριε^ο ὁ Θεὸς ἡμῶν^δ, προσκάλεσαι τοὺς δούλους σου τούτους^ε πρὸς τὸ ἅγιόν σου φῶτισμα, καὶ καταξιώσουν αὐτοὺς τῆς μεγάλης σου^ς ταύτης χάριτος τοῦ ἁγίου βαπτίσματος· ἀπόλυσον αὐτῶν τὴν παλαιότητα, καὶ ἀναγέννησον αὐτοὺς εἰς τὴν ζωὴν τὴν αἰώνιον, καὶ πλήρωσον αὐτοὺς τῆς τοῦ ἁγίου σου Πνεύματος δυνάμεως, εἰς ἑνωσιν τοῦ Χριστοῦ σου· ἵνα μηκέτι τέκνα σώματος ᾧσιν, ἀλλὰ τέκνα τῆς σῆς βασιλείας. Εὐδοκία καὶ χάριτι τοῦ μονογενοῦς σου Τίου, μεθ' οὗ^ε εὐλογητὸς εἰ^η,

^α ἐμφυσήσατε αὐτῷ ubi litt ate autw man recentior sup ras Barb.

^β Loco καὶ ὅτε etc. ista Γ. β. 1 et Γ. β. 10 ἀποκρινομένου καθ' ἑκαστον τοῦ κατηχουμένου ἢ τοῦ ἀναδόχου, ὡς εἴρηται. Καὶ ὅτε πληρῶν (πληρώσει Γ. β. 10) τὸ τρίτον, ἐρωτᾷ ὁ ἱερεὺς τὸν βαπτιζόμενον πάλιν τρίτον (om Γ. β. 10)· Συνετάξω τῷ Χριστῷ; Καὶ ἀποκρίνεται· Συνεταξάμεν. Καὶ ὅτε εἶπῃ τρίτον, λέγει ὁ ἱερεὺς· Προσκύνησον αὐτῷ. Καὶ οὕτως ἐπεύχεται, λέγων· Δέσποτα ὁ Θεός. κτλ. Notandum autem apud Γ. β. 10 post verba προσκύνησον αὐτὸν ista subdi Καὶ ἀποκρίνεται· Προσκυνῶ πατέρα, υἱὸν καὶ πνεῦμα ἅγιον, τριάδα ὁμοούσιον τὴν βασιλεύουσιν εἰς αἰῶνα. Dehinc καὶ ἐπεύχ. ὁ ἱερ. λέγων κτλ.

Sed Auct. usque ad ὅτε πληρῶσει concord. et deinde ista τὸ σύμβολον ἐκ τρίτου· ἐρωτᾷ αὐτὸν ὁ ἱερεὺς· Συνετάξω τῷ Χριστῷ; κτλ. quae apud Γ. β. 1.

^ο om Κύριε Γ. β. 1 Auct.

^δ om ἡμῶν Auct.

^ε τὸν δούλόν σου τόνδε Auct. et eadem in sequentibus τέκνον σώματος εἴη ἀλλὰ τέκνον.

^ς om σ' w post μεγάλης et infra post ἁγίου add Auct.

^η MS om οὗ male.

^η Cod. Γ. β. 1 explicit in εὐλογητὸς εἰ. Deinde nova rubrica Εὐχαὶ τοῦ ἁγίου βαπτίσματος ὡς λέγει ὁ πατριάρχης προηγησάμενος τῶν εἰρημένων· μάλιστα δὲ τῷ ἁγίῳ σαββάτῳ ἐσπέρας. Μετὰ τὸ γενέσθαι τὴν εἰσοδὸν τοῦ λυχνικοῦ καὶ τὴν ἁ καθέδραν ἀρχόμενος τοῦ Β ἀναγνώσματος τοῦ Φωτίστου, πατερχόμενος ὁ πατριάρχης ἀπὸ τοῦ συνθρόνου εἰσέρχεται διὰ τοῦ σκευοφυλακίου ἐν τῷ ἀποδύτῳ τοῦ μεγάλου βαπτιστηρίου, καὶ ἀλλόσσαν βάλλει λευκὴν στολὴν καὶ ὑποδήματα λευκά· καὶ ἀπερχόμενος ἐν τῇ κολυμβήτρῃ, θυμῇ κύκλῳ καὶ ἀποδίδους τὸν θυματὸν (?) σφραγίζει εὐχόμενος μετὰ πηρῶν

σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

ΔΙΑΚΟΝΙΚΑ ΤΟΥ ΑΓΙΟΥ ΣΑΒΒΑ ΤΑ ΕΙΣ ΤΟ ΒΑΠΤΙΣΜΑ.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Ἐπεὶ τῆς ἀνωθεν εἰρήνης καὶ τῆς^a σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθώμεν.

Ἐπεὶ τοῦ ἀγίου οἴκου τούτου.

Ἐπεὶ τοῦ ἀγιασθῆναι τὰ ὕδατα^b ταῦτα τῇ ἐπιφοιτήσει καὶ ἐνεργείᾳ τοῦ ἀγίου Πνεύματος, δεηθώμεν.

Ἐπεὶ^c τοῦ καταπέμψαι ἐπ' αὐτὰ τὸν Κύριον τὴν χάριν

τρίτον, γινομένης ὑπὸ διακόνου συναπτῆς. Ἐν εἰρήνῃ κτλ. omittens titulum διακ. τ. ἀγ. Σ. τὰ εἰς τὸ βάπτ. Goarius legit ἀρξαμένου τοῦ β' ἀναγνώστου et infra κηρίου et ἀρχidiaκόνου.

Codex uero Γ. β. 10 orationem hanc ista rubrica cumulat Εἴτα ἀπερχομένων εἰς τὸ βαπτιστήριον θυμῷ ὁ ἱερεὺς, καὶ λέγει ὁ διάκονος τὰ διακονικά. Δεῖ δὲ εἰδέναι ὅτι ἡ αὐτὴ ἀκολουθία γίνεται καὶ τῷ ἀγίῳ σαββάτῳ ἑσπέρας μετὰ τὴν ἐξοδὸν τοῦ λυχνικοῦ, καὶ μετὰ ἀνάγνωσμα τῶν ἐν εἰρήνῃ τοῦ Κυρίου δεηθ. Dehinc sequuntur Ἐπεὶ τῆς ἀνωθεν κτλ.

Similia affert Auct. Καὶ μετὰ τοῦτο ἀπέρχεται ἐν τῇ κολυμβήθρᾳ· καὶ μετὰ τὸ θυμιάσαι τὴν κολυμβήθραν λέγει ὁ διάκονος· Ἐν εἰρήνῃ τ. Κ. δ.

^a om τῆς ante σωτηρ. MS.

καὶ τῆς κτλ. Γ. β. 1 omittens verba consueta usque ad τοῦ ἀγ. οἴκ. τούτου. Deinde addit Ἐπεὶ τοῦ Ἀρχειπισκόπου ἡμῶν (τοῦ δέινος) ἱερωσύνης, ἀντιλήψεως, διαμονῆς, καὶ τοῦ ἔργου τῶν χειρῶν αὐτοῦ τοῦ Κυρίου δεηθώμεν. Sequitur ὑπ. τ. ἀγιασθῆναι κτλ.

^b τὸ ὕδωρ τοῦτο τῇ δυνάμει καὶ ἐνεργείᾳ καὶ ἐπιφ. τοῦ ἀγ. π. Γ. β. 1.

^c Ἐπεὶ τοῦ καταπεμφθῆναι αὐτῷ τὴν χάριν τ. ἀπ. Γ. β. 1 qui ceteris quae in textu omissis ista adfert :—

Ἐπεὶ τῶν νῦν προσερχομένων τῷ ἀγίῳ φωτίσματι, καὶ τῆς σωτηρίας αὐτῶν τοῦ Κ. δ.

Ἐπεὶ τοῦ γενέσθαι αὐτοῖς τὸ ὕδωρ τοῦτο λουτρὸν παλιγγενεσίας, εἰς ἀφεσιν ἁμαρτιῶν, καὶ ἔνδυμα ἀφθαρσίας τ. Κ. δ.

Ἐπεὶ τοῦ ῥυσθῆναι αὐτοὺς τε καὶ ἡμᾶς, ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης τ. Κ. δ.

Τῆς παναγίας ἀχράντου ὑπερευλογημένης Δεσποίνης ἡμῶν.

Confectis his diaconicis consequitur nova rubrica in Γ. β. 1. Vide infra p. 398.

Codex vero Γ. β. 10 diaconica hoc modo praestat :—

Ἐπεὶ τῆς ἀν. εἰρ. . . .

Ἐπεὶ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἀγίων τοῦ Θεοῦ ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως τ. Κ. δ.

Ἐπεὶ τοῦ ἀγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ τ. Κ. δ.

Ἐπεὶ τοῦ ἀγιασθῆναι τὰ ὕδατα ταῦτα τῇ ἐπιφοιτήσει καὶ ἐνεργείᾳ καὶ δυνάμει τοῦ ἀγίου Πνεύματος τ. Κ. δ.

Ἐπεὶ τοῦ εὐλογ. κτλ. ut in textu.

Ἐπεὶ τοῦ καταπεμφθῆναι αὐτοῖς τὴν χάριν τῆς ἀπολυτρώσεως, τὴν εὐλογίαν τοῦ Ἰορδάνου τ. Κ. δ.

Ἐπεὶ τῶν ἀντλούντων καὶ ἀρρομένων εἰς ἀγιασμὸν ψυχῶν καὶ σωμάτων τ. Κ. δ.

Ἐπεὶ τ. ῥυσθ. ἡμ. Ἀντιλαβοῦ, σῶσον, ἐλέησον. Τῆς παναγίας ἀχράντου ὑπερευλογημένης Δεσποίνης.

Auct. vero isto modo post σωτηρίας pergīt τοῦ ἀρχιεπισκόπου ἡμῶν τοῦδε καὶ τῆς·

τῆς ἀπολυτρώσεως, τὴν εὐλογίαν τοῦ Ἰορδάνου, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ εὐλογηθῆναι τὰ ὕδατα ταῦτα τῇ ἐπιφοιτήσει τοῦ ἁγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ εὐλογηθῆναι αὐτὰ ὡς τὰ Ἰορδάνου ρεῖθρα, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ καταφοιτῆσαι ἐν τοῖς ὕδασι τούτοις τὴν καθαρτικὴν τῆς ὑπερουσίας Τριάδος εὐεργεσίαν, τ. Κ. δ.

Ἐπεὶ τοῦ πᾶσαν ἐν αὐτοῖς τοῦ ψυχοκτόνου πολεμίου τὴν δύναμιν βυθισθῆναι, τ. Κ. δ.

Ἐπεὶ τοῦ γενέσθαι αὐτὰ πρὸς καθαρισμὸν ψυχῶν καὶ σωμάτων πᾶσι τοῖς ἀρνομένοις, καὶ μεταλαμβάνουσιν ἐξ αὐτοῦ, τ. Κ. δ.

Ἐπεὶ τοῦ ἀναδειχθῆναι τοὺς ἐν αὐτῷ βαπτιζομένους ὡς τοὺς φωστῆρας τοῦ οὐρανοῦ, μὴ ἔχοντας σπίλον ἢ ρυτίδα, τ. Κ. δ.

Ἐπεὶ τοῦ ρυσθῆναι ἡμᾶς.

Ϛβ.

ΕΥΧΗ *

ἡν ποιεῖ ὁ ἱερεὺς μέλλων βαπτίζειν· ποιούντος τοῦ διακόνου εὐχὴν, ἐπεύχεται ὁ ἱερεὺς καθ' ἑαυτὸν λέγων·

Ὁ εὖσπλαγχνος καὶ ἐλεήμων Θεός, ὁ ἐτάζων καρδίας καὶ νεφρούς, καὶ τὰ κρύφια τῶν ἀνθρώπων ἐπιστάμενος (μόνος)· οὐ γάρ ἐστι πρᾶγμα ἀφανὲς ἐνώπιόν σου, ἀλλὰ πάντα γυμνά, καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς σου· ὁ γινώσκων καὶ^b τὰ κατ' ἐμέ, μὴ βδέλυξῃ με, μηδὲ τὸ πρόσωπόν σου ἀποστρέψῃς ἀπ' ἐμοῦ, ἀλλὰ παρένεγκαί^c μου τὰ παραπτώματα καὶ ἐν τῇ

Ἐπεὶ τοῦ ἀγασθῆναι τὰ β. τ. τῇ δ. κ. ἐπιφ. κ. ἐν. τ. δ. Πν. δε. Ἐπεὶ τοῦ προσερχομένου πρὸς τὸ ἅγιον φάτισμα καὶ τῆς σωτηρίας αὐτῶν τοῦ Κυρίου δε. Ἐπεὶ τοῦ γενέσθαι αὐτοῦ τὴν κολυμβήθραν ταύτην λουτρὸν παλιγγενεσίας τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας δε. Ἐπεὶ τοῦ γενέσθαι αὐτὸν σύμφυτον καὶ κοινωνὸν τοῦ θανάτου καὶ τῆς ἀναστάσεως, χυ τοῦ θυ ἡμῶν δε. Ἐπεὶ τοῦ ἀναδειχθῆναι αὐτὸν υἱὸν φωτός καὶ κληρονόμον τῶν αἰωνίων ἀγαθῶν σὺν τοῖς ἁγίοις ἄνασι δε. Ἐπεὶ τοῦ συγκαταριθμηθῆναι αὐτὸν σὺν τοῖς ἀπογεγραμμένοις εἰς τὴν τῶν οὐρανίων βασιλείαν δε. Ἐπεὶ τοῦ διαφωλαχθῆναι αὐτῷ τὴν στολὴν τοῦ βαπτίσματος καὶ τὸν ἀρραβῶνα τοῦ πνεύματος καὶ ἀμώμητον ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ χυ τοῦ θυ ἡμῶν δε. Ἐπεὶ τοῦ ρυσθῆναι ἡμᾶς. Τῆς παναγίας ἀχράντου ὑπερευλογημένης.

* Hanc rubricam adfert Γ. β. 1 Καὶ τούτων λεγομένων (videl. diaconica) λέγει ὁ ἱερεὺς καθ' ἑαυτὸν τὴν εὐχὴν ταύτην ὑπὲρ ἑαυτοῦ. Similia Auct.

Apud Γ. β. 10 ista rubrica sequitur: Ὁ ἱερεὺς τὴν εὐχὴν καθ' αὐτὸν ἐν μυστηρίῳ (sic).

^b ante τὰ om καὶ Γ. β. 1.

^c παρένεγκέ Γ. β. 10 Auct.: παράδωκε Goar.

ώρα ταύτη, ὁ παρορῶν ἀνθρώπων ἀμαρτήματα εἰς μετάνοιαν, καὶ ἀπόπλυνόν μου τὸν ρύπον τοῦ σώματος, καὶ τὸν σπίλον τῆς ψυχῆς, καὶ ὅλον με ἀγιάσον, ὁλοτελῇ^α τῇ δυνάμει σου τῇ ἀοράτῳ, καὶ πνευματικῇ δεξιᾷ· ἵνα μὴ ἐλευθερίαν ἄλλοις ἐπαγγελλόμενος, καὶ ταύτην παρέχων πίστει τῇ ἡρτημένῃ τῆς σῆς ἀφάτου φιλανθρωπίας, αὐτὸς ὡς δοῦλος ἀμαρτίας ἀδόκιμος γίνωμαι. Μὴ Δέσποτα, ὁ μόνος ἀγαθὸς καὶ φιλάνθρωπος, μὴ ἀποστραφείην τεταπεινωμένος, κατησχυμένος, ἀλλ' ἐξαπὸ-στειλὸν μοι δύναντιν ἐξ ὑψους, καὶ ἐνίσχυσόν με πρὸς τὴν διακονίαν τοῦ προκειμένου σου^β μυστηρίου, τοῦ μεγάλου καὶ ἐπουρανίου, καὶ μόρφωσον σοῦ τὸν Χριστὸν ἐν τοῖς μέλλουσιν^γ ἀναγεννᾶσθαι διὰ τῆς ἐμῆς ἐλεεινότητος, καὶ οἰκοδόμησον αὐτοὺς ἐν τῷ θεμελίῳ τῶν Ἀποστόλων καὶ Προφητῶν, καὶ μὴ καθέλῃς· καὶ φύτευσον αὐτοὺς φύτευμα ἀληθείας, ἐν τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ^δ ἐκκλησίᾳ, καὶ μὴ ἐκτείλῃς· ὅπως προκοπτόντων αὐτῶν^ε ἐν εὐσεβείᾳ, δοξάζεται καὶ δι' αὐτῶν^ς τὸ πανάγιον ὄνομά σου^ς, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Δεῖ^η εἶδέναι ὅτι οὐδὲ^ι ταῦτα ἐπὶ τέλος^κ ἐκφώνως ὁ ἱερεὺς· ἀλλὰ καὶ τὸ Ἀμήν καθ' ἑαυτὸν λέγει. μετὰ δὲ τὸ πληρῶσαι^λ τὰ διακονικὰ τοῦ διακόνου, ὁ ἱερεὺς ἐκφωνεῖ λέγων·

ζγ. Μέγας εἰ Κύριε, καὶ θαυμαστὰ τὰ ἔργα σου, καὶ οὐδεὶς λόγος ἐξαρκέσει πρὸς ὕμνον τῶν θαυμασίων σου. Σῆ^μ γὰρ βουλήσει ἐξ οὐκ ὄντων εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα,

^α ὁλοτελεῖ MS.

^β ἐν τῷ μέλλοντι Auct. et infra αὐτὸν pro αὐτοῖς.

^γ om καὶ ἀποστολικῇ Γ. β. 10.

^δ καὶ διὰ τοῦτο Auct.

^ε Ita rubricam adfert Γ. β. 1 Καθ' ἑαυτὸν δὲ καὶ τὴν ἐκφώνησιν καὶ τὸ ἀμήν. εἴτα πληροῦντος τοῦ ἀρχidiaκόνου τῆς παναγίας ἀρχάντου, ἀπάρχεται ἐν ἐκφῶ. Intellige sacerdotem mystica orasse, eo tempore quo diaconus publice recitabat diaconica.

Auct. isto modo rubricam affert Καὶ λέγει ὁ ἱερεὺς καθ' ἑαυτὸν τὸ ἀμήν· Καὶ μετὰ τὸ πληρῶσαι τὸν διάκονον τὰ προγραφέντα διακονικὰ ἀπάρχεται ὁ ἱερεὺς εἰς ὑπήκουσιν πάντων.

^ς οὐδέ] οὐ λέγει Goar; puto recte. Ipse οὐδέ, omisso λέγει, legi.

^κ ταῦτα τὰ ἐπὶ τέλους Γ. β. 10.

^λ Γ. β. 10 πληρῶσαι τὴν εὐχὴν ἀπάρχεται τοῦ προλόγου τοῦ ἁγίου Σαββά λεγομένου α.

Τριάς ἀέτιστε . . .

Prologum istum omittendum censui (vide infra p. 417). Sequitur oratio Μέγας εἰ Κύριε.

^μ Σῆ] οὐ editi.

^β om σου Γ. β. 1, Γ. β. 10.

^γ προκοπτόντων αὐτοῦ Auct.

^ς om σου post ὄνομα Auct.

τῷ σὺ κράτει συνέχεις τὴν κτίσιν, καὶ τῇ σῇ προνοίᾳ διοικεῖς τὸν κόσμον. Σὺ ἐκ τεσσάρων στοιχείων τὴν κτίσιν συνήρμοσας, τέτρασιν καιροῖς τὸν κύκλον τοῦ ἐνιαυτοῦ ἐστεφάνωσας. Σὲ τρέμουσιν αἱ νοεραὶ πᾶσαι^a δυνάμεις· σὲ ὑμνεῖ ἥλιος· σὲ^b δοξολογεῖ σελήνη· σοὶ ἐντυγχάνει τὰ ἄστρα· σοὶ ὑπακούει τὸ φῶς· σὲ φρίττουσιν ἄβυσσοι· σοὶ δουλεύουσιν αἱ πηγαί. Σὺ ἐξέτεινας τὸν οὐρανὸν ὥσει^c ἑρρίν· σὺ ἐστερέωσας τὴν γῆν ἐπὶ τῶν ὑδάτων· σὺ περιετείχισας τὴν θάλασσαν ψάμμῳ· σὺ πρὸς ἀναπνοὰς τὸν ἀέρα ἐξέχεας. Ἀγγελικαὶ δυνάμεις σοὶ λειτουργοῦσιν· οἱ τῶν ἀρχαγγέλων χοροὶ σὲ προσκυνοῦσι· τὰ πολυδύματα χερουβίμ, καὶ τὰ ἑξαπτέρυγα σεραφίμ κύκλῳ ἐστῶτα, καὶ περιϋπτάμενα φόβῳ τῇ^d ἀπροσίτῳ σου δόξῃ κατακαλύπτεται^e. Σὺ γὰρ Θεὸς ὢν ἀπερίγραπτος, ἀναρχὸς τε καὶ ἀνέκφραστος, ἥλθες ἐπὶ τῆς γῆς^f, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος^g· οὐ γὰρ ἔφερες, Δέσποτα, διὰ σπλάγχχνα ἐλέους σου, θεάσασθαι^h ὑπὸ τοῦ διαβόλου τυραννούμενον τὸ γένος τῶν ἀνθρώπων, ἀλλ' ἥλθες καὶ ἔσωσας ἡμᾶς. Ὁμολογοῦμεν τὴν χάριν, κηρύττομεν τὸν ἔλεον, οὐ κρύπτομεν τὴν εὐεργεσίαν. Τὰς τῆς φύσεως ἡμῶν γονὰς ἡλευθέρωσας, παρθενικὴν ἡγίασας μήτραν τῷ τόκῳ σου· πᾶσα ἡ κτίσις ὑμνησέ σε ἐπιφανέντα. Σὺ γὰρ ὁ θεὸς ἡμῶν, ἐπὶ τῆς γῆς ὤφθης, καὶ τοῖς ἀνθρώποις συνανεστράφης. Σὺ καὶ τὰ Ἰορδάνεια ρεῖθρα ἡγίασας, οὐρανόθεν καταπέμψας τὸ ἅγιονⁱ σου Πνεῦμα, καὶ τὰς κεφαλὰς τῶν ἐκείσε ἐμφωλευόντων συνέτριψας δρακόντων. Αὐτὸς οὖν^k φιλάνθρωπε βασιλεῦ, πάρεσο καὶ νῦν διὰ τῆς ἐπιφοιτήσεως τοῦ ἁγίου σου Πνεύματος, καὶ ἀγίασον τὸ ὕδωρ τοῦτο^l. Καὶ δὸς αὐτῷ τὴν χάριν τῆς ἀπολυτρώσεως, τὴν εὐλογίαν τοῦ Ἰορδάνου. Ποίησον αὐτὸ ἀφθαρσίας πηγὴν, ἀγιασμοῦ δῶρον, ἀμαρτημάτων λυτήριον, νοσημάτων ἀλεξιτήριον, δαίμοσιν ὀλέθριον, ταῖς ἐναντίαις δυνάμεσιν ἀπρόσιτον, ἀγγελικῆς ἰσχύος πεπληρωμένον. Φυγέτωσαν ἀπ' αὐτοῦ πάντες^m οἱ ἐπιβουλεύοντες τῷ πλάσματί σου

^a πᾶσαι sup lit Ld.

^b σε δοξάζει Γ. β. 1 Auct. et Ld et editi.

^c ὥσει ex corr Ld.

^d τῆς ἀπροσίτου σου δόξης Γ. β. 1 Auct. et Ep. et Ld et editi.

^e κατακαλύπτονται Ld.

^f ἐπὶ γῆς Ld.

^g γενόμενος Γ. β. 1 Auct. Ld.

^h θε . . . ασθαι cum litura trium litt Ld: θεᾶσθαι Ep pr man.

ⁱ παράγιον Ld.

^k post οὖν add δέσποτα Auct.

^l post τοῦτο subdit Γ. β. 1 tris cum editis. Ibidem Γ. β. 10 verba καὶ ἐμφυσᾷ γ'.

^m om πάντες Γ. β. 1 Auct. et editi.

ὅτι τὸ ὄνομά σου Κύριε ἐπεκαλεσάμην τὸ θαυμαστόν, καὶ ἔνδοξον, καὶ φοβερόν τοῖς ὑπεναντίοις.

Καὶ ἐμφυσᾷ εἰς τὸ ὕδωρ τρίς ^a καὶ σφραγίζει τῷ δακτύλῳ αὐτοῦ τρίς ^b, καὶ λέγει ^c.

Συντριβήτωσαν ὑπὸ τὴν σημείωσιν τοῦ τύπου τοῦ σταυροῦ τοῦ Χριστοῦ ^d σου πᾶσαι αἱ ἐνανταὶ δυνάμεις. Ἐποχωρησάτωσαν ἡμῖν πάντα τὰ ἐναέρια καὶ ἀφανῆ εἰδωλα, καὶ μὴ ὑποκρυβήτω τῷ ὕδατι τούτῳ δαιμόνιον σκοτεινόν, μηδὲ συγκαταβήτω τῷ βαπτιζομένῳ, δεδεσμένῳ σου Κύριε, πνεῦμα πονηρόν, σκότῳσιν λογισμῶν ^e καὶ ταραχὴν διανοίας ἔπαγον. Ἀλλὰ σὺ Δέσποτα τῶν ἀπάντων, ἀνάδειξον τὸ ὕδωρ τοῦτο, ὕδωρ ἀναπαύσεως, ὕδωρ ἀπολυτρώσεως, ὕδωρ ἀγιασμοῦ, καθαρισμὸν μολυσμῶν ^f σαρκὸς καὶ πνεύματος, ἀνεσιν δεσμῶν, ἀφεςιν παραπτωμάτων, φωτισμὸν ψυχῶν, λουτρὸν παλιγγενεσίας, υἱοθεσίας χάρισμα, ἔνδυμα ἀφθαρσίας, καινισμὸν ^g πνεύματος, πηγὴν ζωῆς. Σὺ γὰρ εἶπας Κύριε· λούσασθε, καθαροὶ ^h γίνεσθε. Ἀφέλεσθε ⁱ τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν. Σὺ ἔχαρισω ἡμῖν ^k τὴν ἀνωθεν ἀναγέννησιν, δι' ὕδατος καὶ πνεύματος. Ἐπιφάνηθι Κύριε, τῷ ὕδατι τούτῳ, καὶ ὁδὸς μεταποιηθῇναι τοὺς ἐν αὐτῷ βαπτιζομένους ^l, εἰς τὸ ἀποθέσθαι μὲν τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας ^m τῆς ἀπάτης, ἐνδύσασθαι δὲ τὸν νέον, τὸν ἀνακαινούμενον, κατ' εἰκόνα σου τοῦ κτίσαντος αὐτόν· ἵνα γενόμενοι σύμφυτοι ⁿ τῷ ὁμοιώματι τοῦ θανάτου τοῦ μονογενοῦς ^o σου Υἱοῦ ^p διὰ τοῦ βαπτίσματος, κοινωνοὶ καὶ τῆς ἀναστάσεως γίνωνται ^q. καὶ φυλάξαντες τὴν δωρεὰν τοῦ ἁγίου σου Πνεύματος, καὶ αὐξήσαντες τὴν παρακαταθήκην τῆς χάριτος, δέξωνται τὸ βραβεῖον τῆς ἀνω κλήσεως, καὶ συγκαταριθμηθῶσιν τοῖς πρωτοτόκοις, τοῖς ἀπογεγραμμένοις ἐν ^r οὐρανῷ ἐν Χριστῷ ^s

^a om τρίς pr. vice sed add τρίτον loco verborum αὐτοῦ τρίς Γ. β. 1.

^b om τῷ δακτ. αὐτ. τρίς Γ. β. 10, et dehinc καὶ πάλιν λέγει.

^c λέγει πάλιν Γ. β. 1.

^d om τοῦ Χριστοῦ Γ. β. 1 Auct. et editi.

^e μολυσμῶν Γ. β. 1 Auct.

^f add καὶ ante καθαροὶ Γ. β. 1 et editi.

^g MS. ἀφέλεσθαι: ἀφέλετε cet.

^h τὸν ἐν αὐτῷ βαπτιζόμενον Auct.

ⁱ γενόμενος σύμφυτος Auct. et ita in seqq.

^j om τοῦ μονογενοῦς Auct. etiam om υἱοῦ.

^k τοῦ μον. σ. Τ.] αὐτοῦ Γ. β. 1 et editi.

^l γίνονται Γ. β. 1.

^m ἐν Χριστῷ . . .] ὅτι σὺ τῷ θεῷ καὶ πρὸς ἡμῶν εἶ χρῆμα τῷ ἀνάρχῳ σου πρὶ δόξα κράτος . . . Auct.

ⁿ λογισμοῖς Γ. β. 1 Auct.

^o ἀνακαινισμὸν Auct. editi.

^p om ἡμῶν Auct.

^q κ. τῆς ἐπιθυμίας Auct.

^r post ἐν add σοι Γ. β. 1.

Ἰησοῦ τῷ κυρίῳ ἡμῶν, μεθ' οὗ^a σοι ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ πνεύματι^b, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν^c.

Καὶ μετὰ τὸ Ἀμήν, λέγει ὁ ἱερεὺς·

Εἰρήνη πᾶσι.

Ὁ διάκονος^d.

Τὰς κεφαλὰς^e ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ ἱερεὺς κλίνει τὴν κεφαλὴν εἰς τὸ ἀγγεῖον τοῦ ἐλαίου βασταζόμενον^f ὑπὸ τοῦ διακόνου καὶ ἐμφυσᾷ αὐτῷ τρίς^g, καὶ σφραγίζει αὐτὸ τρίς^h, καὶ λέγει·

ζΔ. Δέσποτα Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ τοῖς ἐν τῇ κιβωτῇ τοῦ Νῶε περιστερὰν ἀποστείλας, κάρφος ἐλαίας ἔχουσαν ἐπὶⁱ τοῦ στόματος αὐτῆς^k, καταλλαγῆς σύμβολον^l, σωτηρίας τε τῆς ἀπὸ τοῦ κατακλυσμοῦ, καὶ τὸ τῆς χάριτος μυστήριον, δι' ἐκείνων προτυπώσας, ὁ καὶ τὸ^m τῆς ἐλαίας τὸν καρπὸν εἰς ἀποπλήρωσιν τῶν ἀγίων σου μυστηρίων χορηγήσας· ὁ δι' αὐτοῦ καὶ τοὺς ἐν τῷⁿ νόμῳ Πνεύματος ἀγίου πληρώσας, καὶ τοὺς ἐν τῇ^o χάριτι τελειῶν· αὐτοὺς εὐλόγησον καὶ τοῦτο τὸ ἔλαιον τῇ δυνάμει καὶ ἐνεργείᾳ καὶ ἐπιφοιτήσῃ τοῦ ἀγίου σου Πνεύματος, ὥστε γενέσθαι αὐτὸ χρίσμα ἀφθαρσίας, ὄπλον δικαιοσύνης, ἀνακαινισμόν ψυχῆς καὶ σώματος, πάσης διαβολικῆς ἐνεργείας τρόπαιον^p, εἰς ἀπαλλαγὴν παντὸς κακοῦ^q τοῖς χριομένοις πλῖνται καὶ μεταλαμβάνουσιν^r ἐξ αὐτοῦ Εἰς^s δόξαν σὴν καὶ τοῦ μονογενοῦς σου Υἱοῦ, καὶ τοῦ ἀγίου^t καὶ ἀγαθοῦ καὶ ζωοποιοῦ σου Πνεύματος νῦν^u κτλ.

^a μεθ' οὗ τῷ κυρίῳ δόξα κράτος σὺν Γ. β. 1.

^c ante Ἀμήν subdit Ὁ λαός Γ. β. 1.

^d τοῦ διακόνου λέγοντος Γ. β. 1, Γ. β. 10.

^e τὰς κεφ. omittens cetera Γ. β. 1, Γ. β. 10.

^f βασταζόμενον] βαπτίζόμενον Auct. Male.

^g loco τρίς semper τρίτον prae se fert Γ. β. 1.

^h καὶ σφραγ. α. tr. om Auct.

^k om αὐτῆς Γ. β. 1.

^m om τὸ ante τῆς Γ. β. 1 Auct. editi.

ⁿ ante νόμῳ om τῷ Barb et Auct.

^o om τῇ ante χάριτι Γ. β. 1 editi.

^p ἀποτρόπαιον Γ. β. 1, Γ. β. 10 Auct. editi.

^q κακῶν πάντων Γ. β. 1, Γ. β. 10 editi: πάντων κακῶν Auct.

^r ἡ καὶ μεγαλ. Γ. β. 1 editi.

^s ante Εἰς δόξ. subdit Γ. β. 1 Καὶ ἀνιστάμενος ἐκφανεῖ. Eadem Γ. β. 10 Auct.

^t παναγίου Γ. β. 1 editi.

^u νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰ. τῶν αἰ. Ὁ λαός. Ἀμήν Γ. β. 1.

^b ζωοπ. σου πν. Γ. β. 1.

ⁱ ἐπὶ τ. στ. αἰ. om Auct.

^l MS σύμβολον.

Καὶ μετὰ ^a τὸ Ἀμήν ὁ διάκονος λέγει·

Πρόσχωμεν.

Καὶ λαμβάνει ὁ ἱερεὺς τὸ τρυβλίον τοῦ ἁγίου ἐλαίου, καὶ ποιεῖ ἐξ αὐτοῦ εἰς τὸ ὕδωρ σταυροὺς τρεῖς ^b· καὶ ψάλλον τὸ Ἀλληλούϊα, σὺν τῷ ὄχλῳ τρεῖς, καὶ μετὰ τοῦτο ἀποτίθεται τὸ τρυβλίον ^c.

Εὐλογητὸς ^d ὁ Θεός, ὁ φωτίζων καὶ ἁγιάζων πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων ^e. Ἀμήν.

Καὶ προσφέρεται ^f ὁ βαπτιζόμενος ^g, καὶ λαμβάνει ὁ ἱερεὺς ἐκ τοῦ ἁγίου ἐλαίου τῷ δακτύλῳ αὐτοῦ, καὶ ποιεῖ σταυροῦ τύπον ἐπὶ τοῦ μετώπου, καὶ τοῦ στήθους, καὶ τῶν μεταφρένων τοῦ βαπτιζομένου ^h, καὶ λέγει·

Χρίεται ⁱ ὁ δεῖνα ἔλαιον ἀγαλλιάσεως, εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος κτλ.

^a καὶ μετὰ κτλ.] Γ. β. ι Auct. ista τοῦ διακόνου λέγοντος Πρόσχωμεν, λαμβάνει ὁ ἱερεὺς . . .

^b τρεῖς. Ψάλλον σὺν τοῖς ψάλλται ἐν τῷ ὄχλῳ τὸ Ἀλληλούϊα τρεῖς. Εἴτα ἀποδίδουσι τὸ τρυβλίον Ἐκφανεῖ Εὐλογητὸς . . . Γ. β. ι.

^c post τρυβλίον addit καὶ ἐκφανεῖ Γ. β. ιο : add κ. ἐκφ. οὕτως Auct.

^d post εὐλογητὸς add εἴ Auct.

^e post αἰώνων subdit Ὁ λαὸς Γ. β. ι.

^f post προσφέρεται add τῷ ἱερεὶ Auct.

^g post βαπτιζόμενος isto affert Γ. β. ι ἐν τῶν πρεσβυτέρων. καὶ λαμβάναν ἐκ τοῦ ἁγ. ἐλ. τ. δ. αὐ. ποιεῖ κτλ. Eadem Γ. β. ιο nisi post λαμβάναν denuo addit ὁ πρεσβύτερος.

^h τοῦ βαπτ. om Γ. β. ι.

ⁱ Hoc pacto Γ. β. ιο χρίεται ὁ δοῦλος τοῦ Θεοῦ (ὁ δεῖνα) ἐλ. ἀγ., εἰς τ. ὕν. τ. Π. κ. τ. Τ. κ. τ. ἀγ. Πν. νῦν καὶ δεῖ . . . Καὶ τότε χρίεται ὑπὸ τῶν διακόνων ἐκ τοῦ αὐτοῦ ἁγίου ἐλαίου ὅλον τὸ σῶμα. Καὶ μετὰ τοῦτο βαπτίζεται ὑπὸ τοῦ ἱερέως λέγων (sic) οὕτως· Βαπτίζεται ὁ δοῦλος τοῦ Θεοῦ ὁ δεῖνα εἰς τὸ ὄνομα τοῦ Πατρὸς κτλ. Νῦν καὶ μετὰ τὸ βαπτισθῆναι ἀπαντας, ἀπέρχεται ὁ ἱερεὺς ψάλλον σὺν τῷ ὄχλῳ οὕτως· Μακάριοι ὦν ἀφ. αἱ ἀνομίαι, καὶ ὦν ἀπεκαλύφθησαν αἱ ἁμαρτίαι .-. Καὶ ὅτε εἴπῃ ᾗ σὺν τῷ ὄχλῳ τὸ στίχον τοῦτο δοξάζει, καὶ μετὰ τοῦτο ποιῶντος τοῦ διακόνου ἐπενύχεται ὁ ἱερεὺς τὴν εὐχὴν ταύτην. Εὐλογητὸς εἴ κτλ.

Similiter adfert rubricam usque ad verba ὅλον τὸ σῶμα Auct., sed postea ista sequuntur : καὶ κρατήσαντες δύο διάκονοι τὸν βαπτιζόμενον παῖδα· ὁ εἰς τὸν δεξιὸν βραχίονα καὶ τὸ δεξιὸν σκέλος, ὡσαύτως καὶ ὁ ἐξ ἀριστερῶν· καὶ ἐπιθεὶς ὁ ἀρχιερεὺς, ἢ ὁ ἱερεὺς τὴν χεῖρα τῇ κεφαλῇ τοῦ βαπτιζομένου· ὀρθιον τῷ ὕδατι καταβαπτίζουσιν ἕως ἡ χεῖρ τοῦ ἀρχιερέως χωσθῇ τῷ ὕδατι· καὶ λέγει (βαπτίζεται ὁ δεῖνα εἰς τὸ ὄνομα τοῦ πατρὸς· καὶ ἀνάγει αὐτόν· καὶ πάλιν· καὶ τοῦ υἱοῦ). καὶ ἀνάγουσιν αὐτόν, καὶ λέγει. καὶ τοῦ ἁγίου πνεύματος νῦν. καὶ δέχεται αὐτόν ὁ ἀνάδοχος. καὶ περιδένει (sic) αὐτῷ τὸ στήρην· καὶ οἱ ψάλλται ψάλλουσι· μακάριοι ὦν ἀφ. αἱ ἀν. καὶ ὦν ἐπεκαλ. αἱ ἀμ. Τοῦτο ψάλλουσι, καὶ δόξα καὶ νῦν· καὶ ὦν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. καὶ τούτου ψαλλομένου λέγει ὁ ἱερεὺς τὴν εὐχὴν· Εὐλογητὸς . . . Ast verba uncis inclusa partim extra lineam partim super lituram scripsit manus eiusdem aetatis.

Nescio quid sit στήρην. An Latina vox *sternam*. Sed vix voce ista τὰ σάβαρα intelligi possunt. Fortasse illic vox σταυρογάβαρα latet, de qua respice Goarium ed. 1647 Lutet. p. 374. Loco περιδένει· lege περιδεῖ vel περιδύει.

Καὶ τότε ^a ὑπὸ τοῦ διακόνου χρίεται ὄλον τὸ σῶμα, καὶ μετὰ τοῦτο βαπτίζεται ὑπὸ τοῦ ἱερέως λέγοντος·

Βαπτίζεται ὁ δεῖνα εἰς τὸ ὄνομα.

Καὶ μετὰ τὸ βαπτισθῆναι λέγει ὁ ψάλτης·

Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι.

Καὶ μετὰ τοῦτο ποιοῦντος τοῦ διακόνου εὐχήν, ἐπεύχεται ὁ ἱερεὺς τὴν εὐχήν ταύτην·

ΞΕ. Εὐλογητὸς εἰ Κύριε ὁ Θεός, ὁ παντοκράτωρ, ἡ πηγὴ τῶν ἀγαθῶν, ὁ ἥλιος τῆς δικαιοσύνης, ὁ λάμψας τοῖς ἐν σκότει ^b φῶς σωτηρίας, διὰ τῆς ἐπιφανείας τοῦ μονογενοῦς σου Υἱοῦ καὶ Θεοῦ ἡμῶν, καὶ χαρισάμενος ἡμῖν τοῖς ἀναξίοις τὴν μακαρίαν κάθαρσιν ἐν τῷ ἁγίῳ ὕδατι τούτῳ ^c, καὶ τὸν θεῖον ἁγιασμὸν ἐν τῷ ζωοποιῷ χρίσματι ^d, ὁ καὶ νῦν εὐδοκήσας ἀναγεννῆσαι τοὺς δούλους ^e σου τοὺς νεοφωτίστους δι' ὕδατος καὶ πνεύματος, καὶ τὴν τῶν ἐκουσίων καὶ ἀκουσίων ἀμαρτημάτων ^f ἄφεσιν αὐτοῖς ^g δωρησάμενος· αὐτὸς οὖν Δέσποτα πολυεύσπλαγχνε, χαρίσαι αὐτοῖς ^h καὶ τὴν σφραγιδα τῆς δωρεᾶς τοῦ ἁγίου καὶ παντοδυνάμου καὶ προσκυνητοῦ σου Πνεύματος, καὶ τὴν μετάληψιν τοῦ ἁγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ Χριστοῦ σου. Φύλαξον αὐτοὺς ἐν τῷ ἁγιασμῷ ⁱ· βεβαίωσον ἐν τῇ ὀρθοδόξῳ πίστει· ῥύσαι ἀπὸ τοῦ πονηροῦ καὶ πάντων αὐτοῦ τῶν ἐπιτηδευμάτων, καὶ τῷ σωτηρίῳ σου φόβῳ, ἐν ἀγνεΐᾳ καὶ δικαιοσύνῃ τὰς ψυχὰς αὐτῶν ^k διατήρησον· ἵνα ἐν παντὶ ἔργῳ καὶ λόγῳ εὐαρεστούντές σοι, υἱοὶ ^l καὶ κληρονόμοι τῆς ἐπουρανίου σου γένωνται βασιλείας· [Ἐκφώνως.] Ὅτι σὺ εἰ ὁ Θεὸς ἡμῶν, Θεὸς τοῦ ἐλεεῖν καὶ σώζειν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Τίῳ κτλ.

^a Καὶ τότε χρ. ὑπὸ τῶν διακόνων ἐκ τοῦ αὐτοῦ ἁγίου ἐλαίου ὄλον τὸ σῶμα. ἐν δὲ τῷ ἀλείφεισθαι τούτους ὁ πατριάρχης βάλλει τὸ λέντιον καὶ τὰ μανίκια· καὶ μετὰ τοῦτο βαπτίζει λέγων. Βαπτίζεται ὁ δ. εἰς τ. ὄν. τοῦ πρὶς καὶ τοῦ Τίου κ. τ. ἁγ. Πν. Ἐκάστη προσήκει κατὰ γων αὐτὸν καὶ ἀνάγων. Καὶ μετὰ τὸ βαπτισθῆναι πάντα, νίπεται καὶ ἐκβάλλει τὸ λέντιον καὶ τὰ μανίκια· καὶ τοῦ ἀρχιεπισκόπου λέγοντος· Πρόσχωμεν, ἄρχονται οἱ ψάλται τό· Μακάριοι ὧν ἀφ. αἱ ἀν. ἡ δὲ ἱερεὺς σὺν τῷ λαῷ τρίτον καὶ οὕτως δοξάζει. καὶ μετὰ τοῦτο ποι. τ. διακ. εὐ. λέγει· Εὐλογητὸς εἰ . . . Γ. β. 1.

^b ἐν τῷ σκότει Γ. β. 1.

^c οὐμ τούτῳ Γ. β. 1 Auct.

^d χρίσματι] χρίσματι Auct.

^e τὸν δούλον σου τὸν νεοφώτιστον Auct.

^f ἀ . . . μαρτημάτων relicta litura viii litt Auct.

^g αὐτοῖς] αὐτὸν Auct. quod corr man rc.

^h αὐτῷ hic et ubique sing affert numerum Auct.

ⁱ post ἁγιασμῷ add σου Γ. β. 10.

^k τὴν ψυχὴν αὐτοῦ Auct.

^l εὐαρεστῶν υἱὸς etc. Auct.

Καὶ μετὰ τὴν εὐχὴν^a ταύτην λέγει·

“Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

Καὶ χρίει ὁ ἱερεὺς τοὺς βαπτισθέντας τὸ ἅγιον μύρον, ποιῶν σταυροῦ τύπον ἐπὶ τοῦ μετώπου, καὶ τῶν ὀφθαλμῶν, καὶ τῶν μυκτήρων καὶ τοῦ στόματος, καὶ τῶν δύο ὠτων, λέγων·

Σφραγὶς δωρεᾶς πνεύματος ἁγίου.

^a Καὶ μετὰ τὴν εὐχὴν . . .] Auct. isto modo Καὶ μετὰ τοῦτο τῶν ψάλτων λεγόντων τὸ ὅσοι εἰς χϛ ἐβαπτίσθητε, χρίει ὁ ἱερεὺς τῷ ἁγίῳ μύρῳ τὸν βαπτισθέντα, ποιῶν τοῦ σταυροῦ τὸν τύπον ἐπὶ τοῦ μετώπου καὶ λέγει· Σφραγὶς δωρεᾶς πνεῦματος ἁγίου· λαός ἄμην. Ἐπὶ τὰς ὁσφρήσεις· Χρίσμα ἀραβῶνος βασιλείας οὐρανῶν· ἄμην. Ἐπὶ τὰς ἀκοάς· Χρίσμα μετοχῆς ζωῆς αἰωνίας. Ἐπὶ τὰς χεῖρας ἱσθῶν· χρίσμα ἁγίου χϛ τοῦ θϛ, καὶ σφραγὶς ἀνεπιβούλευτος· ἄμην. Τὴν καρδίαν· πληροῦμα δωρεᾶς πνεῦματος ἁγίου καὶ θώραξ πίστεως καὶ ἀληθείας· ἄμην. Καὶ οὕτως εἰσέρχεται ὁ ἱερεὺς μετὰ τοῦ νεοφωτίστου εἰς τὴν εἴσοδον· καὶ τελεῖται ἀκολουθῶν πᾶσα ἡ θεία λειτουργία· καὶ εἰς τὰ ἅγια εἰσπορευόμενος (α MS.) τοῦ χερουβικοῦ ψαλλομένου, ὑψικεύει (sic) καὶ αὐτὸς μετὰ λαμπάδος. καὶ κοινῶν. οὕτω ποιεῖ ἀχρι τοῦ (lege τῆς) ἡ ἡμέρας· ὅταν ἀπολούεται. Sequitur Εὐχὴ εἰς ἀπολούσασθαι.

Ad vocem κοινῶν suspicor κοινανού, vide infra p. 411, de comite postbaptismali.

Καὶ μετὰ κτλ.] Ista adfert Γ. β. ι.—Καὶ μετὰ τὴν εὐχὴν ὑποδύεται τὴν στολὴν τοῦ βαπτίσματος, καὶ βάλλει τὰ τῆς λειτουργίας, καὶ ὑπάγει εἰς τὸν ἅγιον πέτρον. καὶ τοῦ ψάλτου λέγοντος “Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, χρίει τῷ ἁγίῳ μύρῳ τοὺς βαπτισθέντας ποιῶν σταυροῦ τύπον ἐπὶ τοῦ μετώπου, τῶν ὀφθαλμῶν, τῶν μυκτήρων, τοῦ στόματος καὶ τῶν δύο ὠτων, λέγων· Σφραγὶς δωρεᾶς Πν. ἁγ. Καὶ μετὰ τοῦτο συμπάλλων τοῖς ὀφθαλμοῖς τὸ Μακάριοι ὦν ἄφ. εἰσέρχεται μετὰ τῶν νεοφωτίστων εἰς τὴν εἴσοδον, καὶ τελεῖ ἀκολουθῶν τὴν θείαν λειτουργίαν. Ἐν δὲ ταῖς λοιπαῖς ἑορταῖς, ὅτε ἐν τῷ μικρῷ φωτιστηρίῳ γίνονται τὰ φωτίσματα, κατερχόμενος ὁ πατριάρχης ποιεῖ πάντα κατὰ τὸν προγραφέντα τύπον. Καὶ μετὰ τὸ σφραγίσαι ἐν τῷ ἀποδύτῳ τοὺς νεοφωτίστους τῷ θείῳ μύρῳ καθέζεται ἐκδεχόμενος τὸν βασιλεῖα· οἱ δὲ ὀφθαλμοὶ καὶ ὁ ψάλτης, ψάλλοντες τὸ μακάριοι ὦν ἀφέθησαν, εἰσάγουσι τοὺς νεοφωτίστους ἐν τῇ ἐκκλησίᾳ.

Deinde apud Γ. β. ι sequitur fol. 59 r^o Εὐχὴ ἑτέρα τῶν ἁγίων βαπτισμάτων ἔχουσα τὸ προοίμιον σύντομον. Inc. Κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ πάσης πίστεως δημιουργός, ὁρατῆς τε καὶ ἀοράτου, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν . . . Desinit in—ἀγγελικῆς ἰσχύος πεπληρωμένον, καὶ τὰ λοιπὰ ὅσα ἔχει ἡ ἁγία εὐχὴ μεχρὶ τῆς χρίσεως τοῦ ἁγίου μύρου. Vide Goar. ed. 1647, p. 370. Deinde sequitur fol. 59 v^o media pagina Εὐχὴ εἰς (τὸ) ἀπολούσαι τοὺς φωτισθέντας τῇ ᾠῇ ἡμέρα.

Codex vero Γ. β. ιο post orationem Εὐλογητὸς εἰς completam hoc pacto officio finem adfert, more romanae ecclesiae: Καὶ μετὰ τὴν εὐχὴν τοῦ ψάλτου λέγοντος· “Ὅσοι εἰς χϛ ἐβ. χϛ ἐνεδ. Ἄλληλ. λέγει ὁ ἱερεὺς τὴν εὐχὴν ταύτην καὶ οὕτως μυρίζει·

Παντοδύναμε, παντοκράτωρ, ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ ἀναγεννῆσαι εὐδόκησας τοὺς παῖδας καὶ τὰς παιδίσκας σου δι’ ὕδατος καὶ πνεύματος ἁγίου, ὁ καὶ δι’ αὐτοῦ παρασχὼν αὐτοῖς τὴν ἀφεσιν τῶν ἁμαρτιῶν, αὐτοὺς δέσποτα κατὰπεμψὼν ἐπ’ αὐτοῖς τὸ ἅγιον καὶ ἑξαπλάσιόν σου πνεῦμα, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βούλης καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσέβειας· ἐμπλησθον αὐτοὺς τοῦ πνεύματος τοῦ φόβου τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ σημειώσον ἐπ’ αὐτοὺς τὸ σημεῖον τοῦ σταυροῦ σου, σπλαγχνισθεῖς, εἰς ζωὴν αἰώνιον διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ’ οὗ σοὶ δόξα, κράτος, τιμὴ, καὶ προσκυνήσεις, ἅμα τῷ παναγίῳ, ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ μετὰ τὴν εὐχὴν ἀγονταί τῳ ἱερεὶ καὶ χρίει τῷ ἁγίῳ μύρῳ τοὺς βαπτισθέντας ποιῶν τοῦ σταυροῦ τὸν τύπον ἐπὶ τοῦ μετώπου κτλ. (usque ad δωρ. πτς δγ. ut in cod. Barb., deinde ista Γ. β. ιο) καὶ ἐπ’ αὐτῶν τῆς δεξιᾶς χεῖρὸς λέγει· Δεξιὰ Κυρίου ἐποίησεν δύναμιν. Sequitur abinde Εὐχὴ εἰς τὸ ἀπολούσαι παιδίον.

Καὶ κατέρχεται λέγων·

Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.

Καὶ εἰσέρχεται ὁ ἱερεὺς μετὰ τῶν νεοφωτίστων εἰς τὴν εἴσοδον, καὶ γίνεται ἡ θεία λειτουργία.

ζς.

ΕΙΣ ΤΟ ΑΠΟΛΟΥΤΡΟΝ*.

Ὁ λύτρωσιν ἁμαρτιῶν διὰ τοῦ ἁγίου σου βαπτίσματος τοῖς δούλοις^b σου δωρησάμενος, καὶ ἀνακαίνησιν ζωῆς αὐτοῖς^c χαρισάμενος· αὐτὸς Δέσποτα Κύριε, τὸν φωτισμὸν τοῦ προσώπου ἐν τῇ καρδίᾳ αὐτῶν ἐναυάζειν^d διαπαντὸς εὐδόκησον· τὸν θυρεὸν τῆς πίστεως αὐτῶν κατὰ τοῦ ἀντιπάλου^e ἐπὶ τῇ σῇ πέτρᾳ θεμελίωσον· τὸ ἔνδυμα τῆς ἀφθαρσίας παντὸς ῥύπου ἁμαρτημάτων ἀμόλυντον διατήρησον, καὶ τὴν πνευματικὴν σφραγίδα, ἐν τῇ ἡμέρᾳ τῆς φοβεράς σου κρίσεως, ἀνεξάλειπτον διαφύλαξον. Ἰλεως αὐτοῖς^f τε καὶ ἡμῖν γινόμενος^g κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου. Ὅτι ἡλλόγηται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν κτλ.

EUNDEM RITUM IUXTA TEXTUM CODICUM Γ. β. ι et Γ. β. ιο:
COMPARATIONIS CAUSA SUBIUNGIMUS, ET IMPRIMIS
CODICIS Γ. β. ι.

EYXH

εἰς τὸ ἀπολούσαι τοὺς φωτισθέντας τῇ Ἡ' ἡμέρᾳ·

Ὁ λύτρωσιν ἁμαρτιῶν διὰ τοῦ ἁγίου σου βαπτίσματος τοῖς δούλοις σου δωρησάμενος, καὶ ζωῆς ἀνακαινισμὸν χαρισάμενος· αὐτὸς Δέσποτα Κύριε, τὸν φωτισμὸν τοῦ προσώπου ἐν τῇ καρδίᾳ αὐτῶν ἐναυάζειν διὰ παντὸς εὐδόκησον· τὸν θυρεὸν τῆς πίστεως αὐτῶν ἀνεπιβούλευτον ἐχθροῖς διατήρησον· τὸ τῆς ἀφθαρσίας ἔνδυμα, ὃ περιεβάλοντο, ἀρρῶπτον ἐν αὐτοῖς καὶ ἀμόλυντον διατήρησον· ἄθραυστον ἐν αὐτοῖς τὴν πνευματικὴν

* Auct. in mg num ια: Titulum vero εὐχῇ εἰς τὸ ἀπολούσασθαι τὸν φωτισθέντα.

^b τῷ δούλῳ et sic in seqq. Auct.

^c post αὐτοῖς ras vi litt. MS.

^d ἐναυάζειν Auct.

^e τῶν ἀντιπάλων Auct.

^f αὐτοῖς] αὐτοῦ Auct.

^g γινόμενος Auct.

σφραγίδα τῇ χάριτί σου διατηρῶν, καὶ ἰλεως αὐτοῖς τε καὶ ἡμῖν γενόμενος, κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου. [Ἐκφώνως.] Ὅτι ἡυλόγηται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς κτλ.

Καὶ μετὰ τὸ ἀμήν, λαβὼν σπόγγον καινὸν ἐξ ὕδατος, ἀποσπογγίζει τὸ μέτωπον αὐτῶν καὶ τὰ ὦτα καὶ τὰ λοιπά, λέγων·

Εὐλογητὸς ὁ Θεὸς ὁ φωτίζων καὶ ἀγιάζων πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν

SEQUITUR DEINCEPS IN EODEM CODICE:—

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ἐτέρα εἰς τὸ ἀπολοῦσαι νεοφώτιστον.

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τῆς κολυμβήθρας τὴν οὐράνιον ἔλλαμψιν τοῖς βαπτιζομένοις παρέχων· ὁ ἀναγεννήσας τοὺς δούλους σου τοὺς νεοφωτίστους δι' ὕδατος καὶ πνεύματος, καὶ τὴν τῶν ἐκουσίων καὶ ἀκουσίων ἁμαρτημάτων ἄφεσιν αὐτοῖς δωρησάμενος, ἐπιθεῖς αὐτοῖς τὴν χειρὰ σου τὴν κραταιάν, καὶ φύλαξον αὐτοὺς ἐν τῇ δυνάμει τῆς σῆς ἀγαθότητος, ἄσυλον τὸν ἀρραβῶνα διαφύλαξον, καὶ ἀξίωσον αὐτοὺς εἰς τὴν ζωὴν τὴν αἰώνιον, καὶ εἰς τὴν σὴν εὐαρεστίαν. [Ἐκφώνως.] Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Τίῳ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ τοῦ διακόνου λέγοντος·

Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε.

Εὐχεται ὁ ἱερεὺς·

Οἱ ἐνδυσάμενοί σε τὸν Χριστὸν καὶ Κύριον καὶ Θεὸν ἡμῶν, σοὶ ὑπέκλιναν σὺν ἡμῖν τὰς ἐαυτῶν κεφαλὰς· οὗς διαφύλαξον ἀηττήτους ἀγωνιστὰς διαμεῖναι κατὰ τῶν μάτην ἔχθραν αἰρομένων κατ' αὐτῶν τε καὶ ἡμῶν· τῷ δὲ σῷ ἀφθάρτῳ στεφάνῳ μεχρὶ τέλους νικητὰς πάντας ἀνάδειξον. Ὅτι σὺν ἐστὶ τὸ ἐλεεῖν καὶ σώζειν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν

Sequitur in Cod. Γ. β. 1 fol. 60 v^o—Εὐχὴ εἰς τὸ κουρεῦσαι παῖδας.

CODEx VERO Γ. β. 10 VALDE DISSIMILIS ITA RITUM ADVERT.

Εὐχή εἰς τὸ ἀπολοῦσαι παιδίον ἤγουν ἀποσκεπάσαι.

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τῆς θείας σου κολυμβήθρας τὴν οὐράνιον ἔλλαμψιν τοῖς βαπτιζομένοις παρέχων· ὁ ἀναγεννήσας τοὺς δούλους σου τοὺς νεοφωτιστούς, δι' ὕδατος καὶ πνεύματος ἁγίου, καὶ τὴν τῶν ἐκουσίων καὶ ἀκουσίων ἀμαρτημάτων ἄφεσιν αὐτοῖς χαρισάμενος, ἐπιθες αὐτοῖς τὴν χεῖρά σου τὴν κραταίαν, καὶ φύλαξον αὐτοὺς ἐν τῇ δυνάμει τῆς σῆς ἀγαθότητος· ἄσυχον τὸν ἀρραβῶνα τοῦ πνεύματος ἐν αὐτοῖς διατήρησον· κατεύθυνον αὐτῶν τὴν ζωὴν πρὸς τὴν σὴν εὐαρέστησιν. Ὅτι σὺ εἶ ἁγιασμὸς καὶ φωτισμὸς καὶ σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Τίῳ.

Καὶ ἐξενέγκας ξέστην ὕδατος καθαρῷ, ἐμφυσᾷ αὐτῷ γ, καὶ σφραγίζει γ, καὶ ἀπ' αὐτοῦ λαμβάνων ὁ ἱερεὺς τῇ χειρὶ αὐτοῦ, ἀπολοῦει τοῦ παιδίου τὴν ὄψιν καὶ τὴν χεῖρα καὶ τοὺς πόδας, καὶ λέγει τήν—

Κύριε ὁ Θεὸς ἡμῶν ὁ λύτρωσιν ἀμαρτιῶν διὰ τοῦ ἁγίου βαπτίσματος τοῖς δούλοις σου δωρησάμενος καὶ ἀναγέννησιν ζωῆς αὐτοῖς χαρισάμενος . . . (cetera cum textu Barberino concordantia nisi—κατὰ τῶν ἀντιπάλων. Sequitur Εὐχή εἰς τὸ κουρεῦσαι τριχὰς παιδίου).

THE RITE OF CUTTING THE HAIR.

FROM THE BARBERINI EUCHOLOGION.

ΕΥΧΗ ΕΙΣ ΤΟ ΚΟΥΡΕΥΣΑΙ ΠΑΙΔΑΡΙΟΝ.

ΡΟΔ. Σὲ ἱκετεύομεν^a, Κύριε ὁ Θεὸς τῆς σωτηρίας ἡμῶν, ὁ ἐκ τοῦ πληρώματος τῆς κολυμβήθρας (διὰ) τῆς σῆς ἀγαθότητος εὐλογήσας^b τὸ παρὸν νήπιον, καὶ ἐπὶ τῇ κεφαλῇ αὐτοῦ ἡ εὐλογία σου κατελθάτω^d· καὶ ὡς εὐλογήσας Δαβὶδ διὰ χειρὸς^e

^a om sē iker. et tēs swt. Γ. β. 1 et editi.

^b εὐλογήσας . . .] ἀγιάσας τοὺς εἰς σε πιστεύοντας, εὐλόγησον τὸ παρὸν νήπιον καὶ ἐπὶ τὴν κεφαλὴν Γ. β. 1 editi.

^d κατελθάτω] καταβήτω Γ. β. 1, Γ. β. 4, Γ. β. 10.

^e om χειρὸς Γ. β. 1, Γ. β. 4, Γ. β. 10.

^c καὶ ἐπὶ usque οὕτως om Γ. β. 10.

τοῦ προφήτου Σαμουήλ, οὕτως^a εὐλόγησον τὸ παρὸν νήπιον διὰ χειρός μου τοῦ ἁμαρτωλοῦ, ἐπιφοιτῶν αὐτῷ τὸ πνεῦμα^b σου τὸ ἅγιον, καὶ ἐν τῇ ἀπαρχῇ τοῦ κήρασθαι αὐτὸν^c τὴν κόμην, ὁδὸς αὐτῷ προκόψαι ἐν ἡλικίᾳ πεπληρωμένη καὶ πολιᾷ γήρως^d. Ὅπως ἴδῃ τὰ ἀγαθὰ Ἱερουσαλὴμ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ, καὶ εὐαρεστήσῃ^e σοὶ ἐν^f ἔργοις καλοῖς, οἷς προητοιμάσας· ἵνα ἐν^g αὐτοῖς περιπατήσωμεν. Ὅτι ἡ πρέπει σοὶ^h αἶνος καὶ δόξα^k, καὶ πᾶσα προσκύνησις τῷ Πατρὶ καὶ τῷ Τίῳ καὶ τῷ ἁγίῳ πνεύματι νῦν . . .

ΕΥΧΗ ΜΕΤΑ ΤΟ ΚΟΥΡΕΥΣΑΙ ΤΟ ΠΑΙΔΙΟΝ. Β.

ΡΟΕ. Ἅγιε¹ τριάς ὁ Θεὸς ἡμῶν, εὐλόγησον τὸν παῖδα τοῦτον ἐν πάσῃ εὐλογίᾳ πνευματικῇ, καὶ χάρισαι τοῖς δούλοις σου τοῖς ἰδίοις νοῦν εὐθὺν ἀβλάβη καὶ ἀνεπηρέαστον φυλαττόμενον ὑπὸ τῆς σῆς εὐσπλαγχνίας εἰς ἀβύσσους καὶ εἰς σύνεσιν, καὶ εἰς πᾶν ἔργον εὐοδούμενον, πρεσβείαις τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν ἁγίων σου. Ὅτι ἡυλόγηταί σου τὸ πανάγιον ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος.

ΕΥΧΗ Εἰς ΤΟ ΚΟΥΡΕΥΣΑΙ ΠΑΙΔΙΟΝ. ΑΛΛΗ.

ΡΟΗ. Εὐλογητὸς εἰ Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ ἀποστείλας τὸν πατέρα ἡμῶν Ἀβραὰμ κεῖραι τὴν κόμην τῷ σῷ ἱερεῖ Μελχισεδέκ, καὶ πᾶσαν αὐτοῦ ἀπαρχὴν ἀφιερῶσας εἰς ναδὸν ἁγίον σου· ὁ παραγενάμενος ἐπὶ τῇ εὐλογίᾳ καὶ κουρᾷ τῶν ἁγίων σου ἀποστέλων καὶ μαθητῶν, καὶ δωρησάμενος αὐτοῖς ἀντὶ τῆς κουρᾶς τῶν τριχῶν ἀμώμητον πίστιν καὶ λόγους μεταδόσεως δικαιοσύνης· αὐτὸς καὶ τῷ δούλῳ σου τῷδε παρασχοῦ ἀντὶ τῆς κουρᾶς τῶν τριχῶν ἐν τῇ κεφαλῇ λογισμὸν δικαιοσύνης καὶ πολιὰν^m ἐνάρετον· ἵνα κατὰ τὰς ἐντολάς σου

^a om οὕτως et dehinc εὐλόγ. καὶ τὴν κεφαλὴν τοῦ δούλου σου τοῦδε διὰ χειρὸς ἐμοῦ Γ. β. ι.

^b τῷ πνεύματί σου τῷ ἁγίῳ, ὅπως προκύπτωντος αὐτοῦ ἐν ἡλ. κ. π. γ. δόξαν σοὶ ἀναπέμψῃ καὶ ἴδῃ Γ. β. ι.

^c αὐτοῦ τὴν Γ. β. ιο.

^d πολιτεία γήρως Γ. β. 4, Γ. β. ιο.

^e Καὶ εὐαρ.—περιπατήσωμεν om Γ. β. ι.

^f ἐν ἔργοις καὶ λόγοις ἀγαθοῖς, οἷς Γ. β. 4.

^g ἐν αὐτ. περιπατήσῃ Γ. β. 4, Γ. β. ιο.

^h ante Ὅτι subdit Ἐκφώνως Γ. β. ι.

ⁱ σοὶ πᾶσα δόξα, τιμὴ, καὶ προσκύν. Γ. β. ι.

^k om καὶ δόξα κ. π. προσκ Γ. β. ιο.

^l ἁγία Goar.

^m πολεία MS.

πολιτευσάμενος καταξιωθῇ τῆς ἐκ δεξιῶν σου στάσεως· τῷ δὲ πίστει Χριστοῦ ταύτας δεχομένῳ, δώρησαι εὐλογίαν κατὰ τὴν τοῦ δικαίου Συμεὼν τοῦ δεξαμένου ἐπ' ἀγκάλαις σε τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν καὶ πάντας τοὺς συνελθόντας εὐλόγησον εὐλογίᾳ πνευματικῇ. Ὅτι σὺ εἶ ὁ Θεὸς ὁ εὐλογῶν καὶ ἀγιάζων τὰς ψυχὰς ἡμῶν καὶ σοὶ τὴν δόξαν . . .

HAUD DISSIMILIS AD CLERICUM FACIENDUM ORATIO IN EODEM CODICE BARBERINO p. 462 INVENITUR, QUAM COMPARATIONIS CAUSA SUBIUNGIMUS.

ΕΥΧΗ ΕΙΣ ΤΟ ΠΟΙΗΣΑΙ ΑΠΟ ΛΑΙΚΟΥ ΚΛΗΡΙΚΟΝ. ΕΠΙΣΚΟ.

ΣΕ. Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐντειλάμενος τῷ δούλῳ σου Ἀβραὰμ ἀποκῆραι τὴν κόμην τοῦ ἀρχιερέως σου Μελχισεδέκ καὶ εὐλογηθῆναι ὑπ' αὐτοῦ, παραγενόμενος ἐν τῇ κουρᾷ τῶν ἁγίων σου ἀποστόλων, καὶ ἀντὶ τριχῶν χαρισάμενος αὐτοῖς τὴν χάριν τοῦ ἁγίου σου πνεύματος, αὐτοὺς καὶ νῦν δέσποτα Κύριε ὁ Θεὸς ἡμῶν ἔπιδε ἐπὶ τῇ κουρᾷ τοῦ δούλου σου τοῦδε· τοὺς δὲ παραγεναμένους ἐν τῇ κουρᾷ ταύτῃ, Κύριος, ἀμειψαὶ αὐτοῖς ἐπουρανίοις σου χαρίσμασιν, καὶ τὴν εἰρήνην σου στηρίζων ἐν ταῖς καρδίαις αὐτῶν, εὐχαῖς καὶ πρεσβείαις τῆς Δεσποίνης ἡμῶν τῆς παναγίας θεοτόκου, καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων. Ὅτι πρέπει σοὶ πᾶσα δόξα . . .

The rite of cutting the hair is found in the three Grotta Ferrata codices Γ. β. 1, Γ. β. 4, and Γ. β. 10 in a form which approximates more closely than the Barberini MS to the printed Euchologia. In these three codices it consists of two prayers, of which the second is alone given in the Barberini. The following is the text of Γ. β. 1 with the variants of Γ. β. 4 and Γ. β. 10 added below.

ΕΥΧΗ ΕΙΣ ΤΟ ΚΟΥΡΕΥΣΑΙ ΠΑΙΔΑ.

Δέσποτα Κύριε ^α ὁ Θεὸς ἡμῶν, ὁ τῇ εἰκόνι σου τιμήσας τὸν ἄνθρωπον, ἐκ ψυχῆς λογικῆς καὶ σώματος εὐπρεποῦς κατασκευάσας αὐτόν, ὡς ἂν τὸ σῶμα ἐξυπηρετῇται τῇ λογικῇ ψυχῇ. κεφαλὴν ^β μὲν ἐπὶ ^γ τῶν ὑψηλοτάτων θείας, καὶ ἐν αὐτῇ τὰς πλείστας τῶν αἰσθήσεων καθριδρύσας, μὴ παρεμποδίζούσας

^α om Κύριε Γ. β. 10.

^β καὶ κεφαλὴν Γ. β. 4, Γ. β. 10.

^γ om ἐπὶ Γ. β. 4.

ἀλλήλαις· ταῖς δὲ θριξὶ τὴν κεφαλὴν ὀροφώσας, πρὸς τὸ μὴ βλάβπεσθαι ταῖς μεταβολαῖς τῶν ἀέρων^a, καὶ πάντα τὰ μέλη αὐτῷ^b χρησίμως ἐμφυτεύσας, ἵνα διὰ πάντων εὐχαριστῇ^c σοι τῷ ἀριστοτέχνῃ^d. αὐτὸς Δέσποτα, ὁ διὰ τοῦ σκεύους τῆς ἐκλογῆς σου Παύλου τοῦ ἀποστόλου ἐντειλάμενος ἡμῖν, πάντα εἰς δόξαν τὴν σὴν ποιεῖν^e, τὸν προσελθόντα δοῦλόν σου τόνδε ἀπαρχὴν ποιήσασθαι, κείρασθαι τὴν κόμην τῆς κεφαλῆς αὐτοῦ, εὐλόγησον ἅμα τῷ αὐτοῦ ἀναδόχῳ^f. καὶ δὸς^g αὐτοῖς^h πάντοτε μελετᾶν ἐν τῷ νόμῳⁱ σου, καὶ τὰ εὐάρεστά σοι πράττειν. Ὅτι ἐλεήμων καὶ φιλόανθρωπος Θεὸς ὑπάρχεις^k, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Τίῳ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν^l.

Διάκονος· Τὰς κεφαλὰς.

Ὁ ἱερεὺς ἐπεύχεται·

Κύριε ὁ θεὸς κτλ. (vide supra, p. 410).

FROM THE GROTTA FERRATA CODEX Γ. β. 4, fol. 81 v^o.

ΔΙΔΑΣΚΑΛΙΑ

ἢν περιτρέπει ὁ ἱερεὺς τοὺς νεοφωτίστους μετὰ τὸ ἅγιον βάπτισμα.

Μὴ διφαγήσητε^m· οἶνῳ πολλῷ μὴ χρήσεσθε. κρέα τὴν ἐβδομάδα μὴ φάγητε. τὰς χεῖρας μὴ νίψεσθε. τὸ στομά (μὴ) διακλύσασθε. τὴν ὄψιν μὴ νίψεσθε, ἕως οὗ ἀπολούσησθε· τὴν λιμὴν ἀπὸ τῶν ὀφθαλμῶν (μὴ) καθαρίζετε· ἐν τῷ πρῶν τὸ βήρην μόνον ἀσέρετε. μὴ μόνον εἰς τὰς χρεῖας ὑμῶν ἀπέρχεσθε. μὴ μόνον καθεύδετε, ἀλλ' ἢ μετὰ τῶν ἀναδόχων ἢ μεθ' ἐτέρων χριστιανῶν ἀνδρῶν. Μετὰ πολλῆς αἰδῶ προσεύχεσθε· πᾶσαν τὴν λευκοφόρον, ἐν ταῖς συνάξεσιν ἀπερχόμενοι. ἕκαστος κατὰ

^a ταῖς τῶν δ. μετ. Γ. β. 10.

^c εὐχαριστῇ] εὐαρεστήσει and om σοι Γ. β. 4.

^e πάντα ποι. ε. δ. τ. σ. ἡμᾶς Γ. β. 10.

^f ante καὶ δὸς praem. ὁ, i. c. ὁ διάκονος Γ. β. 10.

^g ἐν τῷ νόμῳ] τὸν νόμον Γ. β. 10.

^k ὑπάρχεις] Γ. β. 4 subdit rubricatū: καὶ κουρεύει ὁ ἱερεὺς εἰς τὰς τεσσάρων μερίδας τῆς κεφαλῆς τοῦ παιδίου λέγων· Εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ—Καὶ μετὰ τὸ κουρεύσαι ὁ ἱερεὺς λέγει· Εἰρήνη πᾶσιν. Ὁ διάκονος· Τὰς κεφ.

^l post ἀμήν subiungit Γ. β. 10 rubricatū—καὶ κουρεύει αὐτὸν καὶ μετὰ τοῦτο ὁ ἱερεὺς· Εἰρήνη πᾶσι. Τὰς κεφ. ἡμῶν τῷ Κυρίῳ κλῖνατε. Εὐχή.

Apud hos tres MSS ritus explicit in doxologia^m ὅτι πρέπει σοι κτλ., ceteris quae in editis praebentur omissa.

^m μὴ δὴ φαγ. Rocchi Catal.

^b αὐτ. τ. μελ. Γ. β. 10.

^d ἀριστοτεχνήτη Γ. β. 10.

^f ἀναδόχῳ] διαδόχῳ Γ. β. 4.

^h αὐτοῖς] αὐτῷ Γ. β. 10.

τὴν οἰκείαν πρόθεσιν προσφόραν ἢ κηροῦς ἢ κέρμα βασταζέτω, καὶ διδύτω εἰς ἀπολύτρωσιν τῶν ψυχῶν ὑμῶν. Ὅτε ᾗτε κατηχούμενοι, κουκούλλια ἐφορεῖτε, θρηνοῦντες τὰς ἁμαρτίας· νυνὶ δὲ λευκοφορεῖτε, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας. Πᾶσαν ὥραν κατασφραγίζεσθε· ἐὰν ὑπέισελθοι ὑμῖν ἐνθύμησις ἢ λογισμός, ἢ δρασις πονηρά, αἰὲ κατασφραγίζεσθε, καὶ φεύγεται ἀφ' ὑμῶν ὁ ὑποβάλλων ἡμῖν ἀόρατος ἐχθρός. Τὴν ἐβδομάδα ταύτην ἔξω μὴ ἀριστήσητε· εἰς παράκλησίν τινος μὴ ἀπέλθητε· οἶκος γὰρ οὐκ ἀκούει ὑμῶν, καὶ εὗρίσκεσθε ὑβρίζοντες.

PASCHAL PRAYERS.

FROM GROTTO FERRATA Γ. β. 10, fol. 90 r^o.

ΕΥΧΗ

εἰς τὸ εὐλογῆσαι ἁμνὸν καὶ κρέα τοῦ πάσχα.

Ἐπίσκεψαι Κύριε Ἰησοῦ Χριστέ εἰς τὰ ἐδέσματα, τὸν ἁμνὸν καὶ τὸν μόσχον· καὶ ἀγιάσον αὐτά, καθὼς ἀγιάσαι κατηξίωσας τὸν ἁμνόν, ὅπερ σοι προσήνεγκεν Ἀβὲλ εἰς ὀλοκάρπωσιν· ὁμοίως καὶ τὸν μόσχον, ὃν κελεύσας ἔθυσεν ὁ πατήρ τῷ υἱῷ τῷ πεπλανημένῳ καὶ πάλιν πρὸς αὐτὸν ἐπανελθόντι· ἵνα καθὼς αὐτὸς ἡξιώθη τῆς χάριτος ἀπολαύσαι, οὕτω καὶ ἡμεῖς τὰ ἀγιασθέντα ὑπὸ σου καὶ εὐλογηθέντα ἀπολαύωμεν εἰς τροφήν πάντων ἡμῶν. Σὺ γὰρ εἶ τροφή ἡ ἀληθίνη, καὶ ὁ δοτὴρ πάντων τῶν ἀγαθῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ . . .

FROM THE SAME CODEX fol. 90 v^o.

ΕΥΧΗ

εἰς τυρὸν καὶ φᾶ τοῦ πάσχα.

Κύριε, ὁ Θεὸς ἡμῶν, δεόμεθα καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, εὐλόγησον τὸν τυρὸν καὶ τὰ φᾶ τὰ παρὰ τῶν δούλων σου προσκομισθέντα εἰς δόξαν καὶ ἔπαινον τοῦ ἁγίου σου ὀνόματος· καὶ ἄμειψαι αὐτοὺς τοῖς πλουσίοις σου καὶ ἐπουρανίοις δωρήμασιν· καὶ ἡμᾶς ἀκατακρίτους μεταλαβεῖν ἐξ αὐτῶν καταξίωσον, δοξάζοντας καὶ εὐχαριστοῦντας τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος.

PRAYERS FOR ANIMAL SACRIFICES.

FROM THE BARBERINI EUCHOLOGION, p. 449.

ΕΥΧΗ ΕΠΙ ΘΥΣΙΑΣ ΒΟΩΝ^α.

ΡΞΕ. Ὁ ὢν δέσποτα Κύριος ὁ Θεός, ὁ σωτὴρ ἡμῶν, ὁ ἅγιος ὁ ἐν ἁγίοις^β ἀναπαυόμενος· ὁ τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρειν κατὰ πρόθεσιν ἐκάστῳ κελεύσας, ἐκ καθαρᾶς^γ καρδίας καὶ ἀμολύντου συνειδήσεως· ὁ ἀντὶ τοῦ ἀγαπητοῦ σου Ἰσαὰκ τὸν κριὸν προσδεξάμενος παρὰ τοῦ πατριάρχου Ἀβραάμ, καὶ τῆς χήρας τὴν κατὰ πρόθεσιν^δ προσφόραν εὐαρέστως προσδεξάμενος. Σὺ^ε καὶ ἐνετείλω ἡμῖν τοῖς ἀμαρτωλοῖς καὶ ἀναξίοις δούλοις σου τὰς τῶν^ς ἀλόγων ζώων καὶ ὀρνέων θυσίας ποιεῖσθαι ὑπὲρ τῶν ἡμετέρων ψυχῶν· αὐτὸς Δέσποτα^ς, φιλόανθρωπε βασιλεῦ, πρόσδεξαι τὴν κατὰ πρόθεσιν τῶν δούλων^ς σου τῶνδε, ἐν τῇ μνήμῃ τοῦ ἁγίου^ι σου τοῦδε. καὶ ἐν τοῖς ἐπουρανίοις^κ σου θησαυροῖς ἐναποθέσθαι αὐτὸν^λ καταξίωσον, δωροῦμενος αὐτοῖς^μ τῶν ἐγκοσμίων^ν σου ἀγαθῶν ἀφθόνως^ο τὴν ἀπόλαυσιν, σὺν πᾶσιν τοῖς διαφέρουσιν αὐτοῖς^ρ. Πλήρωσον τὰ ταμῖα (sic) αὐτῶν ἀπὸ καρποῦ, σίτου, καὶ οἴνου, καὶ ἐλαίου· τὰς δὲ ψυχὰς αὐτῶν πλήρεις^q πίστεως καὶ δικαιοσύνης ἀξίωσον· πλήθυνον τὰ ἄλογα καὶ τὰ ποίμνια^ρ αὐτῶν, ὑπὲρ οὗ προσφέρουσιν^ς σοι τὸ ἀντίλυτρον τοῦ ἀντικαταλλάγματος ζώου τούτου, θυσία^τ γενέσθω στέαρ αὐτοῦ ὡς^υ θυμίαμα δεκτόν, ἐνώπιον τῆς ἁγίας δόξης σου· ἡ δὲ χύσις τοῦ αἵματος αὐτοῦ ἄρτος πίδνητος ἐλέους^ν. ἡ τῶν

Collation of Grotto Ferrata Codices Γ. β. 4 and Δ. vi. 7 (=Z. δ. II).

^α In titulo add καὶ κριῶν Γ. β. 4. Sed Δ. vi. 7 dat titulum: εὐχὴ ἄλλη περὶ θυσίας βοῶν καὶ ἑτέραν τετραπόδων, sequitur enim orationem quam infra ex hoc codice desumptam laudamus.

^β ἅγιος ὢν καὶ ἐν ἁγίοις Γ. β. 4 and Δ. vi. 7.

^γ ἐν καθαρᾷ καρδίᾳ κ. ἀμολύντῳ συνειδήσει Γ. β. 4.

^δ κατὰ δύναμιν προσφ. Δ. vi. 7.

^ε post σὺ om καὶ Γ. β. 4.

^ς post τὰς τῶν add βοῶν καὶ Δ. vi. 7.

^ε om δέσποτα Δ. vi. 7.

^κ τοῦ δούλου σου τάδε (lege τοῦδε) καὶ Δ. vi. 7.

^ι om τοῦ ἁγίου Γ. β. 4.

^κ ἐπουρανίοις] αἰωνίοις Γ. β. 4.

^λ αὐτὸν om Δ. vi. 7: αὐτὴν Γ. β. 4.

^μ αὐτοῖσι Γ. β. 4.

^ν καὶ ante τῶν ἐγκ. pr. Δ. vi. 7.

^ο ἀφοτος MS: ἀφθονον Γ. β. 4 and Δ. vi. 7.

^ρ αὐτῷ Δ. vi. 7.

^q πλήρης Γ. β. 4: πλήρησον ἀπάσης πίστ. Δ. vi. 7: πληρῆς MS.

^ρ ποίμνια] κτήνη Δ. vi. 7.

^ς φέρουσιν Γ. β. 4. etiam Δ. vi. 7 qui in hoc verbum explicat.

^τ om θυσία Γ. β. 4.

^υ αὐτῶν ὡς Γ. β. 4.

^ν ἐλαίοις Γ. β. 4.

κρεῶν αὐτοῦ (μετάληψις), σωματικῶν αὐτοῦ παθημάτων ^a ἴαμα ^b.
 ὅτι οὐκ ἀργῶς ἐπιτελεῖται τὸ ἔργον τοῦτο, ἀλλ' ὑπὲρ μνήμην τῶν
 ἀγίων σου παθημάτων. Ὅτι ἡὺλόγηταί σου τὸ πανάγιον ὄνομα
 τοῦ π. κ. τοῦ γ. κ. τ. ἀγ. πν̄ς.

FROM GROTTO FERRATA, Cod. Δ. vi. 7, fol. 96 v^o, IN ROCCHI'S
 CATALOGUE THIS CODEX IS Z. 8. II.

ΕΥΧΗ ΕΠΙ ΒΟΘΝ ^c ΘΥΣΙΑ ΚΑΙ ΑΛΟΓΩΝ ^d ΚΑΙ ΑΛΛΩΝ ΖΩΩΝ.

Δέσποτα θεὲ παντόκρατορ, ὁ πάσης ἀρχῆς καὶ ἐξουσίας·
 ὁ καταξιώσας ἡμᾶς ἐν τῇ ὥρᾳ τῆς ἐνιαυσιαίας ἡμέρας ταύτης
 διὰ τοῦ πάθους καὶ τῆς ἀναστάσεως τοῦ Χριστοῦ σου φωτίσας
 κόσμον· αὐτὸς κλῖνον τὸ οὖς σου εἰς τὴν δέησιν ἡμῶν, καὶ
 δεομένων ἡμῶν ἐπάκουσον· καὶ εὐλόγησον τοὺς δούλους σου
 τοῖς ^e τὴν βουνθυσίαν ταύτην προσφερόντων ^f καὶ ἐτέρων
 τετραπόδων ἐκτελούντων ^g· καὶ ἐνδυνάμωσον καὶ ἐνίσχυσον
 αὐτοὺς ἰσχύϊ τῇ ^h σῇ, καὶ διοίκησον ⁱ, πανάγιε δέσποτα, καὶ τοὺς
 μέλλοντας ἐξ αὐτῶν μεταλαμβάνειν, εἰς ὑγίαιαν ^k ψυχῆς καὶ
 σώματος καὶ πνεύματος, διατήρησον καὶ διαφύλαξον, ὅτι
 ἐλεήμων ^l καὶ φιλόανθρωπος, καὶ σοι τὴν δόξαν . . .

FROM THE BARBERINI EUCHOLOGION, p. 462.

ΕΥΧΗ ΤΟΥ ΑΜΝΟΥ ^m.

ΣΔ. Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ προσδεξάμενος τοῦ
 Ἀβραάμ τὴν ὀλοκάρπωσιν ⁿ ἀντὶ Ἰσαὰκ τοῦ ^o υἱοῦ αὐτοῦ· αὐτὸς
 Δέσποτα πρόσδεξαι καὶ τὴν προσφορὰν τοῦ ἀμνοῦ τούτου
 καὶ τοὺς προσάγοντας ^p τοῖς αἰωνίοις σου ἀντάμειψαι δωρήμα-
 σιν. Χάριτι ^q τοῦ μονογενοῦς σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ σὺν
 τῷ παναγίῳ κτλ.

^a αὐτῶν παθημ. Γ. β. 4.

^b ἴασις Γ. β. 4. Inde ad finem Cod. Γ. β. 4 melius, codex enim Bibliothecae Barberinae glossam exhibere videtur, ista adfert post ἴαμα: Ἰνα καὶ δι' ἡμῶν τῶν ἀχρεῶν δούλων σου, δοξάζεται τὸ πανάγιον ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἀγίου πνεύματος, νῦν καὶ δεῖ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

^c βοώσυνα MS.

^d Καὶ αλω MS.

^e lege τοὺς τὴν.

^f ἴ lege προσφερομένων.

^g ἴ lege ἐκτελούντας.

^h ἴσχει τι MS.

ⁱ διοικισον MS.

^k ὑγίας MS.

^l ἐλευμων MS.

Collation of Grotto Ferrata Γ. β. 10, fol. 90 v^o.

^m Titulus Εὐχῆ τ. α. τοῦ πάσχα.

ⁿ ὀλοκάρπωσιν] τοῦ κριός (sic) θυσίαν.

Collation of Bodley Auct. E. 5. 13. Titulus: εὐχὴ ἐπὶ ἀμνοῦ.

^o om τοῦ.

^p καὶ τὸν προσάγοντα αὐτὸν ταῖς αἰ. σ. ἀντ. δωρεαῖς.

^q post χάριτι add καὶ οἰκτιρμοῖς καὶ φιλοανθρωπίᾳ.

THE EPIPHANY RITE OF THE BLESSING
OF THE WATERS.

FROM THE BARBERINI EUCHOLOGION, fol. 215 r^o.

Διακονικὰ εἰς τὸν ἀγιασμὸν τῶν ἀγίων θεοφανείων.

Εἴπωμεν πάντες τὸ· Κύριε ἐλέησον.

‘Θ Θεὸς ὁ Πατήρ, ὁ παντοκράτωρ, ὁ πρὶν γενέσεως ἐπιστάμενος, καὶ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι καλέσας· δεόμεθα.

‘Ο τοὺς οὐρανοὺς ἐκτείνας καὶ τὴν γῆν ἐφ’ ὑδάτων θεμελιώσας· δεόμεθα.

‘Ο παράδειςον φυτεύσας ἐν ‘Εδὲμ κατ’ ἀνατολὰς καὶ τετράφυτον^a πηγὴν πηγάσας ἐν αὐτῷ· δεόμεθα.

‘Ο τὴν ποιμνὴν τοῦ πατριάρχου ‘Ιακώβ ράβδῳ καὶ ὕδατι^b εὐλογήσας καὶ πληθύνας· δεόμεθα.

‘Ο διὰ ‘Ηλίου τοῦ Θεσβίτου διὰ τοῦ τρισσαίου τῆς ἐκχύσεως τῶν ὑδάτων τὸ τρισυπόστατον τῆς μιᾶς θεότητος ἡμῖν ἀναδείξας· δεόμεθα.

‘Ο διὰ ‘Ησαίου τοῦ προφήτου εἰρηκότος ἡμῖν, ‘Αντλήσατε ὕδωρ μετ’ εὐφροσύνης ἐκ τῶν πηγῶν τοῦ σωτηρίου· δεόμεθα.

‘Ο τῷ προδρόμῳ ‘Ιωάννῃ ὑποκλίνας τὴν ἀχραντον κορυφὴν, καὶ ἐν ρεῖθροις ‘Ιορδάνου βαπτισθεὶς· δεόμεθα.

‘Ον ἡ θάλασσα εἶδεν καὶ ἔφυγε, καὶ ὁ ‘Ιορδάνης ἐστράφη εἰς τὰ ὀπίσω· δεόμεθα.

‘Ιδοσάν σε ὕδατα, ἴδοσάν σε ὕδατα, καὶ ἐφοβήθησαν· δεόμεθα.

‘Τπὲρ τοῦ εὐλογηθῆναι ἡμᾶς πάσῃ εὐλογίᾳ πνευματικῇ· δεόμεθα.

‘Τπὲρ τοῦ εὐλογηθῆναι τὰ ὕδατα ταῦτα τῇ ἐπιφοιτήσει καὶ δυνάμει καὶ ἐνεργείᾳ τοῦ ἀγίου πνεύματος· δεόμεθα.

‘Τπὲρ τοῦ εὐλογηθῆναι αὐτὰ ὡς τὰ ‘Ιορδάνεια ρεῖθρα· δεόμεθα.

‘Τπὲρ τοῦ καταφοιτῆσαι ἐν τοῖς ὕδασιν τούτοις τὴν καθαρτικὴν τῆς ὑπερουσίου τριάδος εὐεργεσίαν· δεόμεθα.

‘Τπὲρ τοῦ γενέσθαι αὐτὰ πρὸς καθαρισμὸν ψυχῶν καὶ σωμάτων πᾶσιν τοῖς ἀρνομένοις καὶ μεταλαμβάνουσιν ἐξ αὐτῶν· δεόμεθα.

Σῶσον ἡμᾶς ὁ Θεὸς τῇ ἐπιφανείᾳ σου καὶ ἐπάκουσον ἡμῶν· δεόμεθα.

^a τετράρρυτον Γ. β. ια.

^b ὕδασιν Γ. β. ια.

Ἐπεὶ τοῦ ρυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης τοῦ Κυρίου δεόμεθα.

Ἐλέησον ἡμᾶς ὁ Θεὸς κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σε Κύριε.

Εὐχὴ εἰς τὴν εὐλόγησιν τῶν ἁγίων θεοφανείων^a.

ζζ. Ποιοῦντος τοῦ ἱερέως μυστικῶς τὴν εὐχὴν ταύτην·

Κύριε Ἰησοῦ Χριστέ^b, ὁ μονογενὴς Τίς, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς· ὁ ἀληθινὸς Θεός, ἡ πηγὴ τῆς ζωῆς καὶ τῆς ἀθανασίας, τὸ φῶς τὸ ἐκ τοῦ^c φωτός, ὁ ἐλθὼν εἰς τὸν κόσμον τοῦ φωτίσαι αὐτόν^d, καὶ καταύασον^e ἡμῶν τὴν διάνοιαν^f τῷ ἁγίῳ σου Πνεύματι, καὶ πρόσδεξαι ἡμᾶς μεγαλωσύνην καὶ εὐχαριστίαν σοι προσάγοντας, ἐπὶ τοῖς ἀπ' αἰῶνος θαυμαστοῖς^g σου μεγαλουργήμασιν, καὶ τῇ ἐπ' ἐσχάτων τῶν αἰώνων σωτηρίῳ σου οἰκονομίᾳ, ἐν ᾗ τὸ ἡμῶν ἀσθενὲς καὶ πτωχὸν περιβαλλόμενος φύραμα, καὶ τοῖς τῆς δουλείας μέτροις^h συγκατιών, ὁ τῶν ἀπάντων βασιλεὺς, ἔτι καὶ δουλικῇ χειρὶ ἐν Ἰορδάνῃ βαπτισθῆναι ὑπέμειναςⁱ, ἵνα τὴν τῶν ὑδάτων φύσιν ἀγιάσης^k ὁ ἀναμάρτητος, καὶ^l ὁδοποιήσης ἡμῖν τὴν δι' ὕδατος καὶ πνεύματος ἀναγέννησιν, καὶ πρὸς τὴν πρώτην ἡμᾶς ἀποκαταστήσης ἐλευθερίαν· οὗ τινος θεοῦ μυστηρίου τὴν ἀνάμνησιν ἐορτάζοντες, δεόμεθά σου, φιλόανθρωπε δέσποτα^m, ῥᾶνον ἐφ' ἡμᾶςⁿ τοὺς ἀναξίους δούλους σου, κατὰ τὴν θείαν σου ἐπαγγελίαν, ὕδωρ καθαρὸν^o, τῆς σῆς εὐσπλαγχνίας τὴν δωρεάν, εἰς τὸ τὴν ἐπὶ τῷ ὕδατι τούτῳ αἵτησιν ἡμῶν τῶν ἀμαρτωλῶν εὐπρόσδεκτον γενέσθαι τῇ σῇ ἀγαθότητι, καὶ τὴν εὐλογίαν σου δι' αὐτοῦ ἡμῖν τε καὶ παντὶ τῷ πιστῷ σου χαρισθῆναι λαῷ^p, εἰς δόξαν τοῦ ἁγίου καὶ προσκυνητοῦ σου ὀνόματος^q. [Ἐκφώνως.] Σοὶ γὰρ^r πᾶσα^s δόξα, τίμη, καὶ προσκύνησις σὺν^t τῷ

^a θεοφανείων hic et alibi MS: θεοφανίων coniicio.

^b post Χριστέ add ὁ Θεός Γ. β. 10.

^c post αὐτόν om καὶ Γ. β. 10 Ld Auct.

^d τὴν διάν.] τὸν νοῦν Auct.

^e μέτροις συγκαταβαλὼν Ld.

^f ὑπέμεινας] κατεδέξω Auct. idem post ἵνα add καὶ: καταδεξάμενος Ld.

^g ἀγιάσας Auct.

^h Ordo δέσπ. φιλάν. Ld.

ⁱ ὕδωρ καθάρσιον Ld.

^j Ordo ὀνόμ. σου Ld.

^k Σοὶ γὰρ... ἀμήν] Ita Γ. β. 10—ὅτι ἐλεήμων καὶ φιλόανθρωπος et praeterea nihil.

^l ante πᾶσα add πρέπει Auct. Ld.

^m σὺν κτλ.] ἅμα τῷ πατρὶ καὶ τῷ ἁγ. πν. νῦν κτλ. et om cetera Auct.

ⁿ om τοῦ ante φωτός Γ. β. 10.

^o καταύασον Auct. Ld.

^p θαυμασίοις Auct. Ld.

^q om καὶ ante ὁδοποι.

^r add καὶ ante ἐφ' ἡμ. Ld Auct.

^s Ordo λαῷ χαρισθ. Ld.

ἀνάρχῳ σου Πατρί, καὶ τῷ συναιδίῳ^α καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἰ ΠΡΟΛΟΓΟΣ ΤΩΝ ΑΓΙΩΝ ΘΕΟΦΑΝΕΙΩΝ

λεγόμενος πρὸ τοῦ Μέγας εἰ Κύριε.

ζη. Τριάς ἄκτιστε, ὁμοούσιε, ἀναρχε, παντοδύναμε, παντ-
επίσκοπε, ἄβρατε, ἀκατάληπτε, ἀτελεύτητε, δημιουργὲ τῶν
νοερῶν οὐσιῶν, καὶ τῶν λογικῶν φύσεων, ἡ ἐμφυτος ἀγαθότης,
τὸ φῶς τὸ ἀπρόσιτον, ὃ φωτίζει^ο πάντα ἄνθρωπον ἐρχόμενον
εἰς τὸν κόσμον, ἔκλαμψαι^δ κάμοι τῷ ἀναξίῳ δούλῳ σου,
φώτισόν μου τῆς διανοίας τὰ ὄμματα, ὅπως ἀνυμνήσαι τολμήσω
τὴν ἄμετρον εὐεργεσίαν καὶ δύναμιν. Εὐπρόσδεκτος γενέσθω
ἡ παρ' ἐμοῦ δέησις διὰ τὸν περιστῶτα^ο λαόν, ὅπως τὰ
πλημμελήματά μου μὴ κωλύσωσιν ἐνθάδε παραγενέσθαι τὸ
πανάγιόν σου Πνεῦμα. Καὶ νῦν ὑπεράγαθε, ἀλλὰ συγ-
χώρησόν μοι ἀκατακρίτως βοᾷν σοι καὶ λέγειν.

ζθ.

ΕΤΕΡΟΣ ΠΡΟΛΟΓΟΣ^ε.

Εὐλογητὸς εἰ Κύριε ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ
α' ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ. Ἴδου γὰρ ὁ τῆς ἐορτῆς ἐπέστη
ἡμῖν καιρὸς, καὶ ἄγγελοι μετὰ ἀνθρώπων ἐορτάζουνσιν, καὶ χοροὶ
β' ἁγίων πλησιάζει ἡμῖν. Σήμερον, ἡ χάρις τοῦ ἁγίου Πνεύματος
γ' ἁγιαζούσα τὰ ὕδατα τούτοις^β ἐπιφαίνεται. Σήμερον ὁ οὐρανὸς
δ' ἁγλαϊζόμενος γινώσιν^η τῇ γῇ ἐπομβρίζει. Σήμερον ὁ ἥλιος ἄδυτος^ι
ε' καὶ ὁ κόσμος τῷ φωτὶ κατανάσκειται^κ. Σήμερον ἡ σελήνη λαμπραῖς
ς' ἀκτίσιν τῷ κόσμῳ^λ συνλαμπρύνεται. Σήμερον οἱ φωτοειδεῖς
ζ' ἀστέρες^μ τὴν οἰκουμένην καλλωπίζουσιν. Σήμερον αἱ νεφέλαι

^α συναιδίῳ] παναγίῳ Auct.

^β Editi titulum adferunt: Ποίημα Σαφρονίου Πατριάρχου Ἱεροσολύμων, quem in nullo codice reperui. MS dat πρὸ τῆς Μέγας.

^ο ὃ φωτ. τὸ φῶς τῶν Γ. β. 4, Γ. β. 10 et editi.

^δ ἐκλαμψον Γ. β. 4, Γ. β. 10.

^ο παρεστῶτα Γ. β. 4 et editi.

^ε Γ. β. 4 et Γ. β. 10 omit ἕτερος ante πρόλογος et ante verba εὐλογητὸς εἰ κτλ. prae se ferunt Δόξα σοι Χριστέ κτλ.

^β τούτοις] οὗτος i. e. οὗτος Γ. β. 10.

^η γινώσιν] δρόσον Γ. β. 4 et Γ. β. 10.

^ι ὁ ἄδ. ἡλ. ἐγγίνεται Γ. β. 4 : ὁ ἡλ. ἄδ. ἐπιφαίνεται Γ. β. 10. om. τῷ ante φωτὶ Γ. β. 4, Γ. β. 10.

^κ κατανάσκειται Γ. β. 10.

^λ λαμ. ἀκτ. τῷ κ.] λαμπρῶ τῷ κύκλῳ Γ. β. 4 et add ἡμῖν post συνλαμπρύνεται.

^μ post ἀστέρες add τῇ ὡραιότητι.

ἡ ὑετὸν δικαιοσύνης τῇ ἀνθρωπότητι^a γνωρίζουσιν. Σήμερον τὰ συστήματα τῶν ὑδάτων νῶτα ὑποστρωννύουσιν τοῖς ἔχνεσιν θ' τοῦ δεσπότη. Σήμερον ὁ ἀόρατος ὁράται, ἵνα ἡμῖν ἐμφανήσῃ ἰ' ἐαυτὸν^b. Σήμερον ὁ ἀκτιστος ὑπὸ τοῦ ἰδίου κτίσματος^c ἰα' βουλῇσει χειροθετεῖται. Σήμερον ὁ ἀκλινὴς τῷ ἰδίῳ δούλῳ ὑποκλίνας^d αὐχένα τὸν ἐαυτοῦ, ἵνα ἡμᾶς ἐκ δουλείας ἱβ' ἐλευθερώσει. Σήμερον ἐκ σκοτόους ἀπηλλάγημεν καὶ τῷ φωτὶ ἱγ' τῆς θεογνωσίας καταναζόμεθα. Σήμερον ἡμῖν ὁ Δεσπότης διὰ τῆς παλιγγενεσίας τῆς εἰκόνης ἀναμορφοῖ^e τὸ ἀρχέτυπον. ἱδ' Σήμερον ρείθροις μυροπνεύστοις^f πᾶσα ἡ κτίσις ἀρδεύεται. ἱε' Σήμερον τὰ τῶν ἀνθρώπων πταίσματα ἐν ρείθροις^g Ἰορδάνου ἱς' ἀπαλείφονται. Σήμερον τὰ ἀλμυρὰ ὕδατα τῆς θαλάσσης^h γλυκέα μεταβλήσκονται τῇ ἐπιφανείᾳ τοῦ ἰδίου δεσπότηⁱ. ἱς' Σήμερον παράδεισος ἠνέφκται^k τοῖς ἀνθρώποις, καὶ δίκαιοι ἠγ' συναυλίζονται ἡμῖν^l. Σήμερον τοῦ παλαίου^m θρήνουⁿ ἀπηλλάγημεν, καὶ ὡς νέος Ἰσραὴλ διεσώθημεν. Σήμερον τὰ παλαιὰ ῥάκη τῆς ἀμαρτίας ἀποθέμενοι, καὶ τῆς ἀφθαρσίας χιτῶνας κ' ἐνεδυσάμεθα^o. Σήμερον ἡ ἱερὰ καὶ μεγαλόφωνος^p Ρ, ἡ τῶν κα' ὀρθοδόξων πανήγυρις. Σήμερον βασιλείαν ἐξ οὐρανῶν ἐξ ὕψους ἐλάβομεν, καὶ τῆς βασιλείας αὐτοῦ τοῦ Κυρίου τέλος οὐκ ἔστιν. Μεθ' ὧν εὐχαρίστως βοῶμέν σοι.

Ῥ. Μέγας εἰ Κύριε . . . (Textum inter orationes Baptismi supra reperias p. 399. Eundem enim hic codex Barberinus^q et alii^r prae se ferunt, usque ad verba ἰσχύος πεπληρωμένον.

^a τῇ ἀνθ. γν.] τὴν ἀνθρωπότητα δροσί(ζουσιν) Γ. β. 4 : τὴν ἀνθρ. οὐρανόθεν δροσί(ζουσιν) Γ. β. 10. ^b ἵνα ἡμᾶς ἐμφανεί(ς) ἐαυτὸν ποιήσῃ (sic) Γ. β. 4, Γ. β. 10.

^c ἀκτ. ἰδίῳ κτίσματι Γ. β. 10.

^d om ὑποκλίνας et add κλίνει post αὐχένα Γ. β. 4, Γ. β. 10.

^e ἀναμορφοῖ Γ. β. 4, Γ. β. 10 : Barb. ἀμαρφοῖ quod corrigendum censui.

^f ρείθροις θεοπνεύστοις Γ. β. 10, Γ. β. 4.

^g ἐν ρείθρ.] τοῖς ὕδασι τοῦ Γ. β. 4, Γ. β. 10.

^h om τῆς θαλάσσης et leg. εἰς γλυκεῖαν Γ. β. 10. Item om τ. θ. Cod. Γ. β. 4 sed habet εἰς γλυκύτητα μεταβάλλεται. Ambo codd. post ὕδατα add εἶδατα, an per dittologiam ?

ⁱ ἰδ. δεσπ.] θεοῦ ἡμῶν Γ. β. 4.

^k ἠνέωχθη Γ. β. 4.

^l om ἡμῖν Γ. β. 4.

^m παλαιστίνου MS.

ⁿ παλ. θρήνου Γ. β. 10.

^o ἀμαρτίας ἐκδυσάμενοι νεοὺς χιτῶνας τῆς ἀφθαρσίας ἐνεδ. Γ. β. 10. Idem Γ. β. 4, nisi quod καὶ ante νεοὺς et om τῆς.

^p μεγαλόφωνος MS.

^q Nisi quod hic habet ποιήσον αὐτὸ εὐλογίας πηγὴν, ibi vero ἀφθαρσίας πηγὴν. Item in initio Σῇ γὰρ βουλῇσει, quam lectionem Γ. β. 10 praebebat.

^r Nota quod post verba τὸ ὕδωρ τοῦτο codex Gr. Fer. Γ. β. 10 subdit rubricam Καὶ ἐμφυσᾷ ᾧ καὶ σφραγίζει ᾧ εἰς τὸ ὕδωρ. Γ. β. 4 vero : καὶ ἐμφυσᾷ ᾧ καὶ λέγει. Item codex Γ. β. 4 supra loco verborum ἀγγελικαὶ δυνάμεις dat ἀγγ. τάξεις : et post τὸ ὕδωρ τοῦτο subdit rubricam καὶ ἐμφυσᾷ ᾧ καὶ λέγει.

Deinde apud Barberinum ista sequuntur)... ἵνα πάντες οἱ ἀρνούμενοι καὶ μεταλαμβάνοντες ἐξ αὐτοῦ^a ἔχοιεν αὐτὸ πρὸς καθαρισμόν ψυχῶν καὶ σωμάτων, πρὸς ἰατρείαν παθῶν, πρὸς ἀγιασμόν οἰκῶν, πρὸς πᾶσαν ὀφέλειαν ἐπιτήδειον. Σὺ γὰρ εἶ ὁ Θεὸς ἡμῶν, ὁ δι' ὕδατος καὶ πνεύματος ἀνακαινίσας τὴν παλαιωθεῖσαν φύσιν^b ὑπὸ τῆς ἁμαρτίας. Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ δι' ὕδατος κατακλύσας ἐπὶ τοῦ Νῶε τὴν ἁμαρτίαν. Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ διὰ θαλάσσης^c ἐλευθερώσας ἐκ τῆς δουλείας Φαραὼ διὰ Μωϋσέως τὸ γένος^d τῶν Ἑβραίων. Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ διαρρήξας πέτραν ἐν ἐρήμῳ, καὶ ἐρρύνθησαν ὕδατα, καὶ χεῖμαρροι κατεκλύσθησαν, καὶ διψῶντα τὸν λαόν σου κορέσας^e. Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ δι' ὕδατος καὶ πυρὸς διὰ τοῦ Ἥλια^f ἀπαλλάξας τὸν Ἰσραὴλ ἐκ τῆς πλάνης τοῦ Βαάλ^g. Σὺ εἶ ὁ Θεὸς ἡμῶν ὁ τὰ πικρὰ καὶ ἀτεκνοῦντα ὕδατα ἐπὶ Ἑλισσαίου ἄλατι θεραπεύσας. Σὺ εἶ ὁ Θεὸς ἡμῶν ὁ τὴν ἀδιάστατον τῆς Τριάδος συμφωνίαν ἐν τῷ Ἰορδάνῃ ὑποδείξας, καὶ τὸ ὁμοούσιον τῆς πατρικῆς^h σου θεότητος ἡμῖν ἐν αὐτῷ φανερώσας. Αὐτὸς καὶ νῦν Δέσποτα, ἀγιάσαςⁱ τὸ ὕδωρ τοῦτο τῷ Πνεύματι τῷ ἁγίῳ, δὸς πᾶσι, τοῖς τε ἀπτομένοις, τοῖς τε μεταλαμβάνουσι, τοῖς τε καὶ χριομένοις^k, τὸν ἀγιασμόν, τὴν εὐλογίαν, τὴν κάθαρσιν, τὴν ὑγίαν. Καὶ σῶσον Κύριε^l τοὺς δούλους σου, τοὺς πιστοὺς βασιλεῖς ἡμῶν, καὶ φύλαξον αὐτοὺς ὑπὸ τὴν σκέπην σου ἐν εἰρήνῃ· ὑπόταξον αὐτοῖς πάντα ἐχθρὸν^m καὶ πολέμιον· χάρισαι αὐτοῖς πάντα τὰ πρὸς σωτηρίαν αἰτήματα, καὶ ζώην τὴνⁿ αἰώνιον. ἵνα^o καὶ διὰ στοιχείων, καὶ δι' ἀνθρώπων^p, καὶ δι' ἀγγέλων, καὶ διὰ ὀρωμένων καὶ διὰ ἀοράτων, δοξάζεται τὸ πανάγιον ὄνομά σου^q, σὺν^r τῷ Πατρὶ καὶ σὺν τῷ ἁγίῳ^s καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

^a ἐαυτῷ MS: ! lege ἐν ἐαυτοῖς.

^b post φύσιν add ἡμῶν Γ. β. 4.

^c post θαλάσσης add ἐρυθρᾶς Γ. β. 4, Γ. β. 10.

^d τὸ γέν. τ. Ἑβρ.] τοὺς Ἑβραίους Γ. β. 4.

^e ἐκρέσας Ld pr man ubi i erasa est.

^f Ἥλιον Ld ubi ou erasa.

^g post Βαάλ om Σὺ εἶ ὁ usque φανερώσας Ld.

^h om τῆς πατρικῆς Γ. β. 4.

ⁱ ἀγιάσον Γ. β. 4, Γ. β. 10 Ld.

^k καὶ χριομ.] κεχηρημένοις Bdl Ep.

^l post Κύριε add ὁ Θεὸς ἡμῶν Γ. β. 4, Γ. β. 10.

^m ἐχθρὸν κ. πολ.] τὰ βάρβαρα ἔθνη.

ⁿ om τὴν ante αἰών. Γ. β. 10.

^o om ἵνα Γ. β. 4.

^p καὶ δι' ἀνθρ. om Γ. β. 10: post καὶ δι' ἀγ. tr Ld.

^q Order σου τὸ παν. ὄν. Ld.

^r σὺν κτλ.] τοῦ πρὸς κ. τοῦ υἱοῦ κ. τοῦ ἁγίου πνεῦς νῦν κτλ.

^s καὶ τῷ ἁγίῳ πνί· νῦν κτλ. Bdl Ep.

Καὶ λέγει ὁ ἱερεὺς·

Εἰρήνη πᾶσιν.

Ὁ διάκονος·

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ἐπεύχεται ὁ ἱερεὺς·

ΡΑ. Κλῖνον Κύριε τὸ οὖς σου, καὶ ἐπάκουσον ἡμῶν, ὁ ἐν Ἰορδάνῃ βαπτισθῆναι καταδεξάμενος, καὶ ἀγιάσας τὰ ὕδατα^α· καὶ εὐλόγησον πάντας ἡμᾶς, τοὺς διὰ τῆς κλίσεως τοῦ ἑαυτῶν αὐχένος^β σημάναντάς^γ σοι τὸ τῆς δουλείας πρόσχημα· καὶ καταξίωσον ἡμᾶς^δ ἐμπλησθῆναι τοῦ ἁγιασμοῦ σου, διὰ τῆς τοῦ ὕδατος τούτου μεταλήψεως· καὶ γενέσθω ἡμῖν Κύριε εἰς ὑγείαν^ε ψυχῆς καὶ σώματος. [Ἐκφώνως.] Σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν (τῷ^ς πρὶ καὶ τῷ νύ^φ καὶ τῷ ἀγίῳ πνι· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας).

Καὶ εὐθέως ραντίζει ὁ ἱερεὺς τὸν λαὸν λέγων σὺν τῷ πλήθει^ς τὸ τροπάριον, ἦχος δ̄.

Δεῦτε· μιμησώμεθα τὰς φρονίμους παρθένους.

Καὶ δοξάζει καὶ λέγει καὶ ἄλλα.

PB.

ΕΥΧΗ ΑΛΛΗ

εἰς τὸ ὕδωρ τῶν ἁγίων βαπτισμάτων^h τῶν ἁγίων θεοφανείων, λεγομένη ἐν τῇ φιάλῃ τοῦ μεσιαύλου τῆς ἐκκλησίας.

Ὁ Θεὸς ὁ Θεὸς ἡμῶν ὁ τὸ πικρὸν ὕδωρ ἐπὶ Μώσεως τῷ λαῷ εἰς γλυκὺ μεταποιήσας, καὶ τὰ βλαβερά ὕδατα ἐπὶ Ἐλισσαίου ἄλατι θεραπεύσας· καὶ τὰ Ἰορδάνεια ρεῖθρα ἀγιάσας τῇ ἀχράντῳ σου ἐπιφανείᾳ· αὐτὸς καὶ νῦν, δέσποτα, ἀγιάσον τὸ ὕδωρ τοῦτο, καὶ ποιήσον αὐτὸ γενέσθαι πᾶσιν τοῖς ἀρνομένοις καὶ τοῖς μεταλαμβάνουσιν ἐξ αὐτοῦ εὐλογίας πηγὴν, ἰατροίαν παθῶν, ἁγιασμὸν οἴκων, πάσης ἐπιβούλης ὁρατῆς τε καὶ

^a post ὕδατα om καὶ Γ. β. 4, Γ. β. 10 Ld Bdl Ep.

^β τῶν ἑαυτῶν αὐχένων Γ. β. 10: τοῦ ἑ. αὐχένος Barb.: τοὺς ἑ. αὐχένους Γ. β. 4: τοῦ ἑαυτῶν αὐχένος Bdl Ep.

^γ σημαίνοντας et om σοι Γ. β. 10 Bdl Ep.

^δ add πάντας ante ἡμᾶς Ld.

^ε τῷ πρὶ κτλ. uncis inclusa ex Ld Bodl Ep addidi.

^h ὑγείαν] εὐλογίαν Γ. β. 4.

^ς τὸ πλήθος MS.

^h Barb. has βάπτισμάτων, whence it seems as if the reading should be restored as above.

ἀοράτου ἀλεξιτήριον. [Ἐκφώνως.] Ὅτι σὸν τὸ κράτος, καὶ σοὺ
ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ Πατρὸς . . .

Καὶ τοῦ διακόνου λέγοντος·

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ἐπεύχεται ὁ ἱερεὺς·

Κλῖνον, Κύριε τὸ οὖς σου καὶ ἐπάκουσον ἡμῶν, ὁ ἐν Ἰορδάνῃ
βαπτισθῆναι καταδεξάμενος, καὶ τὰ ἐξῆς.

The Barberini Euchologion omits the introductory part of the above rite, consisting chiefly of Lections. The Grotto Ferrata Codices Γ. β. 4 and Γ. β. 10 give the rite in its full form as it is printed in the early Greek Euchologia of Venice, and repeated in subsequent editions. So far as the prayers of the rite contained in these two codices coincide with those of the Barberini Codex, I have given their more important variants at the foot of the text ; but there is so much in them that is not in the older codex that they merit a separate notice.

THE EPIPHANY RITE OF THE BLESSING OF THE WATERS
FROM CODEX GROTTO FERRATA Γ. β. 10.

ΑΚΟΛΟΥΘΙΑ

τοῦ ἁγιασμοῦ τῶν ἁγίων θεοφανείων. γίνεται δὲ καὶ τῇ
ἐσπέρᾳ μετὰ τὰς ἀναγνώσεις εἰς τὴν παραμονήν. καὶ τῷ πρωὶ
μετὰ τὴν ἀποπλήρωσιν ὄρθρου εἰς τὴν διάδοσιν τῶν κηρίων
ψάλλομεν τὸ τρισάγιον καὶ ἀρχὴ τὸ τροπάριον τοῦτο. Ἦχος
πλ. δ'.

Πρὸς τὴν φωνὴν τοῦ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν
ὁδὸν τοῦ Κυρίου· ἤλθες Κύριε μορφὴν δούλου λαβὼν· βάπτισμα
αἰτῶν· ὁ μὴ γνοὺς ἁμαρτίαν· εἶδοσάν σε ὕδατα καὶ ἐφοβήθησαν·
σύντρομος γέγονεν ὁ Πρόδρομος· καὶ ἐβόησε λέγων· πῶς
φωτίσει ὁ λύχνος τὸ φῶς ; πῶς χειροθετήσῃ ὁ δοῦλος τὸν
Δεσπότην ; ἁγιάσον ἐμέ· καὶ τὰ ὕδατα Σωτήρ^α· ὁ αἵρων τοῦ
κόσμου τὴν ἁμαρτίαν.

Στίχος Ἰδοσάν σε ὕδατα, ὁ Θεός· ἴδοσάν σε ὕδατα καὶ
ἐφοβήθησαν.

Καὶ πάλιν τὸ αὐτὸ τροπάριον. στίχ.

Τίς θεὸς μέγας ὡς ὁ Θεός ;

^α Στῆρ addit supra vs man rc in Γ. β. 10.

Ἐβόα ὁ Ἰωάννης πρὸς τὸν Δεσπότην. σοὶ κλίνουσιν γόνα^α.
ἐπουρανίων καὶ ἐπιγείων· καὶ πῶς ἐπ' ἐμέ κλίνεις κορυφήν;
ἐὰν ἐπιστρέψῃς, ἄγγελοι παπταίνουσιν^β. αὐτοὶ δὲ ταῖς πτέρυξιν
τὰ πρόσωπα καλύπτουσιν· κἀγὼ πῶς τολμήσω; οὐ τολμῶ
Κύριε· δειλιῶ Δέσποτα· καὶ πάλιν στηρίζει με ἡ κέλευσίς σου.
Ἀκατάληπτε Κύριε, δόξα σοι .·.

Ἦχος δ'. Στίχ. Ἐταράχθησαν ἄβυσσοι πλ.

Καὶ πάλιν τὸ αὐτὸ τροπάριον· στίχ.

Ἡ θάλασσα ἶδεν.

Θεωρῶν τὸ πνεῦμα τὸ ἅγιον ἐπὶ τὸν Ἰορδάνην ὁ πρόδρομος·
καὶ τῶν χορῶν τῶν ἀγγέλων ὑμνούντων αἰεὶ· δειλιῶν ἔλεγεν·
Οὐ τολμῶ χειροθετῆσαί σε, φιλόανθρωπε. Ἰορδάνης ἔπνεεν
μύρον εὐωδίας. ἡ θάλασσα ἔλεγεν· Ἄγιος ὁ καταμετρήσας με
Θεὸς βαπτίζεται.

Στίχ. Τί σοι ἔστιν θάλασσα, ὅτι ἔφυγες, καὶ σοι Ἰορδάνης.

Δεῦτε· μιμησώμεθα τὰς φρονίμους παρθένας. Δεῦτε
ὑπαντήσωμεν τῷ φανέντι δεσπότη, ὅτι προῆλθεν ὡς νύμφιος
πρὸς τὸν Ἰωάννην. Ἰορδάνης ἰδὼν σε ἔπηξεν^δ καὶ ἔμεινεν.
Ἰωάννης ἔβόα· Οὐ τολμῶ κρατῆσαι κορυφήν ἀθανάτου. τὸ
Πνεῦμα κατήρχετο· ἐν εἶδει περιστερᾶς ἀγιάσαι τὰ ὕδατα· καὶ
φωνὴ οὐρανόθεν· Οὗτός ἐστιν ὁ υἱός μου· ὁ ἐλθὼν εἰς τὸν
κόσμον· σῶσαι γένος ἀνθρώπων. Κύριε δόξα σοι.

Δόξα καὶ.

Εὐθέως ψάλλεται τὸ τροπάριον. ἦχος πλ. δ̄.

Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων βοᾷ λέγουσα· δεῦτε πάντες
λάβετε πνεῦμα ἅγιον· πνεῦμα σοφίας· πνεῦμα συνέσεως·
πνεῦμα φόβου Θεοῦ τοῦ ἐπιφανέντος σαρκί.

Καὶ μετὰ τὸ τροπάριον λέγει ὁ διάκονος· Πρόσχωμεν.

Ὁ ἱερεὺς· Εἰρήνη πᾶσιν.

Ὁ διάκονος· Σοφία.

Ἦχος δ̄· Ὁ ψάλτης τὸ προκείμενον·

Ἴδοσάν σε ὕδατα ὁ θεός· Ἴδοσάν σε ὕδατα καὶ ἐφοβήθησαν.

Στίχ. Ἐταράχθησαν ἄβυσσοι. πλήθος ἦχος ὑδάτων.

Τῆς προφητείας Ἡσαίου τὸ ἀνάγνωσμα·

Τάδε λέγει Κύριος Σαβαώθ· ἀντλήσατε ὕδωρ usque ad
Ἄγιος τοῦ Ἰσραήλ· λέγει Κύριος παντοκράτωρ. ⚡

^α γόνα Γ. β. 10.

^β βαπτίζουσιν MSS.

^γ MS τίς.

^δ ἔπηξεν] ἐφρμεν Γ. β. 4.

Ἡσαῖον τὸ ἀνάγνωσμα·

Τάδε λέγει Κύριος Σαβαώθ. λούσασθε· καθαροὶ γίνεσθε.

Εὐαγγέλιον· Ἐν ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας usque ad καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

Ὁ διάκονος τὰ διακονικά.

Εἰπώμεν πάντες Κύριε ἐλέησον· Ἐξ ὅλης ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας.

Κύριε παντοκράτορ· ὁ Θεὸς τῶν πατέρων ἡμῶν· ὁ μὴ βουλόμενος τὸν θάνατον ἡμῶν.

Τπὲρ τοῦ ἁγίου οἴκου τούτου καὶ τῶν μετὰ πίστεως . . .

Τπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων ἡμῶν . . .

Τπὲρ τοῦ συμπολεμῆσαι καὶ ὑποτάξαι ὑπὸ τοὺς . . .

Τπὲρ τῆς ποίμνης ταύτης καὶ πάσης πόλεως . . .

Χριστὲ ὁ Θεὸς ἡμῶν· ὁ ἐν Βηθλεὲμ γεννηθεὶς καὶ ἐν φάτνῃ κατακλιθεὶς· δεόμεθά σου ἐλέησον.

Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πηγάζων ζωὴν ἡμῶν καὶ φωτισμόν, δεόμεθα. Ὁ ἐν Ἰορδάνῃ βαπτισθῆναι παραγενάμενος, πληρῶσαι πᾶσαν δικαιοσύνην, δεόμεθα. Ὁ τὴν ἄχραντόν σου κορυφὴν ὑποκλίνας τῷ δούλῳ σῷ Ἰωάννῃ, ἵνα ἡμᾶς τῆς τοῦ τυράννου ἀπαλλάξης δουλείας, δεόμεθα. Ὁ πάλαι δι' ὕδατος τὴν ἁμαρτίαν κατακλύσας καὶ πάλιν δι' ὕδατος τὸν κόσμον πρὸς σωτηρίαν ἀνακαλεσάμενος, δεόμεθα . . .

Ὁ ὑπὸ Πατρὸς μαρτυρίαν δειξάμενος, καὶ παρ' ἡμῶν υἱὸς μονογενὴς θεολογούμενος· δεόμεθα.

Ὁ μετρήσας τῆς θαλάσσης τὴν ἄβυσσον καὶ καταδεξάμενος τῆς οἰκονομίας τὸ βάπτισμα· δεόμεθα.

Ὁ συγκεράσας τὸ ὕδωρ τοῦ Ἰορδάνου τῆς ἁγιαστικῆς σου δυνάμεως τὴν φλόγαν· δεόμεθα.

Ὁ Θεὸς ὁ Πατὴρ ὁ παντοκράτωρ· ὁ πρὶν γενέσεως ἐπιστάμενος πάντα καὶ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι καλέσας· δεόμεθα.

Ὁ τοὺς οὐρανοὺς ἐκτείνας . . . (vide supra, p. 415).

Ὁ παράδεισον . . .

Ὁ τὴν ποίμνην . . . (Sequuntur alia quaedam diaconica a Barberino plus minusve discedentia, sed minimi valoris, quae non adhibenda censui. Finis eorum iste—).

Τπὲρ τῶν ἀντλούντων καὶ ἀρυομένων εἰς ἁγιασμόν ψυχῶν καὶ σωμάτων· δεόμεθα.

Σῶσον ἡμᾶς, Χριστέ ὁ Θεὸς ἡμῶν τῇ σῇ ἐπιφανείᾳ· δεῶμ.
 'Τπὲρ τοῦ ρυσθῆναι ἡμᾶς ἀπὸ . . . 'Ελέησον ἡμᾶς ὁ Θεός.
 'Ο ἱερεὺς τὴν εὐχὴν ἐν μυστηρίῳ λέγει· τοῦ λαοῦ τὸ Κύριε
 ἐλέησον·

Κύριε 'Ιησοῦ Χριστέ, ὁ μονογενὴς . . . (vide supra, p. 416.

Post hanc orationem sequitur rubrica ista)—καὶ εὐθέως ἀρχεται
 τὸν πρόλογον οὕτως· Τριάς ἄκτιστε . . . (vide supra. Usque
 ad verba ἀκατακρίτως βοᾶν σοὶ καὶ λέγειν, cum textu Barberino
 bene congruit. Ipsum hymnum hoc modo adfero. Litterae
 Graecae clausulas codicis Barberini significant. Clausulas
 codicis nostri Γ. β. 10 denoto appositis numeris) . . .

ΠΡΟΛΟΓΟΣ.

Δέξα σοι Χριστέ, ὁ θεὸς ἡμῶν· κατέλαβες τὰ 'Ιορδάνεια
 νάματα· καὶ ὁ 'Ιωάννης βλέπων^a ἐβόα λέγων· τί, ἡ πηγὴ πρὸς
 τὸ ὕδωρ ἔφθασεν; τί, ὁ Δεσπότης πρὸς τὸν δοῦλον ἐλήλυθεν;
 ὑπὸ τοῦ κρείττονος τὸ ἦττον^b εὐλογεῖται, ὑπὸ τοῦ κτίσαντος τὸ
 κτίσμα καινουργεῖται. 'Εγὼ μὲν τὸ τῆς μετανόας κηρύττω
 βάπτισμα· αὐτὸς δὲ τὸ τῆς φιλανθρωπίας παρέχεις χάρισμα.
 'Αλλ' ἤκουσεν τὸ ἄφες ἄρτι, καὶ ἐξέτεινεν τὴν παλάμην ἐπὶ σε,
 Χριστέ, τὸν ἔχοντα τὸ μέγα ἔλεος· γυμνουμένου γὰρ τοῦ ἀχράν-
 του σου σώματος, ὑπὸ 'Ιωάννου περιβαλέσθαι ὕδατα τοῦ
 'Ιορδάνου, ἐβόησαν τὰ χερουβίμ^c, ἀκαταπαύστῳ φῶνῃ μεγάλῃ
 λέγοντες· ἅγιος, ἅγιος, ἅγιος. ὁ ἐλθὼν καὶ βαπτισθεὶς ἐν
 'Ιορδάνῃ ποταμῷ, καὶ φωτίσας πᾶν γένος ἀνθρώπων^d, Κύριε ὁ
 Θεὸς ἡμῶν· τῇ ἐπιφοιτήσει καὶ ἐνεργείᾳ τοῦ ἁγίου σου πνεύ-
 ματος, δὸς ἡμῖν χάριν εἰς τὴν διακονίαν ταύτην, ἵνα ἔν σοι τὸ
 κράτος ἔχοντες ἐπιτάσσωμεν τοῖς πονηροῖς καὶ ἀκαθάρτοις
 δαίμοσιν. Καὶ νῦν δεόμεθά σου, Κύριε, ἐξάλειψον τὰ παρα-
 πτώματα ἡμῶν, καὶ παράστα μοι ἐν τῇ ὥρᾳ τῆς προσεύχης ταύτης
 (ἵνα ἀκατακρίτως τολμῶ βοᾶν καὶ λέγειν·

ΠΡΟΛΟΓΟΣ^e)

Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ 'Ισραὴλ· ὅτι ἐπεσκέψατο καὶ
 ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ.

^a βλέπων om Γ. β. 4.

^b τὸ ἦττον ex Γ. β. 4 supplevi, Γ. β. 10 male om.

^c post χερουβίμ add Γ. β. 4 καὶ τὰ σεραφίμ.

^d φωτίσας τὸ γένος τῶν ἀνθ. Γ. β. 4.

^e ἵνα . . . πρόλογος ex Γ. β. 4 supplevi, apud Γ. β. 10 enim deest, nescio an recte.

1. Ἴδου γὰρ ὁ τῆς ἐορτῆς ἐπέστη ἡμῖν καιρὸς, καὶ ἄγγελοι μετὰ ἀνθρώπων πλησιάζουσιν, καὶ χορὸς^a ἁγίων συνεορτάζει ἡμῖν (= α').

2. Σήμερον ἡ χάρις τοῦ ἁγίου πνεύματος ἀγιάζουσα τὰ ὕδατα, τοῦτοις^b ἐπιφαίνεται . . . (= β').

3. Σῆμ. ὁ οὐρανὸς . . . (= γ').

4. Σ. ὁ ἡλ. . . . (= δ').

5. Σ. ἡ σελ. . . . (= ε').

6. Σ. οἱ φωτ. . . . (= ς').

7. Σ. αἱ νεφ. . . . (= ζ').

8. Σ. ὁ ἀκτ. . . . (= ι').

9. Σ. τὰ συστ. . . . (= η').

10. Σ. ὁ ἀόρ. . . . (= θ').

11. Σήμερον ὁ δοῦλος φόβῳ παρίσταται καὶ ὁ δεσπότης ἔρχεται.

12. Σ. ὁ ἀκλ. (= ια').

13. Σήμερον ὁ ἀναρχὸς τῷ οἰκίῳ οἰκέτῃ αὐχένα κλίνει, ἵνα τὸν καθ' ἡμᾶς βυθίση δράκοντα.

14. Σήμερον ὁ κλίνων ὄρη πρὸς δουλείαν καὶ ποταμοὺς ποιῶν θαλάσσας ὥς ἀμνὸς τῷ προδρόμῳ παρίσταται.

15. Σήμερον παρίσταται ἐκουσίως τῷ οἰκέτῃ, ὁ τὸν κόσμον φωτίσας, ᾧτινι μέλλουσιν τὰ πάντα παρίστασθαι.

16. Σήμερον ὁ δεσπότης πρὸς τὸ βάπτισμα ἔρχεται, ἵνα ἀνασπάσῃ^c εἰς ἕψος τὸν ἀνθρώπον.

17. Σήμερον ὁ προφήτης πύθῳ προσέρχεται σοι τῷ δημιουργῷ· ἀλλὰ τρόμῳ παρίσταται, ὁρῶν Θεοῦ συγκατάβασιν.

18. Σήμερον τῆς συγκαταβάσεως ἡ ἄβυσσος ἐν τῇ κολυμβήθρᾳ καταδύεται· καὶ ὁ τῶν ὄλων δημιουργὸς ἐν ὕδατι βαπτίζεται.

19. Σήμερον ἡ θεόπνευστος αὔρα (MS λύρα) κορυφῆς πυριφλέκτου ἐφάπτεται· καὶ τὸ λουτρὸν τῆς ἀφθαρσίας ἀμφιέννυται.

20. Σήμερον τῶν οἰκείων παραπτωμάτων ὁ κόσμος ἀναλαμβάνει τὸν οἰκεῖον χειρόγραφον^d.

^a χορὸς ἀγγέλων πλησιάζει ἡμῖν Γ. β. 10 male. Lectionem ergo codicis Γ. β. 4 adhibui.

^b Pro τούτοις dat οὗτοι Γ. β. 10 male.

^c ἀνασπάσῃ Γ. β. 4 : ἀναβάσει Γ. β. 10. ! lege ἀναβιάσῃ.

^d τὸν ἴδιον χειρ. Γ. β. 4.

21. Σήμερον τὰ ἄνω^a τοῖς κάτω συνεορτάζει καὶ τὰ κάτω τοῖς ἄνω.

22. Σήμερον ἐκ σκότους ἀπηλλάγημεν, καὶ τῷ φωτὶ τῆς θεογνωσίας καταναζόμεθα . . . (= ιβ').

23. Σήμερον ἡμῖν ὁ δεσπότης . . . (= ιγ').

24. Σήμε. ρεῖθροις . . . (= ιδ').

25. Σήμε. τὰ τῶν ἀνθρώπων πταίσματα τοῖς ὕδασιν τοῦ Ἰορδάνου ἀπαλείφονται . . . (= ιε').

26. Σήμε. τοῦ παλ. . . . (= ιη').

27. Σήμερον τὰ παλαιὰ ράκη τῆς ἀμαρτίας ἐκδυσάμενοι νεοὺς χιτῶνας τῆς ἀφθαρσίας ἐνεδυσάμεθα . . . (= ιθ').

28. Σήμερον ὁ δεσπότης ὑπὸ τοῦ δούλου βαπτίζεται καὶ ὁ βαπτιζόμενος τὸν βαπτίζοντα ἀγιάζει.

29. Σήμερον αἱ πηγαὶ τῶν ὑδάτων ἡγιασθησαν, Χριστοῦ ἐπιφανέντος ἐν δόξῃ ἐν Ἰορδάνῃ ποταμῷ.

30. Σήμερον τὰ Ἰορδάνεια νάματα ἰάματα τοῖς ἀνθρώποις ἀναφέρουσιν.

31. Σήμερον ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω.

32. Σήμερον ἡ θάλασσα ἰδουσα τὸν τῶν ὄλων δεσπότην ἔφυγεν.

33. Σήμερον τὰ ἀλμυρὰ ὕδατα εἰς γλυκεῖαν μεταβλήσκονται τῇ ἐπιφανείᾳ τοῦ ἰδίου δεσπότη (= ις').

34. Σήμερον τὰ κάτω τοῖς ἄνω συνεορτάζει καὶ τὰ κάτω τοῖς ἄνω.

35. Σήμερον ἡ φαιδρὰ καὶ μεγάλη τῶν ὀρθοδόξων πνευματικῇ πανήγυρις συλλαμπρύνεται (cp. κ').

36. Σήμερον ἡ ἀχλὺς τοῦ κόσμου καθαίρεται τῇ ἐπιφανείᾳ τοῦ ἀγίου πνεύματος.

37. Σήμερον λαμπαδοφεγγεῖ^b πᾶσα ἡ κτίσις ἀρδεύεται.

38. Σήμερον βασιλείαν οὐρανῶν ἐξ ὕψους ἐλάβομεν· τῆς γὰρ αὐτοῦ^c τοῦ Κυρίου βασιλείας οὐκ ἐστὶν τέλος (= κα').

Ὅθεν καὶ γὰρ ὁ ἐλάχιστος φόβος καὶ τρόμος μεγάλως βοῶ· Ὡς μεγάλης οἰκονομίας μυστήριον, ὅτι πρὸ αἰῶνων Θεὸς ἐκ παρθένου τεχθῆναι οὐκ ἀπηξίωσεν, οὐδὲ ὑπὸ Ἰωάννου βαπτισθῆναι οὐκ ἐπηρεχύνετο· οὐ γὰρ ὁ τόκος τὴν φύσιν μετέβαλεν, οὐδὲ τὸ

^a post ἄνω add συνομλοῦσιν Γ. β. 4.

^b lege λαμπαδοφέγγης. Γ. β. 4 enim λαμπαδοφέγγεις et κτ. ἔρχεται.

^c καὶ τῆς β. αὐτοῦ Γ. β. 4.

βάπτισμα τὴν δεσποτικὴν ἀξίαν ἡλλοίωσεν· αὐτὸς γὰρ δεσπότης ὢν καὶ τῆς τεκούσης καὶ τοῦ βαπτίζοντος. Ἔδει γὰρ τοῦ δούλου τὴν μορφήν ὑπὸ δούλης τεχθῆναι, καὶ ὑπὸ δούλου βαπτισθῆναι· ὑπὸ γυναικὸς τεχθῆναι, καὶ ὑπὸ Ἰωάννου βαπτισθῆναι κατεδέξατο. Ὡς μυστήριον θαυμαστόν. Σήμερον ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου ἐν τῷ οἰκίῳ ῥήματι βαπτίζεται, καὶ ὁ περιβάλλων τὸν οὐρανὸν ἐν νεφέλαις ἀέρων τῷ Ἰορδάνῃ^α ποταμῷ περιβάλλεται. Δεῦτε καὶ ἴδετε τὸν πολύφωτον ἥλιον ἐν ποταμῷ^β πτωχῷ ρεῖθροισ βαπτιζόμενον. Δεῦτε θεάσασθε Θεὸν ὑπὸ ἀνθρώπου χειροθετούμενον· ὁ μονογενὴς υἱὸς ὃν ὑμνοῦσιν τὰ χερουβὶμ καὶ δοξάζουσιν τὰ σερραφίμ, μυστήριον ἀνέκφραστον καὶ εὐαγγελικὸν ἐδωρήσατο πάσῃ τῇ κτίσει. καὶ γὰρ τὸ Πνεῦμα τὸ ἅγιον κατέβαινεν ἐν εἵδει περιστερᾶς, καὶ ὁ πατὴρ ἤνωθεν ἔβδα, λέγων· Αὐτὸς ἐστὶν ὁ υἱός μου ὁ ἀγαπητὸς ἐν ᾧ ἡδόκησα. ἀληθὴς ἡ προφητεία ἡ λέγουσα· Φωνὴ ἦν ἐπὶ τῶν ὑδάτων. ὁ Θεὸς τῆς δόξης ἐβρόντησεν Κύριος ἐπὶ ὑδάτων πολλῶν. Διὸ καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τὴν τῶν προφητῶν παραίνεσιν ὁμοφρόνως βοῶμεν·

Μέγας εἰ Κύριε . . . (vide supra p. 399. Post exactam hanc orationem cum Barberino concordatus est usque ad finem orationis cuius initium κλῖνον Κύριε. Quam vero ista presse sequitur—)

ΕΥΧΗ

εἰς τὸ ὕδωρ τῶν ἁγίων θεοφανείων λεγομένη ἐν τῇ φιάλῃ τοῦ μεσιαύλου τῆς ἐκκλησίας.

Ὁ Θεός, ὁ Θεὸς ἡμῶν ὁ τὸ πικρὸν ὕδωρ . . . (vide supra p. 420, cuius orationis exacta doxologia sequitur rubrica ista—)

Καὶ βαπτίζει τὰ ἅγια ἐγκόλπια ψάλλων οὕτως, τροπάριον ἦχος δ'.

Μέγας σταυρὸς ἐφάνη ἐν τῇ κολυμβήθρᾳ· καταβαίνουσι δοῦλα^ο τῆς ἁμαρτίας, καὶ ἀναβαίνουσι τέκνα τῆς ἀφθαρσίας. Δεῦτε^δ φῶς λαβόντες^ε, καὶ τὸν μαργαρίτην Χριστὸν ἐνδυσάμενοι·.

Καὶ εὐθέως ραντίζει τῷ λαῷ καὶ ψάλλει.

^α τῶν Ἰορδάνην Γ. β. 10.

^β lege ποταμοῦ πτωχοῦ. Saepius pro ου posuit MS ω.

^ο δοῦλα] τέκνα Γ. β. 4.

^δ δεύτερον pro δεῦτε Γ. β. 4.

^ε λαβῶτες Γ. β. 4, Γ. β. 10.

Ἐν Ἰορδάνῃ βαπτιζομένου σου Κύριε· ἡ τῆς Τριάδος ἐφανερώθη προσκύνησις· τοῦ γὰρ Γεννήτορος ἡ φωνὴ προσεμαρτύρει σοι· ἀγαπητὸν σε Τίδν ὀνομάζουσα· καὶ τὸ Πνεῦμα ἐν εἵδει περιστερᾶς· ἐβεβαίον· τοῦ λόγου τὸ ἀσφαλές· ὁ ἐπιφανεὶς Χριστὲ ὁ Θεὸς καὶ τὸν κόσμον φωτίσας, δόξα σοι.

THE EPIPHANY RITE OF THE BLESSING OF THE WATERS FROM
COD. GR. FER. Γ. β. 4. INCIPIT :

Ἀκολουθία σὺν Θεῷ

τοῦ ἁγιασμοῦ τῶν ἁγίων θεοφανείων. Μετὰ τὴν 5 ἄρχεται ὁ ψάλτης τὸ κοντάκιον· καὶ μετὰ τοῦτο ὁ ἱερεὺς ἀγιάζει τὸ ὕδωρ. Εἰσέρχεται ὁ Ἱερεὺς ἐστολισμένος εἰς τὸν λουτήρα μετὰ τοῦ θυμιατοῦ καὶ κηρῶν· καὶ ἄρχεται σὺν τῷ ὄχλῳ τροπάριον ἦχος πλ. δ' .:

Sequitur textus fere idem atque codicis Γ. β. 10, usque ad finem orationis: Κύριε Ἰησοῦ Χριστέ, ὁ μονογενὴς Τίδς. Ubi ista rubrica exstat: Καὶ μετὰ τὴν μυστικὴν ἄρχεται ὁ ἱερεὺς λαμπρᾷ τῇ φωνῇ λέγων τὴν εὐχὴν ταύτην· Τριάς ἄκτιστε. Textum vide supra, cum codice Γ. β. 10 concordantem usque ad verba Σήμερον αἱ νεφέλαι υ. δ. τὴν ἀνθ. δροσίζουσιν. Iste tunc sequitur hymni textus, fere idem atque Γ. β. 10:

Σήμ. τὰ συστήματα . . . (= 9 = η').

Σήμ. ὁ ἀόρατος . . . (= 10 = θ).

Σήμ. ὁ δοῦλος . . . (= 11).

Σήμ. ὁ ἄκτιστος . . . (= 8 = ι').

Σήμ. ὁ ἀκλινὴς . . . (= 12 = ια').

Σήμ. ὁ ἀναρχος . . . (= 13).

Σήμ. ὁ κλίνων . . . (= 14).

Σήμ. παρίσταται . . . (= 15).

Σήμ. ὁ δεσπότης . . . (= 16).

Σήμ. ὁ προφήτης . . . (= 17).

Σήμ. τῆς συγκαταβάσεως . . . (= 18).

Σήμ. ἡ θεόπνευστος . . . (= 19).

Σήμ. τῶν οἰκείων . . . (= 20).

Σήμερον τὸ δυσῶδες τῶν εἰδώλων δραπετεύεται καὶ τὸ ἀνθρωπικὸν ἐκ τῆς ἀμαρτίας λυτρούμενον παρρησιάζεται.

Σήμερον ἡ ἀχλὺς τοῦ κόσμου καθαίρεται τῇ ἐπιφανείᾳ σου,
Δέσποτα . . . (= 36).

Σήμερον ἡ φύσις τοῦ ὕδατος σωτηρίαν τῷ κόσμῳ ἀνα-
φαίνεται.

Σήμερον φωτοειδὴς πᾶσα ἡ κτίσις ἀναφαίνεται τῇ ἐπιλάμψει
τοῦ ἁγίου πνεύματος.

Σήμερον τὰ Ἰορδάνεια νάματα Κύριος ἰάματα τοῖς ἀνθρώποις
μετεποιήθη (lege μετεποίησε).

Σήμερον ἡ πλάνης κατήργηται, καὶ ἡ ὁδὸς ^a σωτηρίας ἡμῖν
καταρτίζεται.

Σήμερ. τὰ ἀνω . . . (= 21).

Σήμερ. ἐκ σκότους . . . (= 22 = ιβ').

Σήμερ. ἡμῖν ὁ δεσπότης . . . (= 23 = ιγ').

Σήμερ. ρεῖθροις . . . (= 24 = ιδ').

Σήμερ. τὰ τῶν . . . (= 25 = ιε').

Σήμερ. τὰ ἀλμυρὰ . . . (= 33 = ις').

Σήμερ. παράδεισος . . . (= ιζ').

Σήμερ. τοῦ παλαιοῦ . . . (= 26 = ιη').

Σήμερον θαύματα θαύμασιν συνάπτονται, καὶ ὁ δεσπότης
τὴν δι' ὕδατος ἀναγέννησιν ἐδωρήσατο ἡμῖν.

Σήμερ. τὰ παλαιὰ . . . (= 27 = ιθ').

Σήμερον ἡ ἱερὰ καὶ μεγαλόφωτος (sic) ἑξαστράπτουσα ἡ τῶν
ὀρθοδόξων πνευματικὴ πανήγυρις λαμπρύνεται . . . (= 35 = κ').

Σήμερον τοῦ σκότους ἐλυτρώθημεν καὶ τῷ φωτὶ τῆς ἀληθείας
φωτιζόμεθα.

Σήμερον λαμπαδοφέγγης πᾶσα ἡ κτίσις ἀνωθεν ἔρχεται . . .
(= 37).

Σήμερ. βασιλείαν . . . (= 38 = κα').

Σήμερ. τὰ ὕδατα σωτήρια τοῖς μεταλαμβάνουσιν γίνονται.

Σήμερ. βασιλέα οὐράνιον μιμησώμεθα ^b. τῆς δὲ τοῦ Κυρίου
βασιλείας οὐκ ἔστι τέλος.

Σήμερ. ὁ Δεσπότης . . . ἵνα ἀναβάσει . . . (= 16, denuo!).

Σήμερ. βασιλείαν . . . (= 38 = κα', denuo!).

Ὅθεν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ ὁμοφρόνως βοῶμεν καὶ λέγωμεν.

Μέγας εἰ Κύριε . . . (vide supra, p. 418, Deinde) . . . καὶ
λέγει ὁ ἱερεὺς κτλ. . . (vide supra, p. 420, Deinde).

^a ὁ ὁδὸς MS.

^b lege βασιλείαν οὐρ. ὠησάμεθα.

Κλίνον Κύριε . . . (usque ad τὴν δόξαν ἀναπέμπομεν, ut in Cod. Barb. Dehinc rubrica ista—) . . .

Καὶ εὐθὺς βαπτίζει τὸν τίμιον σταυρόν, ψάλλων γ' σὺν τῷ ὄχλῳ, ἦχος τὸ δ'. Μέγας σταυρὸς . . . (ut in cod. Γ. β. 10, vide supra, p. 427. Post vero χῦ ἐνδυσάμενοι sequitur Rubrica—) . . .

Καὶ μετὰ τὸν ἀγιασμόν τοῦ ὕδατος, ραντίζοντος αὐτοῦ τὸν λαόν, λέγωμεν τὸ τροπάριον τοῦτο· ἦχος πλ. β'.

Ἀνυμνήσωμεν οἱ πιστοί· τῆς περὶ ἡμᾶς τοῦ Θεοῦ εὐεργεσίας τὸ μέγεθος· ἐν γὰρ τῷ ἡμῶν παραπτώματι· γενόμενος ἄνθρωπος· τὴν ἡμῶν κάθαρσιν καθαίρεται ἐν τῷ Ἰορδάνῃ· ὁ μόνος καθαρὸς καὶ ἀκήρατος· ἀγιάζων ἐμὲ καὶ τὰ ὕδατα· καὶ τὰς κεφαλὰς τῶν δρακόντων· συντρίβων ἐπὶ τοῦ ὕδατος· ἀντλήσωμεν οὖν ὕδωρ μετ' εὐφροσύνης· ἡ γὰρ χάρις τοῦ πνεύματος τοῖς πιστῶς ἀντλούσιν· ἀοράτως ἐπιδίδοται· παρὰ Χριστοῦ τοῦ Θεοῦ καὶ Σωτῆρος τῶν ψυχῶν ἡμῶν.

THE EPIPHANY RITE OF THE BLESSING OF THE WATERS
FROM CODEX BODLEIAN. AUCTOR. E. 5. 13.

Titulus. Ἀκολουθία τοῦ ἀγιασμοῦ τῶν ἀγίων θεοφανίων. ποίημα Βασιλείου ἀρχιεπισκόπου κατ' ἐπιτροπὴν τῆς ἀγίας συνόδου Νικαίας· τῶν τιμῶν ἀγίων πατέρων.

Μετὰ τὸ δόξα ἐν ὑψίστοις θῷ : Ἐκφωνεῖ ὁ ἱερεὺς·

Ὅτι σὺ εἶ ὁ ἀγιασμοὸς ἡμῶν Χεῖ ὁ θεὸς καὶ σὺ τὴν :

Καὶ ἄρχονται οἱ ψάλλται τροπάριον πλ. δ'. Φωνὴ κῦ ἐπὶ τῶν ὑδάτων, βοᾷ λέγουσα· δεῦτε λάβετε πάντες· πνεῦμα σοφίας· πνεῦμα συνέσεως· πνεῦμα φόβου θεοῦ τοῦ ἐπιφανέντος ἡμῖν :

Τοῦτου ψαλλομένου τρίτον· ἡ ἐτέρων ὅσα θέλει. ἐξέρχονται οἱ ἱερεῖς καὶ οἱ διάκονοι στολὰς λευκὰς ἐνδεδυμένοι· καὶ ἐπιφερόμενοι μανουάλια καὶ θυμιατήρια· καὶ τὸ ἅγιον ξύλον. καὶ ἔρχονται εἰς τὴν κολυμβήθραν· καὶ θυμῷ αὐτήν. καὶ πάντα τὸν λαόν· καὶ εὐθὺς τὰ ἀναγνώσματα· τὸ ᾧ Ἡσαΐου. Τάδε λέγει κς· εὐφράνθητι ἔρημος διψῶσα· τὸ β Τάδε λέγει Κύριος· οἱ διψῶντες πορεύεσθε ἐφ' ὕδωρ· τὸ τρίτον. Τάδε λέγει κς· ἀντλήσατε ὕδωρ μετ' εὐφροσύνης· ζητεῖ εἰς τὴν παραμονὴν τῶν φώτων· εἰς τὸν ἀγιασμόν· καὶ εὐθὺς πρόκειται ἦχος γ'. Κς φωτισμός μου καὶ σωτήρ μου· Κύριος ὑπερασπιστής :

ὁ ἀπόστολος πρὸς Κορινθίους. Ἀδελφοί· οὐ θέλω ὑμᾶς ἀγνοεῖν : Ἀλληλουία. ἤχος δ΄. Φωνὴ κὺ ἐπὶ τῶν ὑδάτων· ὁ θεὸς τῆς δόξης : εἶτα εὐαγγέλιον κατὰ Μάρκον· Τῷ καιρῷ ἐκείνῳ ἦλθεν ὁ Ἰησοῦς ἀπὸ Ναζαρέτ : τέλος· ἐν ᾧ ἡὐδόκησα :

Καὶ ἄρχεται ὁ διάκονος Ἐν εἰρήνῃ τοῦ κὺ δεόμεθα :

Ἐπὲρ τῆς ἀνωθεν εἰρήνης :

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος : ἕως ὑπὲρ πλεόντων. καὶ ἐπισυνάπτει καὶ τάδε :

Ἐπὲρ τοῦ ἀγιασθῆναι τὰ ὕδατα ταῦτα, τῇ δυνάμει καὶ ἐνεργείᾳ καὶ ἐπιφοιτήσει τοῦ ἀγίου πν̄ς δεόμ. :

Ἐπὲρ τοῦ καταπεμφθῆναι αὐτοῖς ἐξ ἀγίων ὑψωμάτων. τὴν χάριν καὶ τὴν εὐλογίαν τοῦ Ἰορδάνου· τοῦ κὺ δε. :

Ἐπὲρ τοῦ ἀναδειχθῆναι αὐτὰ ἀποτρόπαιον καὶ καθαρτήριον πάσης ἐνεργείας καὶ ἐπιβουλῆς ὁρατῶν καὶ ἀοράτων ἐχθρῶν. τοῦ :

Ἐπὲρ τοῦ γενέσθαι αὐτὰ πᾶσι τοῖς χριομένοις ἐξ αὐτῶν πίστει καὶ μεταλαμβάνουσιν, εἰς καθαρισμὸν μολυσμοῦ σαρκὸς καὶ πν̄ς : τοῦ (κὺ) δε. :

Ἐπὲρ τοῦ ἐπιφᾶναι κὺ τὸν θ̄ν ἡμῶν τῷ προσώπῳ αὐτοῦ· καὶ ἀνακινῆσαι^a καὶ εὐλογῆσαι καὶ ἀγιάσαι τὰ ὕδατα ταῦτα δεόμ. :

Ἐπὲρ τοῦ καταφοιτῆσαι ἐν αὐτοῖς τὴν καθαρτικὴν τῆς ὑπερουσίου τριάδος ἐνέργειαν δεόμ. :

Ἐπὲρ τοῦ γενέσθαι αὐτά, ἀφθαρσίας πηγῇ· ἀγιασμοῦ δῶρον. ἀμαρτημάτων λυτήριον· νοσημάτων ἀλεξητήριον. τοῦ κὺ δεόμ. :

Ἐπὲρ τοῦ γενέσθαι αὐτά φυλακτήριον καὶ ἀγιασμὸν οἴκων· καὶ πρὸς πᾶσαν ὠφέλειαν ἐπιτηδεῖαν. τοῦ κὺ δεόμ. :

Ἐπὲρ τοῦ εἰσακοῦσαι κὺ τὸν θ̄ν τῆς φωνῆς τῆς δεήσεως ἡμῶν καὶ ἐλεῆσαι ἡμᾶς· δεόμ. :

Ἐπὲρ τοῦ ρυσθῆναι ἡμᾶς : Ἀντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς· ὁ θεός· Τῆς παναγίας ἀχράντου ὑπερευλογημένης δεσποίνας ἡμῶν.

Τούτων δὲ ὑπὸ τοῦ διακόνου λεγομένων ὁ ἱερεὺς καθ' ἑαυτὸν εὔχεται· Κε̄ ἰὺ χε̄· ὁ μονογενὴς υἱός . . . (vide supra, p. 416. Hac oratione exacta ista sequuntur).

Καὶ μετὰ τὸ εἰπεῖν τὸν διάκονον· τῆς παναγίας ἀχράντου, Ὁ δὲ ἱερεὺς οὐκ ἐκφωνεῖ, ἀλλ' ἄρχεται μετὰ φωνῆς μεγάλης :

^a ὁ ἰσχυρίζεται.

Δοξάζομέν σε δέσποτα πανάγιε παντόκρατορ, προαιώνιε βασιλεῦ· ἐν γὰρ τῇ προλαβούσῃ ἑορτῇ, νήπιόν σε ἴδομεν ὄντα· ἐν δὲ ταύτῃ τῇ ἑορτῇ τέλειόν σε ὀρώμεν ὄντα· τὸν ἐκ τελείου τέλειον καὶ ἐπιφανέντα ἡμῖν.

Σήμερον γὰρ ὁ τῆς ἑορτῆς ἐπέστη ἡμῖν καιρὸς· καὶ ἄγγελοι μετὰ ἀνθρώπων συνεορτάζουσι· καὶ χορὸς ἁγίων πλησιάζει ἡμῖν :

Σήμερον ἡ χάρις τοῦ ἁγίου πν̄ς ἁγιαζούσα τοῖς ὕδασιν τούτοις ἐπιφαίνεται :

Σήμερον ὁ οὐρανὸς ἀγλαιζόμενος δρόσον ἐπομβρίζει τῇ κτίσει :

Σήμερον ὁ ἥλιος ἄδυτος γίνεται· καὶ ὁ κόσμος τῷ φωτὶ κυ καταυγάζεται :

Σήμερον ἡ σελήνη λαμπραῖς ταῖς ἀκτίσι τῷ κόσμῳ συλλαμπρύνεται :

Σήμερον οἱ φωτοειδεῖς ἀστέρες τῇ φαιδρότητι τῆς λάμψεως τὴν οἰκουμένην καταυγάζουσιν :

Σήμερον αἱ νεφέλαι ὑετὸν δικαιοσύνης οὐρανόθεν τοῖς ἀνθρώποις δροσίζουσιν :

Σήμερον τὰ συστήματα τῶν ὑδάτων ἡγιασθησαν, χυ ἐπιφανέντος ἐν Ἰορδάνῃ ποταμῷ :

Σήμερον ὁ ἄβρατος ὁράται· ἵνα ἡμᾶς ἐμφανεῖς ἐαυτῷ ποιήσῃ :

Σήμερον ὁ δεσπότης ἐκουσίως πρὸς τὸ βάπτισμα ἐπείγεται· ἵνα εἰς ὕψος ἀναβιβάσῃ τὸ ἀνθρώπινον γένος :

Σήμερον ὁ ἄκτιστος ὑπὸ τοῦ ἰδίου κτίσματος βουλήσῃ χειροθετεῖται :

Σήμερον ὁ προφήτης καὶ πρόδρομος πόθῳ πρὸς τὸν δημιουργὸν προσέρχεται· ἀλλὰ τρόμῳ παρίσταται· ὀρῶν θεοῦ πρὸς ἡμᾶς συγκατάβασιν :

Σήμερον ὁ ἀκλινὴς τῷ ἰδίῳ δούλῳ αὐχένα κλίνει· ἵνα ἡμᾶς ἐκ δουλείας ἐλευθερώσῃ :

Σήμερον ὁ κλίνων ὄρη καὶ ποταμοὺς ποιῶν θαλάσσας· ὥς ἀμνὸς τῷ προδρόμῳ παρίσταται :

Σήμερον ὁ ἀναρχὸς τὸν ἑαυτοῦ αὐχένα ὑπέκλινεν, ἵνα τὸν καθ' ἡμῶν βυθίσῃ δράκοντα :

Σήμερον ἡ θεόπνευστος αὔρα κορυφῆς σου πυρφόρου ἐφάπτεται· καὶ τὸ λουτρὸν τῆς ἀφθαρσίας ἀμφιέννυται :

Σήμερον τὰ τοῦ Ἰορδάνου νάματα· εἰς ἰάματα μεταποιεῖται
τῇ τοῦ Κυρίου ἐπιφανείᾳ :

Σήμερον ρεῖθροις μυροπνεύστοις· πᾶσα ἡ κτίσις ἀρδεύεται :

Σήμερον τὰ τῶν ἀνθρώπων πταίσματα τοῖς ὕδασι τοῦ
Ἰορδάνου ἀπαλείφεται :

Σήμερον τῶν οἰκείων ἀμαρτημάτων ὁ κόσμος ἀναλαμβάνει
τὸ ἴδιον χειρῶν γραφον :

Σήμερον τὰ ἀλμυρὰ ὕδατα τῆς θαλάσσης· εἰς γλυκεῖα
μεταβλήσκονται τῇ ἐπιφανείᾳ σου δέσποτα :

Σήμερον τοῦ παλαιοῦ θρήνου ἀπηλλάγημεν· καὶ ὡς νέος
Ἰσραὴλ διεσώθημεν :

Σήμερον τὰ παλαιὰ ράκη τῆς ἀμαρτίας ἀπεδυσάμεθα· καὶ
νέους χιτῶνας τοὺς τῆς ἀφθαρσίας ἐνεδυσάμεθα :

Σήμερον τοῦ σκότους ἐλυτρώθημεν· καὶ τῷ φωτὶ τῆς θεογνω-
σίας καταυγαζόμεθα :

Σήμερον ἡ ἀχλὺς τοῦ κόσμου καθαίρεται· τῇ ἐπιφανείᾳ τοῦ
θεοῦ ἡμῶν :

Σήμερον λαμπαδοφεγγῆς πᾶσα ἡ κτίσις ἀναφαίνεται· τῇ
ἐπιλάμψει τοῦ ἀγίου σου πνεύματος :

Σήμερον τὸ δυσσεβὲς τῶν ὑδάτων δραπετεύει· καὶ ἄνθρωπος
ἀπὸ τῆς ἀμαρτίας παρρησιάζεται :

Σήμερον ἡ πλάνη κατήργηται· καὶ ὁδὸς ἡμῖν σωτηρίας
κατεργάζεται· ἡ τοῦ δεσπότη ἐπέλευσις :

Σήμερον τὰ ἄνω τοῖς κάτω συνεορτάζουσιν· καὶ τὰ κάτω
τοῖς ἄνω συνομιλοῦσιν :

Σήμερον ἡ ἀγία καὶ μεγάλη ἡ τῶν ὀρθοδόξων πνευματικὴ
πανήγυρις εὐφραίνεται :

Σήμερον γῆ καὶ θάλασσα τὴν τοῦ κτίστου χαρὰν ἐμερίσαντο,
καὶ πᾶς ὁ κόσμος εὐφροσύνης πεπλήρωται :

Σήμερον βασιλεῖαν οὐρανῶν ἐξ ὕψους ἀπελάβομεν : τῆς γὰρ
βασιλείας τοῦ σωτῆρος ἡμῶν ἰὺ χϣ· τέλος οὐκ ἔσται :

Σήμερον ὁ δεσπότης ὑπὸ τοῦ δούλου βαπτίζεται· καὶ ὁ
βαπτιζόμενος τὸν βαπτίζοντα ἀγιάζει :

Σήμερον θαύματα θαύμασιν συνάπτων ὁ δεσπότης· τὴν δι'
ὑδατος ἀναγέννησιν ἐδωρήσατο ἡμῖν :

Σήμερον μαρτυρεῖ πατρώα φωνὴ λέγουσα· οὗτός ἐστιν ὁ υἱός
μου ὁ ἀγαπητός ἐν ᾧ εὐδόκησα :

Σήμερον ὁ Ἰορδάνης εὐφραίνεται· τὸν τῶν ὕδατων ὑποδεξάμενος δεσπότην καὶ κύριον :

Σήμερον ὁ ἐν κόλποις ὧν τοῦ πατρὸς, ἐν ὕδατι βαπτίζεται· ἵνα ἡμᾶς ἀγιάσῃ· καὶ τῶν εἰδώλων καταργήσῃ τὴν πλάνην :

Σήμερον ὁ συζύξας^a ἰδίῳ ῥήματι τὰ ὕδατα· ἐν ὕδατι βαπτίζεται :

Σήμερον πᾶσα ἡ κτίσις ὑμνεῖ τὸν ἑαυτῆς δεσπότην· καὶ ἀγαλλομένη σκιρτᾷ :

Ὅθεν καὶ γὰρ ὁ ἀνάξιος· τὰ μεγαλεῖα τῶν θαυμάτων σου διηγούμενος ἐν κατανύξει βοῶ) :

(Εὐχὴ^b τῶν ἀγιασμῶν ὅτι πρέπει σοι πᾶσα δ' :—

Τριάς ἀκτιστε . . . [see above p. 417] βοᾶν καὶ λέγειν.)

Μέγας^c εἰ Κύριε· καὶ θαυμαστὰ τὰ ἔργα σου· καὶ οὐδεὶς λόγος ἐξαρκέσει πρὸς ὕμνον τῶν θαυμασίων σου . . . [see above p. 419, where the variants of this codex in this ritual are indicated as Bdl Ep] . . . ἀνθρώπων· ἀλλ' ἡλ(θες)^d.

(πλά)νης τοῦ βάαλ· αὐτὸς καὶ νῦν δέσποτα ἀγιάσας τὸ ὕδωρ τῷ πνεύματί σου τῷ ἁγίῳ . . . [see above p. 419] . . . νῦν καὶ αἰὶ καὶ εἰς τοὺς :

Εἰρήνη πᾶσιν :

Ὁ διάκονος· Τὰς κεφαλὰς·

Ὁ ἱερεὺς ἐπεύχεται οὕτως·

Κλῖνον Κύριε τὸ οὖς σου . . . [see above p. 420] . . . σὺν τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι· νῦν^e :

Bodl. Auct. E. 5, 13 on fol. 104 r^o under marginal number Kā has another cognate prayer, viz.:

Εὐχὴ ἄλλη εἰς ἀγιασμόν·

Ὁ θεὸς ὁ θεὸς ἡμῶν ὁ τὸ πικρὸν ὕδωρ . . . [see above p. 420].

^a From *νάξας* to *βοῶ* is supplied on upper part of fol. 100 r^o, of which the lower three-quarters are left blank. This fol. 100 is an addition made before the quaternions were bound up together.

^b *Εὐχὴ* to *λέγειν* is supplied on 100 v^o. This folio is a later addition to the codex.

^c *Μέγας* begins on fol. 102 r^o a little way down, the first seven lines having been erased. The codex contains no folio numbered 101.

^d At *ἡλ(θες)* the text is deficient through loss of folio as far as *νης τοῦ βάαλ*, but the inner margin of a folio cut out remains.

^e After *νῦν* this codex continues *σὺ γὰρ εἰ ὁ ἀγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν· καὶ εὐθὺς ὁ ἱερεὺς*, and then breaks off abruptly leaving the last seven or eight lines of fol. 103 v^o blank, and the rite unfinished. Thus in this MS not only was so much of the rite mutilated as was copied, but the copyist himself never finished his transcription.

The same codex has no. *Kβ* on fol. 104 r^o a prayer *εἰς πηγὴν ὕδατος*, and no. *Kγ* on fol. 104 v^o a prayer *εἰς λουτρόν*. Lastly on fol. 105 r^o *εὐχή τοῦ κολύμβου (sic)*.

THE EPIPHANY RITE IS AS FOLLOWS IN Ld

ἀκολουθία γινομένη εἰς τὰ ἅγια φῶτα :—

Ἐν εἰρήνῃ τοῦ Κυρίου :

Ἐπὲρ τῆς ἀνωθεν :

Ἐπὲρ τῆς εἰρήνης :

Ἐπὲρ τοῦ ἁγίου οἰκητηρίου :

Ἐπὲρ τοῦ ἐπισκόπου :

Ἐπὲρ τῶν εὐσεβεστάτων :

Ἐπὲρ τοῦ συμπολεμήσαι :

Ἐπὲρ τῆς πόλεως ταύτης :

Ἐπὲρ εὐκрасίας :

Ἐπὲρ πλεόντων ὁδοιπορούντων :

Ἐπὲρ τοῦ ἁγιασθῆναι τὸ ὕδωρ τοῦτο τῇ ἐπιφοιτήσει καὶ ἐνεργείᾳ τοῦ ἁγίου πνεύματος τοῦ Κυρίου :

Ἐπὲρ τοῦ καταπεμφθῆναι αὐτῷ τὴν χάριν τῆς ἀπολυτρώσεως τὴν εὐλογίαν τοῦ Ἰορδάνου τοῦ Κυρίου δεόμεθα :

Ἐπὲρ τοῦ ἐπιφοιτῆσαι ἐπ' αὐτῷ τὸ πνεῦμα τὸ ἅγιον καὶ ἁγιάσαι αὐτὸ^a τοῦ Κυρίου δεόμεθα :

Ἐπὲρ τοῦ γενέσθαι αὐτὸ^b ἁγιασμοῦ δῶρον^c ἁμαρτημάτων λυτήριον τοῦ Κυρίου δεόμεθα :

Ἐπὲρ τοῦ γενέσθαι αὐτὸ εἰς ἱασιν ψυχῶν καὶ σωμάτων καὶ πρὸς πᾶσαν ὠφέλειαν ἐπιτήδειον τοῦ :

Ἐπὲρ τοῦ ρυσθῆναι ἡμᾶς : Ἀντιλαβοῦ : Τῆς παναγίας :—

Καὶ ἐν τῷ γίνεσθαι τὴν συναπτὴν ὑπὸ τοῦ διακόνου ἐπεύχεται ὁ ἀρχιερεὺς τὴν εὐχὴν ταύτην :—

Κεῖ ἐν χεὶ ὁ μονογενὴς υἱὸς . . . [see above p. 416] . . . εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν^c :—

Καὶ πληρώσαντος τοῦ διακόνου τὴν συναπτὴν ἐκφώνως ὁ ἀρχιερεὺς :—

Μέγας εἰ Κύριε καὶ θαυμαστὰ τὰ ἔργα σου . . . [see above in the ἀκολουθία βαπτισμοῦ p. 399, where the readings of

^a αὐτῶν (sic).

^b αὐτῶν (sic).

^c Therefore this MS omits the Prologues and the great Hymn.

Laudian. 92^a in the Epiphany rite are added as Ld, as far as the words *ισχύος πεπληρωμένον*; after which Laudian. 92^a continues *ἵνα πάντες* according to the text of the Barberini codex, to which refer on p. 419 for the variants of Ld] . . . καὶ τοῦ ἀγ. πν̄ς· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων :—

. Ὁ ἱερεὺς· Εἰρήνη πᾶσιν.

Ὁ διάκονος· Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ :

Ὁ ἱερεὺς ἐπεύχεται τὴν εὐχὴν ταύτην καθ' ἑαυτόν·

Κλῆνον Κύριε τὸ οὖς σου καὶ . . . [As in Barberini, p. 420, where see the variants of Ld] καὶ εἰς τοὺς αἰῶνας. [The rubric of one line following this prayer is illegible from age; perhaps it is not a rubric but a terminal scroll-pattern.]

FROM THE BARBERINI UNCIAL.

ΕΥΧΗ

ἐπὶ τῶν ἐν βρώμασιν σκανδαλισθέντων.

Κύριε, ὁ Θεὸς ἡμῶν, ὁ τῷ κορυφαίῳ τῶν ἀποστόλων σου Πέτρῳ δι' ὀπτασίας καὶ φωνῆς νομοθετήσας μηδὲν κοινὸν ἢ ἀκάθαρτον ἡγεῖσθαι τῶν ὑπὸ σου δημιουργηθέντων εἰς ἀποτροφὴν τῶν ἀνθρώπων· καὶ διὰ τοῦ σκεύους τῆς ἐκλογῆς Παύλου τοῦ ἀποστόλου (πάντα) καθαρὰ τοῖς καθαροῖς κηρύξας· αὐτὸς καὶ νῦν τόνδε τὸν βαρβαρικαῖς ἀνάγκαις περιπεσόντα, καὶ οὐ κατὰ πρόθεσιν ἀκάθαρτον, ὡς ἐνόμισεν γευσάμενον ^a, σκανδαλισθέντα δέ, τὴν κηλίδαν τῆς συνειδήσεως αὐτοῦ ἀπόσμηξον· καὶ τὰ σὰ προστάγματα βεβαιῶν ἐν αὐτῷ, ναὶ αὐτὸν ἀμόλυντον τοῦ ἀγίου σου πνεύματος κατασκεύασον, εἰς ὑποδοχὴν ^b τῶν ἀχράντων τούτων καὶ ἀθανάτων μυστηρίων. Ὅτι ἡυλόγηται καὶ δεδόξασται τοῦ πατρὸς κτλ.

The following sacrificial prayers are added for sake of completeness from the Euchologion of the Bibliothèque Nationale in Paris Cod. Coislin 213, written A. D. 1027, published by Aleksius Demetrievevski in tom. ii of his *Opisanie Liturg. Rukopisei*, Kiev, 1901, p. 1012, MS f. 88 v^o:

Εὐχὴ θυμιάματος ἐπὶ κεκοιμημένου : Σοὶ τῷ πεπληρωμένῳ πάσης εὐωδίας καὶ εὐφροσύνης, Κύριε ὁ Θεὸς ἡμῶν, ἐξ ὧν δέδωκας ἡμῖν, προσφέροντες τὸ θυμίαμα τοῦτο, ἀναληφθήτω δεδμεθα ἐνώπιόν σου ἐκ τῶν χειρῶν ἡμῶν εἰς ὁσμὴν εὐωδίας, εἰς ἄφεςιν

^a ἀκαθάρτων ὡς ἐνόμισαν Goss.

^b ἀποδοχὴν Goss.

ἁμαρτιῶν ἡμῶν, εἰς ἱλασμόν τοῦ λαοῦ σου, χάριτι τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῇ παναγίῳ καὶ ἀγαθῇ καὶ ζωοποιῇ σου πνεύματι νῦν καὶ ἀεί.

From the same *orisanie*, taken from Cod. Sinait. 957, an euchologion written ninth to tenth century, fol. 38 of MS, p. 6 of edition :

Εὐχὴ ἐπὶ θυμάτων : Σὺ, Κύριε ὁ Θεὸς ἡμῶν, οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος, ὁ μετανοῶν ἐπὶ ταῖς κακίαις ἡμῶν, καὶ προσδεχόμενος τὰς τῶν πάντων θυσίας καὶ προσφοράς, πρόσδεξαι, Κύριε, τὴν εὐχὴν ἡμῶν, καὶ ἐξαπόστειλον τὸν ἐπὶ τῆς εἰρήνης ἄγγελον καὶ εὐλόγησον τὸν βοῦν τοῦτον καὶ τοὺς ἄρνας τούτους, ἵνα γένωνται εἰς θυσίαν ἀγίαν καὶ εὐάρεστον τῇ χρηστότητί σου, εἰς ἄφεσιν τῶν ἁμαρτιῶν ἡμῶν καὶ εἰς μνημόσυνον ἐνώπιόν σου, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῇ παναγίῳ καὶ ζωοποιῇ πνεύματι.

From the same *orisanie*, p. 113, taken from a Sinai codex, No. 973, written before A. D. 1153, fol. 94 of MS :

Εἰς θύμα μνήμης ἀγίου.

Ὁ Θεὸς τῆς δόξης καὶ (ὑπεράνω) παντὸς ὀνόματος ὀνομαζομένου καὶ ὑπὸ ἁγίων προσκυνούμενος, ἐπίβλεψον ἐξ οὐρανοῦ ἀγίου σου γαληνῇ τῇ ὀφθαλμῇ καὶ ἰλαρῇ τῇ προσώπῳ ἐπὶ τὴν θυσίαν ταύτην, καὶ ὡς προσεδέξω Ἀβὲλ τὰ δῶρα, Νῶε τὰς θυσίας, Ἀβραὰμ τὰς ὀλοκαρπώσεις, Μωσέως καὶ Ἀαρὼν τὰς ἱερουσύννας, Σαμουὴλ τὰς εἰρηνικάς, Αὐτός, φιλάνθρωπε Κύριε, πρόσδεξαι καὶ τὴν θυσίαν τοῦ δούλου σου τοῦδε ἀπὸ τῶν ἐπιγείων εἰς ὁσμὴν εὐωδίας καὶ ἀντικατάπεμψον ἡμῖν τὰ ἐπενράνια τὴν εὐλογίαν σου τὴν πνευματικὴν. Ὅτι σὺ εἶ ὁ ἀγιάζων τὰ σύμπαντα καὶ σοὶ τὴν δόξαν . . .

From the same MS, fol. 94 :

Εὐχὴ ἐπὶ θυσίας ἁλατος.

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ παραγενόμενος ἐν Ἱεριχῇ μετὰ τῶν ἁγίων προφητῶν καὶ εὐλογήσας τὸ ἅλας καὶ γλυκάνας αὐτό. Αὐτὸς εὐλόγησον καὶ τοῦτο τὸ ἅλας καὶ μετάβαλε αὐτὸ εἰς μετάληψιν θυσίας, τὴν αὐτὴν εἰρήνην, τὴν αὐτὴν εὐλογίαν ἀντικατάπεμψον ἐπὶ τὸν δούλόν σου καὶ ἐπὶ ταῖς θυσίαις αὐτοῦ καὶ πρόσδεξαι αὐτοῦ τὴν εὐχὴν καὶ τὴν δέησιν. Ὅτι ὑλόγηται καὶ δεδόξασται τὸ πάντιμον.

Εὐχὴ ἐπὶ θυῆσιν βοῶν.

Ἐὰν ἀνομίας παρατηρήσης, Κύριε, Κύριε, τίς ὑποστήσεται σοι, ἡμεῖς πλημμελοῦμεν οἱ ἀθετοῦντες τὸ ὄνομά σου, καὶ ἡ δύναμις τῆς γεωργίας ἐκκόπτεται, ὅτι ἵνα τι τὸν καρπὸν ἀφαιρῆς καὶ ἡμεῖς ἐκλείπομεν πλάνην (*sic*) τροφῶν, διό σου δεόμεθα καὶ ἱκετεύομεν τῷ ἐν εἰκόνι διατιμήσαντι ἡμῶν τὴν πτωχείαν, ἵλεως γενοῦ ἡμῖν καὶ τοῖς πολλοῖς ἡμῶν παραπτώμασι, δυσωπούμενος ταῖς τῶν ἀγίων σου μαρτύρων ὑπὲρ σου ὁμολογίαις, ἄνες τοῖς βόεσι τὴν ἀπειλήν, καὶ τὴν γῆν πρὸς τὸ θέλημά σου προσφέρειν τὸν καρπὸν, ἵνα (μὴ) ὁ λαός σου οὗτος καὶ ἕως νηπίων καὶ πενήτων στεναγμῷ σε δυσωπῇ, τροφῇ ἐμπιπλωμένη καὶ σε δοξολογούντων. Ὅτι πρέπει σοι πᾶσα . . .

From the same *orisanie*, p. 1054, taken from fol. 108 of Cod. 134 of the Library of the Holy Sepulchre in Constantinople, written in 1584. Title:

Εὐχὴ ἐπὶ θυσίας (εἰς) βοῶν.

Σὺ, Κύριε ὁ Θεὸς ἡμῶν, οἰκτίρμων, μακρόθυμε καὶ πολυέλεε, ὁ μετανοῶν ἐπὶ ταῖς κακίαις τῶν ἀνθρώπων, ὁ προσδεξάμενος τὰς τῶν πάντων θυσίας καὶ προσφοράς, πρόσδεξαι καὶ τὸν ἐπὶ τῆς εἰρήνης ἄγγελον, καὶ εὐλόγησον τὸν βοῦν τοῦτον, ἵνα γένηται εἰς θυσίαν ἁγίαν, εὐάρεστον τῇ χρηστότητί σου, εἰς ἀποτροπὴν τῶν ἁμαρτιῶν ἡμῶν, εἰς μνημόσυνον ἐνώπιόν σου διὰ παντὸς διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ σοι δόξα σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεί.

FROM THE UNCIAL BARBERINI CODEX, fol. 260 r^o.

Ἀπόταξις καὶ σύνταξις γενομένη ὑπὸ τοῦ Ἀρχιεπισκόπου τῇ ἁγίᾳ παρασκευῇ τοῦ πάσχα, συναγομένων πάντων τῶν κατηχουμένων ἐν τῇ ἀγιωτάτῃ ἐκκλησίᾳ.

Ἐρχεται ὁ ἀρχιεπίσκοπος περὶ ὥραν ἕκτην καὶ ἀναβαίνει ἐν τῷ ἄμβωνι· καὶ μετὰ τὸ εἰπεῖν τὸν ἀρχιδιάκονον. Πρόσχωμεν λέγει αὐτοῖς· Εἰρηνὴ πᾶσι. καὶ λέγει ὁ ἀρχιεπίσκοπος τοῖς κατηχουμένοις· Στῆτε μετὰ φόβον· καὶ σφραγίσασθε· ἀποδύσασθε καὶ ὑπολύσασθε. Καὶ τούτου γενομένου ἀπάρχεται τῆς κατηχήσεως λέγων οὕτως. Τοῦτο τὸ πέρας τῆς ἡμετέρας κατηχήσεως ἐπέστη· τῆς ἀπολυτρώσεως ὑμῶν καιρὸς. σήμερον μέλλετε τῷ Χριστῷ τὸ τῆς πίστεως ἐκτίθεσθαι γραμμάτιον

χάρτης, καὶ μέλαν καὶ κάλαμος γίνεται ἡμῶν ἢ συνειδήσεις, καὶ ἡ γλῶσσα καὶ τὸ σχῆμα. βλέπετε οὖν πῶς τὴν ὁμολογίαν χειρογράφητε· μὴ ἀστοχήσητε, ἵνα μὴ μεθοδεύθητε. οἱ μέλλοντες ἀποθνήσκειν διατίθενται, καὶ γράφουσι τῶν ὑπαρχόντων αὐτοῖς ἄλλον κληρονόμον· καὶ ὑμεῖς μέλλετε αὖριον ἐν τῇ νυκτὶ ἀποθνήσκειν τῇ ἁμαρτίᾳ· νῦν δὲ διατίθεσθε καὶ ποιεῖτε διαθήκην τὴν ἀπόταξιν, καὶ γράφετε κληρονόμον τῆς ἁμαρτίας τὸν διάβολον, καὶ ἀφίετε αὐτῷ τὰς ἁμαρτίας, ὡς πατρώαν κληρονομίαν. εἴ τις οὖν ὑμῶν ἔχει τι τοῦ διαβόλου ἐν τῇ ψυχῇ, προσριψάτω αὐτῷ. ὁ ἀποθανὼν οὐκετι ἐξουσιάζει τῶν ὑπαρχόντων, καὶ ὑμῶν μηδεὶς ἔχέτω τι τοῦ διαβόλου ἐν τῇ ψυχῇ· διὰ τοῦτο καὶ ἐστῶτες ἄνω τείνετε τὰς χεῖρας, ὡς παραγγελῶ ἐρευνώμενοι μὴ τι τῶν τοῦ διαβόλου κρύπτεται παρ' ὑμῖν. μηδεὶς ἔχθραν κατεχέτω, μηδεὶς ὀργὴν φυλαττέτω, μηδεὶς μετὰ δόλου στηκέτω, μηδεὶς μετὰ ὑποκρίσεως ἀκουέτω, προσρίψατε τῷ διαβόλῳ πᾶσαν βουλήν, καὶ περισσεύμα κακίας· ὡς αἰχμάλωτοι στήκετε· τοιοῦτους γὰρ ὑμᾶς ὁ Χριστὸς ἀγοράζει· ἕκαστος ὑμῶν ὡς βλέπων καὶ μισῶν τὸν διάβολον, οὕτως αὐτῷ ἐμφυσήση. εἰσέλθατε εἰς τὰς συνειδήσεις ὑμῶν, ἐρευνήσατε τὰς καρδίας ὑμῶν, βλέπετε τί ἕκαστος ἐπραξεν· εἴ τι τοῦ ἐναντίου ἐστὶν ἐν ὑμῖν μετὰ τοῦ ἐκφυσθήματος ἀπαιτήσατε· μηδεὶς ἔστω ἐνταῦθα τῇ ὑποκρίσει Ἰουδαίος, μηδεὶς περὶ τὸ μυστήριον ἀμφιβαλλέτω. ὁ λόγος τοῦ θεοῦ ἐρευνᾷ τὰς καρδίας ὑμῶν τομώτερος ὢν ὑπὲρ πᾶσαν μάχαιραν δίστομον. νῦν ἔστηκεν ἐπὶ τὰς δυσμὰς ὁ διάβολος, τρίζων τοὺς ὁδόντας, συνάγων τὰς κόμας, κροτῶν τὰς χεῖρας, δάκνων τὰ χεῖλη, μεμηνώς, θρηνῶν τὴν ἑαυτοῦ ἐρημίαν, ἀπιστῶν ἐπὶ τῇ ὑμετέρᾳ ἐλευθερίᾳ. διὰ τοῦτο ὁ Χριστὸς Ἰστησιν ὑμᾶς κατέναντι αὐτοῦ, ἵνα ἀποταξάμενοι αὐτῷ καὶ ἐμφυσήσαντες αὐτῷ τὸν κατ' αὐτοῦ ἀναλάβητε πόλεμον. ἐπὶ τὰς δυσμὰς ἔστηκεν ὁ διάβολος, ὅπου ἡ ἀρχὴ τοῦ σκότους· ἀποτάσσεσθε αὐτῷ καὶ ἐμφυσήσατε. εἴτα στρέφεσθε ἐπὶ ἀνατολὰς καὶ συντάσσεσθε τῷ Χριστῷ. μή τις οὖν καταφρονήση. μετὰ φόβου στήκετε. πάντα φοβερῶτατα παρόντα καὶ φρικτά. πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν ἐνταῦθα πάρεσιν, πάντες ἄγγελοι καὶ ἀρχάγγελοι· ἀοράτως τὰς ὑμετέρας φωνὰς ἀπογράφονται τὰ Χερουβὶμ καὶ τὰ Σεραφίμ· νῦν ἐκ τῶν οὐρανῶν παρακύπτουσιν, ἵνα δέξωνται ὑμῶν τὰς

συνθήκας, καὶ προσκομίσωσι τῷ δεσπότη. βλέπετε οὖν πῶς καὶ τῷ ἐχθρῷ ἀποτάσσεσθε, καὶ τῷ δημιουργῷ συντάσσεσθε. καὶ μετὰ τοῦτο λέγει αὐτοῖς. στράφητε ἐπὶ τὰς δυσμὰς, ἄνω τὰς χεῖρας ἔχοντες· ὁ λέγω, τοῦτο καὶ ὑμεῖς λέγετε. Ἀποτάσσομαι τῷ σατανᾷ, καὶ πᾶσι τοῖς ἔργοις αὐτοῦ καὶ πάσῃ τῇ λατρείᾳ αὐτοῦ, καὶ πᾶσι τοῖς ἀγγέλοις αὐτοῦ, καὶ πάσῃ τῇ πομπῇ αὐτοῦ. (Rubric) Τοῦτο τρίτον λέγει, πάντων ἀποκρινομένων. Εἶτα ἐρωτᾷ αὐτούς, γ'. Ἀπετάξασθε τῷ σατανᾷ; Λέγουσιν αὐτῷ· Ἀπεταξάμεθα. λέγει αὐτοῖς· Ἐμφυσήσατε αὐτῷ. Εἶτα πάλιν λέγει αὐτοῖς· Στράφητε ἐπὶ ἀνατολὰς κάτω τὰς χεῖρας ὑμῶν ἔχοντες. μετὰ φόβου στήκετε. ὁ λέγω τοῦτο καὶ ὑμεῖς λέγετε. καὶ συντάσσομαι τῷ Χριστῷ. καὶ πιστεύω εἰς ἓνα Θεὸν πατέρα παντοκράτορα ποιητὴν τοῦ οὐρανοῦ καὶ τῆς γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων. καὶ εἰς ἓνα κν ἰν χν τὸν υν τοῦ θυ τὸν μονογενῆ καὶ τὰ ἐξῆς μέχρι τῆς συμπληρώσεως. Τοῦτο τρίτον λέγει πάντων ἀποκρινομένων. καὶ ἐρωτᾷ αὐτούς· συνετάξασθε τῷ Χριστῷ; καὶ λέγουσι· Συνεταξάμεθα. Τοῦτο τρις ἐπερωτᾷ. καὶ μετὰ τοῦτο λέγει αὐτοῖς· Προσκυνήσατε αὐτῷ. καὶ πάντων προσκυνούντων ποιεῖ εὐχὴν λέγων· Εὐλογητὸς ὁ Θεός, ὁ θέλων πάντας ἀνθρώπους σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν· νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ λέγει αὐτοῖς πάλιν.

Ἴδού ἀπετάξασθε τῷ διαβόλῳ καὶ συνετάξασθε τῷ Χριστῷ. τὸ γραμμάτιον ἐπληρώθη. ὁ δεσπότης αὐτὸ^a ἐν οὐρανοῖς κατέχει. βλέπετε τὰς συνθήκας· φυλάξατε τοῦτο, ὑμῖν ἐν ἡμέρᾳ κρίσεως προφέρεται γραμμάτιον. μὴ ἀστοχήσατε περὶ τὸ κεφάλαιον, ὑπὲρ οὗ καὶ τοὺς τόκους εἰσπραχθήσεσθε. βλέπετε μὴ αἰσχυνητὴ ἐπὶ τοῦ φοβεροῦ καὶ φρικτοῦ βήματος ἐκείνου ἡνίκα πᾶσαι τῶν οὐρανῶν αἱ δυνάμεις σαλεύονται, καὶ πᾶσα τῶν ἀνθρώπων ἡ φύσις κρινομένη παρέστηκεν, ἀγγέλων μυριάδες, ἀρχαγγέλων στρατόπεδα, τῶν ἄνω δυνάμεων τὰ τάγματα, ὅτε ποταμὸς τοῦ πυρός, καὶ ὁ σκόληξ ὁ ἀκοίμητος, καὶ τὸ σκότος τὸ ἐξώτερον· τότε σοῦ ἀναγνωσθῆναι ἔχει τὸ χειρόγραφον. ἐὰν ᾗς ἐλεήμων καὶ φιλόανθρωπος, εὐθὺς συνηγόρους ἔξεις τοὺς ἐλεηθέντας. ἐὰν δὲ ᾗς ἀπάνθρωπος, καὶ ἀμετάδοτος, ἀνελεῖς καὶ λοιδόρος, συκοφαντῶν τοὺς μηδὲν σε

^a αὐτῷ MS: αὐτὸς Goar.

ἡδίκηκότας, τότε παρίσταται σοι ὁ διάβολος κατηγορῶν, καὶ λέγων· Δέσποτα οὗτος λόγῳ μὲν ἀπετάξατο· ἔργῳ δὲ ὑπῆρέτησέν μοι. Καὶ λοιπὸν στυγνάζουσι μὲν ἄγγελοι, δακρύουσι ἐπὶ σὲ πάντες οἱ δίκαιοι· τὸ δὲ τέλος τῆς ἀποφάσεως βαρύνει καὶ τὸ λεγόμενον· ἐάν τις ἐν τῷ παρόντι βίῳ ἐμπέσῃ εἰς κίνδυνον, ἢ προστάτας εὐρήσῃ, ἢ φίλους παρακαλεῖ, ἢ ὑπὸ συγγενῶν βοηθεῖται, ἢ διὰ χρημάτων ἐλευθεροῦται. ἐκεῖ δὲ τοιοῦτον οὐδέν. οὐ πατήρ βοηθῶν, οὐ μήτηρ σπλαγχνιζομένη, οὐκ ἀδελφοὶ περιτρέχοντες, οὐ φίλοι σπουδάζοντες· ἀλλὰ πᾶς ἄνθρωπος γυμνὸς καὶ μόνος καὶ ἀπερίστατος, ὑπὸ τῶν ἰδίων ἔργων ἢ βοηθούμενος, ἢ κατακρινόμενος. ἀδελφὸς γὰρ οὐ λυτροῦται· λυτρώσεται ἄνθρωπος; βλέπετε οὖν ἀσφαλίσασθε ἑαυτοὺς, ἀπετάξασθε τῷ διαβόλῳ, μέχρι τέλους αὐτὸν μισήσατε. συνετάξασθε τῷ Χριστῷ, μέχρις ἐσχάτης ἀναπνοῆς αὐτὸν δοξολογήσατε, μετὰ ταύτης τῆς ὀρθοδόξου ὁμολογίας πρὸς τὸν δεσπότην θεὸν ἀποδημήσατε. μὴ ναυαγήσατε περὶ τὴν πίστιν. ἐλεήσατε πένητα, μὴ ὑπερίδῃτε ἀδικουμένους, μὴ ἀρπάσῃτε τὰ ἀλλότρια, μὴ συκοφαντήσῃτε τοὺς ἀνευθύνους, ἀκοὴν ματαίαν μὴ παραδέχεσθε· ὑπερμαχεῖτε τῶν ἱερέων ἡμῶν, τὴν ἑαυτῶν ζωὴν ἐν παντὶ καιρῷ ἀσφαλιζόμενοι.

Οὐδὲν ὑπεστειλάμην τοῦ μὴ εἰπεῖν ὑμῖν τὰ συμφέροντα· αὐτοὶ λοιπὸν, οἴδατε τό, πῶς φυλάττεται· ἐγὼ γὰρ ὃ ἦν ἐν ἐμοὶ ἐποίησα, προειπὼν ὑμῖν τὰ συμφέροντα, μήποτε ἐπελθοῦσα βομφαῖα λάβῃ ψυχὴν ἐκ τοῦ λαοῦ. ἐπιτηρεῖ γὰρ ὑμῶν ὁ ἔχθρὸς λοιπὸν καὶ ῥήματα, καὶ ἐνθύμημα, καὶ ἔννοϊαν, καὶ κίνημα, καὶ πράξιν. ἀλλ' ὑμεῖς οὕτως ἑαυτοὺς ἀσφαλίσασθε, ἵνα τοῦ ἐξ ἐναντίας μηδὲν ἔχοντος λέγειν περὶ ὑμῶν φαῦλον ἐν τῇ ἡμέρᾳ τῆς φοβερᾶς κρίσεως παραστῶμεν τῷ βήματι τοῦ Χριστοῦ ἀκατασχύντως, (καὶ) ^a ἀκούσωμεν παρ' αὐτοῦ τὴν εὐκταίαν ^b ἐκείνην καὶ μακαρίαν φωνήν. δεῦτε (οἱ) εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· αὐτῷ πρέπει πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Καὶ μετὰ τό, ἀμήν, λέγει αὐτοῖς· Ἄνω τὰς χεῖρας ὑμῶν. Ὅτι τῆς οἰκουμένης ^c καταστάσεως εὐσταθείας τῶν ἁγίων

^a καὶ ex Goario hausi.

^b εὐκταίαν MS.

^c Goarius οἰκουμένης, τῆς κατ. εὐστ. καὶ τῆς τῶν πάντων ἀναταύσεως.

ἐκκλησιῶν καὶ τῆς τῶν πάντων αἰνέσεως, εἰπωμεν, Κύριε^α. Ὑπὲρ τῶν εὐσεβεστάτων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν, καὶ τοῦ φιλοχρίστου λαοῦ, εἰπωμεν, Κύριε.

Ὑπὲρ τῆς ἀπολυτρώσεως τῶν ψυχῶν ἡμῶν, καὶ ὑπὲρ τοῦ συντριβῆναι τὸν σατανᾶν ἐν τάχει ὑπὸ τοὺς πόδας ἡμῶν· καὶ ὑπὲρ τοῦ ἀναίμακτον φυλαχθῆναι τὴν πόλιν ἡμῶν εἰπωμεν, Κύριε.

Καὶ σφραγίζει τὸν λαὸν κατὰ τὸ ἔθος ὁ ἀρχιεπίσκοπος, καὶ ποιεῖ τὴν εὐχὴν ταύτην· Ὅτι ἐλεῆμων καὶ φιλόανθρωπος θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν.

Καὶ μετὰ τό, ἀμήν, λέγει. Ἐνδύσασθε, καὶ ὑπολύσασθε^β, καὶ κατέρχεται ἐν τῷ ἀγίῳ θυσιαστηρίῳ· καὶ ποιεῖ εὐχὴν εἰς τοὺς πρὸς τὸ ἅγιον φῶτισμα εὐτρεπιζομένους, κατὰ τὸ εἰωθὸς ποιούντος διακόνου εὐχὴν· ἐπεύχεται ὁ ἱερεὺς τὴν εὐχὴν ταύτην μὴ λέγων τὴν συνήθη ἐκφώνησιν ἐν τῷ τέλει τῆς εὐχῆς.

Δεσπότη Κύριε ὁ Θεὸς προσκάλεσαι τοὺς δούλους σου πρὸς τὸ ἅγιόν σου φῶτισμα, καὶ καταξίωσον αὐτοὺς τῆς μεγάλης ταύτης χάριτος· ἀπόδυσον αὐτῶν τὴν παλαιότητα, καὶ ἀναγέννησον αὐτοὺς εἰς τὴν ζωὴν τὴν αἰώνιον· καὶ πλήρωσον αὐτοὺς τῆς τοῦ ἁγίου πνεύματός σου δυνάμεως εἰς αἰνεσιν^ο τοῦ Χριστοῦ σου. ἵνα μηκέτι τέκνα σώματος ᾧσιν, ἀλλὰ τέκνα τῆς σῆς βασιλείας.

Καὶ πληρῶν τὴν εὐχὴν τῶν φωτιζομένων, ὁ διάκονος ἀντὶ τοῦ κλίνει τὰς κεφαλὰς, λέγει· Ὅσοι πρὸς τὸ φῶτισμα, προέλθατε τῇ χειροθεσίᾳ, καὶ εὐλογεῖσθε. Καὶ πάντας χειροθετῶν ὁ ἱερεὺς ἄνδρας τε καὶ γυναῖκας· εἰσέρχεται πάλιν ἐγγὺς τῆς ἀγίας τραπέζης, καὶ ἐκφωνεῖ· Ὅτι σὺ εἰ ὁ φωτισμὸς ἡμῶν καὶ σοὶ τὴν δόξαν.

Εἶτα λέγει ὁ ἱερεὺς· Εἰρήνη πᾶσιν. καὶ τοῦ διακόνου λέγοντος· Τὰς κεφαλὰς ὑμῶν, πάλιν ἐπεύχεται ὁ ἱερεὺς.

Ὁ Θεὸς ὁ σωτὴρ ἡμῶν, ὁ πάντας θέλων σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν· λάμψιν φῶς γνώσεως ἐν ταῖς καρδίαις ἡμῶν, καὶ τῶν πρὸς τὸ ἅγιον φῶτισμα εὐτρεπιζομένων· καὶ ἀξίωσον αὐτοὺς τῆς ἀθανάτου σου δωρεᾶς, καὶ ἐνώσον αὐτοὺς τῇ ἀγίᾳ σου καθολικῇ ἐκκλησίᾳ. σὸν γάρ ἐστι τὸ ἐλεεῖν, καὶ σώζειν ὁ θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἀγίῳ πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας.

^α Κύριε] Goar. add ἐλεῖσον.

^β Goar. ὑποδυσ.

^ο αἰνεσιν MS : ἱενοσιν.

APPENDIX I

THE ARMENIAN DAILY OFFICES

IN preparing the following translation of the Armenian Hours, I have kept in view the same aim as I have pursued in regard to other liturgical documents : namely to set before my readers not the rites as they are to-day, overloaded with the long and often tedious hymns of later centuries, but as they present themselves in the oldest codices. In one respect the MSS of the Armenian breviary are more satisfactory than those of the *Mashtotz*, in that they present so few variations of text. In another they are less satisfactory, in that they are nearly all very recent. Thus out of a large number of codices at Valarshapat, the two oldest that carry dates belong only to the years 1352 and 1384 ; while the majority belong to the sixteenth and seventeenth centuries. The three oldest copies in the Mechitarist library at Vienna are of the year 1427 (cod. 428), between 1350 and 1450 (cod. 544), and prior to 1552 (cod. 425). All the rest are of the seventeenth century. It is an interesting fact that one Viennese copy, cod. 143, of the fifteenth and sixteenth centuries, is a literal Tartar version. Similarly most of the twenty-four San Lazzaro copies are of the late sixteenth or seventeenth century, and seldom dated. The oldest dated copy is of the year 1284, and has been used by me. The next oldest is dated 1408. In the Bibliothèque Nationale there is no copy of respectable age. As regards the Jerusalem collection on Mount Sion, I have no information. I have therefore had to rely on the following codices :

α = Venice, San Lazzaro, Breviary, n° 22, No. 677, written in A.D. 1285, in *bolorgir* or large round hand on paper. I owe my collation of this to the kindness of Father Basil Sargisjan.

β = A codex of my own recently purchased of Messrs. Baker, of Soho Square. This is undated, and written on 243 folios of cotton paper, 5½ x 4 inches, 14 lines to a page, in a large clear *bolorgir* which may be as early as 1450 or as late as 1550. It is subsequent to 1425, for it contains a tract by Gregory of Khilath who died in 1425.

In addition to the Hours this codex contains the Eucharistic Service, and the prayers for the twenty-four hours composed by Nerses the Graceful, patriarch in 1165, together with his preface to the same in which he laments at once the supineness of Armenians in learning and saying their prayers, and the enthusiastic zeal with which they learned by heart 'Satanic ballads.' It also contains the 'Confession of a Priest or Layman,' folios 182 v°-210 v°. Then follows an elaborate exposition of the manner in which the several hours were recited about the year 1150, composed by the same Nerses from information sent him by the monks of the two convents of Maqenotz and Thezeniq, which lay just north and east of Erivan, opposite Mount Ararat. This exposition, be it noted, presupposes the addition to the rites of the elaborate hymns of Nerses. This tract fills folios 211-237 v°, and is followed by the short tract already mentioned of Gregory of Khilath on the breviary.

I have selected this text for translation in preference to the San Lazzaro

codex *a*, because it is more complete, in that it includes the Hour of Rest absent in *a*, and gives more fully the indications of psalms recited. For the rest there is little difference between *a* and *β*.

I have numbered serially each of the prayers, hymns, and groups of psalms contained in *β* in order to facilitate comparison with other codices consulted by me. These are four in number, as follows:—

γ = Bodley Armenian g 6, a small octavo volume of 131 folios of cotton paper, in hand of about 1550-1650.

It contains the following offices: folio 1, *Matins* incomplete at beginning, for it contains §§ 25, 27, 26 (rubric: on Wednesday and Friday: say four times O God pardon, etc.); 28, 29, . . . (folios lost); 43 (begins at For the souls, etc., the first clauses being lost); 44, 45, 46, 47, 48, . . . (folios lost); 66 (last four lines only); 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77 (omitting rubric).

Folio 16 v, *Sunrise*. Contains §§ 78, 81, 82, 83, 85 (preceded by the rubric: The Proclamation is written. The same rubric also follows it, with the addition: And again for peace. Through the holy ascetics); 86, 90 (end missing by loss of folio); 91 (beginning missing by loss of folio); 92, 95, 96, 97.

Folio 22, *Terce*. *Rubric*: Proclamation of the third hour. It is the order of the Repast. 'And again for peace': §§ 99, 100, 101, 102, 103, 104, 104 a, 104 b, 105, 106, 106 a.

Folio 27 v, *Sext*: §§ 109, 110, 110 a, 111, 112, 113, 113 a, 114, 115, 116.

Folio 33, *None*: §§ 119 (without rubric), 120, 121, 122, 123, 124, 125, 125 a, 125 b, 126, 127.

Folio 41, *Vespers*: §§ 128, 129, 130, 131, 132, 135, 136, 137, 138, 139, 140, 140 a, 141, 142 a, 143, 144, 145, 146, 148, 148 a, 149, 149 a (varies in being a little longer, but is of same tenor); 150, 150 a, 150 b, 151 (rubric: In the midst of the church); 152 a (*title*: another *qaros* of the church); 152 b.

Folio 54, *Fleshly Table*: §§ 153, 154, 155 (folio lost); 158, 160.

Folio 56, *Peace*: §§ 164 a, 165, 166, 166 a, 167, 168, 169, 170, 171, 172, 173. *Prayer*: To the angel of peace entrust our souls, O Lord of hosts, that he may come and guard us undisturbed by day and night, in our waking and in our sleep, etc.

Then folio 65, colophon undated of Araḡel the scribe.

Folio 65 v^o: Ordinary Eucharistic rite.

Folio 96: Eucharistic rite of Athanasius, patriarch of Alexandria.

End.

δ = Bodley Arm. g 8. A small duodecimo volume of 109 folios of parchment. Hand of sixteenth century. The contents are as follows:—

Penitential prayers.

Night office: §§ 1, 2, 3, 4. A Hymn of Nerses, other than the one usually given in this office.

Matins: §§ 19, 20, 25, 21, 22, 23, 31. *Proclamation*. §§ 33, 29, 34. *Psalm* 51. §§ 35, 39, 40, 41, 42, 43, 48, 51-60. *Psalm* 113. §§ 63 a, 65, 67, 71, 73. *Sabbath-day Canticle*: Word newly fashioned from what was not in the beginning, etc. § 76. *Our Father*.

Terce: §§ 98, 98 a, 98 b, 103, 105, 106. *Our Father*.

Sext: §§ 107, 108, 112, 114, 115. *Our Father*.

None: §§ 117, 117 a, 123, 125, 125 b. *Our Father*.

Fleshly Table: §§ 153, 154, 156, 157, 158. Our Father.

Vespers: §§ 128, 129, 132, 135 (end missing through loss of folio), 140, 140 a, 142 (folio 102); then prayer: I pray and beseech thee, O Lord, forgive me my sins. Lord of much mercy, pity me. O God, pardon me a sinner for my sins, and quicken me. O God, pity me thy servant who have sinned, and have mercy on my many sins. All-blessed holy Lady and Virgin Theotokos, intercede with the Lord for us. All ye saints of God, intercede with the Father in heaven for us sinners. Christ, Son of God, who cherishest not anger, accept our prayers, for in thee have we made our refuge. Through the victorious might of thy holy, lifegiving and precious cross, defend us. Send, O Lord, the angel of thy peace, that coming he may guard us, etc.; 142 a, 144, 145: the Hymn of Sunday eve: then §§ 131, 132: Ps. 114¹ (LXX): and after a few more psalms indicated by first words only the MS ends, the last folios being missing.

= Bodley MS, Marsh 8. In small round hand on 207 folios of paper. Hand of seventeenth century.

Contents: folio 1, Penitential prayers.

Folio 10, Night office; 26, Matins; 97, Sunrise; 111, Terce; 118, Sext; 124, None; 138, Vespers; 163, Peace; 184, Rest.

7 = British Museum, Orient. 4551. This is a breviary with a calendar added after it. Written on 92 folios of paper, 5 x 4 inches. Folios 1-61 are in an earlier hand, perhaps as early as the year 1600. The calendar has merely been bound in with the breviary, and was written in 1650. Many folios have been bound up in their wrong places in this codex.

The following are its contents:—

Night office: §§ 1, 2, rest deficient. Matins. §§ 19, 20, 25, 27, 21, 22, 23, 23 a, 35, 37, 39, 40. Ps. 149^b. Ps. 149¹. §§ 44, 46, 48, 51-60, 61, 63, 63 a, 71, 72, 73, 65, 66, 67, 75 a.

Terce: §§ 98, 98 a, 98 b, 103, 105, end lost.

Sext: beginning lost, §§ 114, 115, 116.

None: §§ 117, 117 a, 118, 123, 104 a, 125, 125 a. Almighty Lord our God, blessed be our Lord and Saviour Jesus. Our Father. § 127. Proper lections, Matt. 5¹⁻¹²: Mark 3¹³⁻¹⁹: Luke 14¹³⁻¹⁶: John 10¹¹⁻¹⁶. Nicene Creed. Prayer of the Illuminator, etc.

Vespers: §§ 128, 129, 129 a, 129 b, 129 c, 130, 132, 135, 138, 139, 140, 140 a, 144, folio lost, 147, 148 (*explicit*).

Peace: §§ 164 a, 165, 166, 167, 168, 171, 172.

Rest: §§ 174, 175, 177, 178. Blessed be our Lord and Saviour. We fall down before thee, holy Theotokos, etc. Thou who releasest them in bondage, etc. (See the text given below after § 186.)

I have printed, at the end of my text of the Breviary, the Exposition thereof written by John of Odsun about the year 700; so that readers may be able to form an idea of how far the daily office was then developed. With the help of it we can show that:—

1. The hours of Prime or Sunrise, and those of Peace and Rest, have been added since that date.

Of these Prime was the first to be added. It is not yet present in the Commentary on the Breviary partly compiled, partly original, made by Khosrow

(about 950), but is mentioned in the twelfth-century commentary of Nerses. The two codices δ and η omit it; either because it is only used in Lent, or because it had not made its way into the tradition followed by these two codices.

Khosrov does not seem to have known of the Hours of Peace and Rest; and we can infer from the work of Nerses already mentioned that the monks of Maqenotz had neither; but that those of Thezeniq used the hour of Peace, calling it however the office of the Eleventh hour.

Bodley Arm. g 6 does not seem ever to have contained the Hour of Rest, herein agreeing with α . And the latter codex contains but one of the prayers of this hour, viz. § 185; and locates it towards the end of Vespers. It would seem then as if the author or authors of the Hour of Rest had separated this prayer from its earlier context.

2. It is not certain whether John of Odsun had the form of saying grace over a fleshly table, which in some codices, e.g. β , γ , follows the hour of Vespers; and in others None, e.g. in δ . In $\alpha\beta$ and in many codices the Eucharistic rite is transcribed after the ninth hour, and we know from the ancient Paris Lectionary that it was held at the tenth hour, that is at four in the afternoon.

3. The liturgical division of the psalms was the same in the seventh century as now, and it seems also to have prevailed in the old Iberian or Georgian Church. The Rev. Benedict Zimmermann in his recent luminous articles in the *Irish Ecclesiastical Record* succinctly describes this division as follows:

‘The whole psalter is divided into eight canons or sections of almost equal length; a canticle from some other part of the O. T. being added. Every canon corresponds to one of the eight tones; and as every day one of them is sung at the Midnight Office, it is evident that the whole psalter, as well as all the eight tones, are completed within eight days. Whatever tone may fall to any day, nearly the whole office that day is sung in the same tone. The course of psalmody counts from the First Sunday in Lent, and continues in regular rotation until the First Sunday in Lent of the following year. It then starts anew with the first canon. Every canon is subdivided into seven sections, each of which terminates with “Glory to the Father,” etc. Otherwise this doxology is only added to the psalms when the rubrics especially prescribe it.’

The following table taken from the same writer exhibits at a glance the divisions of the psalms (according to LXX) and their tones.

Tone.	Psalms.	Canticle.
8	1-17	Exodus 15 ¹⁻⁴⁹
1	18-35	Deut. 32 ¹⁻⁴²
2	36-54	Deut. 32 ⁴³⁻⁶⁸ and 29-34
3	55-71	1 Regum 21 ¹⁻¹⁹
4	72-88	Isaias 26 ¹⁻³⁰
5	89-105	Isaias 38 ¹⁰⁻²⁰
6	106-118	Isaias 42 ¹⁰⁻¹⁸
		Isaias 45 ⁶
		Jonas 2 ¹⁻¹⁰
7	119-147	Habacuc 3 ²⁻¹⁹

4. Each *psalm* of psalms and canticle is followed by a short entreaty, a proclamation, a double prayer, and a final brief entreaty.

It is noteworthy that the prayers and *requies* assigned by John of Odsun to the first and fourth canons are not the same as those which are in use to-day. Also his prayer for the third canon differs from the modern one, though the *requies* remains the same.

The reader will easily distinguish the variable from the fixed portions of the midnight office and of matin and vespers; the feast days, dominical or of martyrs to whom they belong, being always indicated in the titles.

The chapters and verses of the psalms in the following translation are given according to the Revised English Version of the Bible. The MSS never specify the number of a psalm. Words bracketed thus < . . . > are supplied from the edition printed in the Press of St. James in Jerusalem in 1889. This edition is referred to in the notes as *Edit.*

THE ORDER OF PUBLIC PRAYER AS APPOINTED IN THE HOLY CHURCH OF HAYASTAN.

THE MIDNIGHT OFFICE*.

§ 1. Lord, if thou wilt^a open my lips, my mouth shall sing thy praises (*twice*).

Blessed be^b the consubstantial and unitary holy Trinity, indivisible Father and Son and holy Spirit, now and ever and to eternity of eternities. Amen.

Psalms Antiphonally:

§ 2. *Psalm 3*^c: ^d Lord, how many are they that trouble me!

Psalm 88: O Lord God of my salvation.

Psalm 103: Bless the Lord, O my soul.

Psalm 143: Hear my prayer, O Lord.

§ 3. *Of John Mandakuni^e, who was of the canton of the Ashamuni, from the village of Tsaknot^d (or Dsakhnot). A proclamation of the night office.*

Aroused all from the repose of sleep, which God who loveth man hath bestowed on us for consolation and ease of our weakness: and having come of one accord, with spiritual song, to glorify and honour the all-holy name of our Lord and Saviour Jesus Christ:

Let us, in fear and trembling, stand in prayer before him, and give thanks to him in this hour of the night, because of his judgements and righteousness. For he^f hath chosen us in his mercy and vouchsafed to us to bear the image of the angels of heaven, and to become, all of us, glorifiers of the Lord God.

Wherefore let us^g, hallowing ourselves from guilty conscience and evil deeds, also raise our hands in holiness without malice^h or dissembling. With faith let us ask of him forgiveness and remission of our trespasses; confessing the secrets of our hearts to God, who knoweth all hidden things. To the end that God

* a has foll. title: Proclamation, preface of the night office, to follow the psalm, Lord, if thou wilt.

^b Blessed be] om a *male*.

^c *Psalm 3*] These indications of the numbers of the psalms are not in the MSS.

^d Lord as far as Tsaknot] om a. ^e circa A.D. 480. ^f For he] *lit.* Who.

^g let us] a *β* (mg): we *β* (text).

^h Or, more literally, without anger or double-mindedness.

who loveth mankind, may accept our supplications through the prayers and intercession of all saints ; and vouchsafe to us to live in godliness and with blameless life according to his will in this world. And may we become worthy of the eternal and heavenly tents which Jesus Christ, our Lord, very God, promised to his beloved ones. May he quicken and have mercy ^a.

§ 4. *The clerk* : Quicken us, Lord, and have mercy.

The deacon ^b : To pass the remainder of the night in peace, with faith let us ask of the Lord.

The clerk ^c :

Vouchsafe, O Lord.

For the angel of peace to be guardian of our souls, let us ask.

For the forgiveness and remission of our trespasses, let us ask.

For the great and powerful might of the holy cross, unto the succouring ^d of our souls, let us ask.

And again in concord for our true and holy faith, let us pray to the Lord.

The congregation ^e : Lord, have mercy.

Deacon ^f : Our souls and one another let us commend to the Lord God almighty.

Clerk : Unto thee, Lord, let us be commended.

Deacon : Have mercy on us, Lord our God, according to thy great mercy. Let us say all with one accord, Lord, have mercy.

^g *The congregation* : Lord, have mercy ^h.

§ 4a. *And on the* ^b *feast of martyrs they shall say fifty times* : Lord, have mercy. *And (on the days) of* ^b *Repentance one hundred times* : Lord, have mercy. *And on Sunday and dominical feast* : thrice : Lord, have mercy.

ⁱ *And the priest says the prayer* ¹ :

§ 5. Unto thee do we render thanks, Lord our God, who hast vouchsafed the repose of peaceful sleep ; and, awaking us, hast caused us to rise betimes for adoration ^k of thy awful ¹ and glorified holy name ^m.

Grant us, Lord, we beseech thee, to pass the remainder of this night in peace ; and through all the time of our life and of our sojourning here, fortify and guard us in fear of thee. To the end that we, walking circumspectly and living a blameless and religious life in this world, may finally attain to thy safe and peaceful haven of eternal life : through the grace and love for mankind of our Lord and Saviour, Jesus Christ, with whom to thee, Father, and to thy holy Spirit are due glory, rule and honour, now and ever.

The bishop : Peace with all.

The clerk : And with thy spirit.

The congregation : Let us adore God.

^a and have mercy] om a.

^b The deacon] om a.

^c The clerk] om a.

^d succouring] preservation a.

^e The congregation] om a.

^f Deacon] om a.

^g The congregation—mercy] om a.

^h feast—And (on the days) of] feasts of martyrs and (days of) a (omitting rest).

ⁱ And—prayer] om a.

^k adoration] + 'and to the glorifying' a.

¹ awful] all-holy a.

^m name] From this point as far as the end of § 9 is absent in a through loss of folios.

§ 6. Look down, O Lord, who art kind and dost good, in thy mercy on us who adore thee and glorify thy holy name.

O Lord of hosts, give peace unto our souls ; and save us from all the tumults of Satan and from distractions of the world. Send the angel of thy peace, that he may come and preserve us quiet and undisturbed, by day and by night, in our waking moments and in our rest. To the end that we, having served thee, our Lord, in a godly and worthy manner during this life, may at last attain to thy everlasting kingdom of heaven, which thou hast prepared from the beginning of the world for thy saints ; and that we may, together with them, thankfully glorify Father and Son and holy Spirit, now and ever.

Blessed be our Lord and Saviour Jesus Christ, Amen.

§ 6 a. *The deacon* : And again for peace, let us pray to the Lord ; may he quicken us and have mercy.

The priest : Praise and glory to Father and Son and holy Spirit.

The bishop : Peace with all.

The clerk : Amen, and with thy spirit.

§ 7. *Proclamation of the first canon*, Blessed is the man (Pa. 1) : *and of the fifth canon*, Truly God is loving unto Israel : *composed by S. Sahak* and by Mesrop* :

For peace from above and salvation of our souls, let us pray to the Lord.

That the Lord God may listen and hearken to the voice of our prayers, let us pray.

That God may forgive and pardon our sins.

That he may remit unto us all our trespasses, wilful and unwilling, let us pray.

That we may in no wise be found among the rejected in the day of our reckoning, let us pray.

For the souls of them that rest, who in true and right faith fell asleep in Christ, let us pray.

And again in concord for our true and holy Faith, let us pray to the Lord.

Our souls and each other let us commit unto the Lord God Almighty.

Have mercy upon us, O Lord, according to thy great mercy. Let us all say with one accord (thrice) : Lord, have mercy.

§ 8. Lord of the day, and author of the night ; who madest the day that we might occupy ourselves therein in good works unto the saving of our souls, and the night for the repose in sleep of our enfeebled nature.

Howbeit thou hast now aroused us and opened our mouths to set forth the praises of thy awful and glorified holy name. Accept even now our prayers, and prosper us with right faith and a righteous and sober life, ever to rise betimes for this same service of thy worship, and with this same canon unceasingly to glorify Father and Son and holy Spirit, now and ever.

Peace with all. Let us adore God.

§ 9. Unto thee, who art Lord, always pitiful and loving mankind, we do continually pray, that thou wilt strengthen us day by day to abide in the grade and order of religion which is our own. Lighten, O Lord, thy gentle yoke which thou hast laid upon us, that we may be able to stand firm in thy com-

* circa A.D. 400.

mandment ; and that those things may be pleasing in thy sight which in every hour we do, by day and by night. That we may accompany the angels in their song, may bless thee, may praise thee, may offer to thee praise and glory, to thy almighty Lordship, now and ever.

Tone I
Tone III

With psalms and hymns and spiritual songs we do unceasingly glorify Father, Son, and holy Spirit.

§ 10. *Proclamation of the second and sixth canons.*

That by night and by day and in every hour we may utter the word of the Lord, let us pray.

That we may not fall into temptation, which we cannot resist, ^a of the evil one ^a, let us pray.

That we may stand pure and blameless before the dread tribunal of Christ, let us pray.

That he may guide and lead us into the haven of life unending, let us pray.

That we may become worthy of the upper calling and of heaven's holy ^b kingdom, let us pray.

For the souls. And again in concord. Our souls. Have mercy.

§ 11. By night and by day and in every hour we pray and beseech thee, Lord, who lovest man. Hear us, God our Saviour, let thine ear be inclined to our humble petitions ; that the labours of thy servants be not in vain. But do thou regard our toil as work of righteousness and fruit of piety.

Accept, Lord, our prayers and acts of adoration ^c; and recompense us plenteously with thy mercy. Hide us under the shelter of thine all-powerful right hand. Strengthen us, O Lord ^d, with strength of thy holy Spirit ; defend us like the apple of the eye, and work unto usward a sign of good, unto the praising and glorifying of thy holy name. For unto thy glory is accomplished ^e all the everlasting glorifying of all creatures, to Father, Son, and holy Spirit on high, now and ever ^e.

Peace with all. Let us adore.

§ 12. Shepherd brave, Shepherd good and eternal, look down upon and visit ^f thy reasonable flock, which ^f thou hast gathered unto thee in thy pity. For in thy presence we stand, Lord, and from thee is our expectation of mercies and acts of pity. Do thou bless us all, do thou make us all to be wise, ^g do thou enlighten us all ^g. On all of us bestow thy kingdom of heaven. For thou art Lord of life and God of mercies, and to thee ^h are due glory, rule and honour.

Canon I
Canon III

By ⁱ night and by day and in every hour, we do ^k unceasingly glorify Father and Son and holy Spirit, now and ever.

^a of the evil one] om *a*.

^b holy] om *a Edit*.

^c acts of adoration] *lit*, prostrations. *a* adds 'of us all.' ^d O Lord] om *a*.

^e all the—ever] everything, and by means of thine only-begotten Son, together with the quickening and liberating holy Spirit, now and ever *a*.

^f thy—flock, which] the reasonable sheep of thy pasture whom *a*.

^g do—all] om *a*.

^h thee] thy holy name *a*.

ⁱ By] *a* prefixes this title : 'Prayer of the alleluiah and of the king.'

^k we do] let us *a*.

§ 18. *Proclamation of the third and seventh canons.*

That he may guide our steps in the paths of peace, let us pray.

That he may baffle and avert from us all the devices of the evil one, let us pray.

That he may bestow on us healthful counsel and innocence of life, let us pray.

That he may guard us under the shelter of his all-powerful right hand, let us pray.

That we may instantly cast down and crush the adversary under our feet, let us pray.

For the souls. And again in concord. Our souls. Have mercy.

Prayer:

§ 14. Lord of heaven and of earth, creator of all creatures, visible and invisible, to thee we cry out at all times. For in all places is thy Lordship; and thy sovereignty ruleth over all. Vouchsafe unto us^a, O Lord^b, reverently ever and always to rise betimes for thy service; to love thee with our whole heart and entire understanding, and with all our strength to keep thy commandments^c. To lift up to thee our hands in holiness without malice^d or dissembling; and to win from thee grace and mercy, and furtherance in good and righteous works.

Because thou art Lord of life and God of mercy, and to thee are due glory, rule and honour, now and ever.

Peace with all. Let us adore.

§ 15. In adoration of thine almighty and victorious Lordship, every knee is bended; and by all shall be^e glorified thy kingship. Look upon 'our acts of adoration', and teach us to work the righteousness of truth. For thou art God of peace, who hast removed enmity from our midst, and hast made peace in heaven and on earth. To all far and near thou hast declared in glad tidings the new gift and bestowal of thy blessings; whereof as of exceeding grace render us also worthy; setting us beside thy true worshippers, our God and Lord and Saviour Jesus Christ, who art praised together with Father and holy Spirit, now and ever.

§ 15 a. In^f songs and hymns and with voice of psalms do we unceasingly glorify Father and Son and holy Spirit^h. Tone II
Tone IV

§ 16. *Proclamation of the fourth and eighth canons.*

That we may find grace and mercy from our kind Lord, let us pray.

That he may save us from the calumny of men, and from the snares of Satan, let us pray.

For all Christian souls, and for the homes of the faithful, let us pray.

^a us] + 'all' a. ^b O Lord] om a. ^c commandments] + 'holy' a.

^d See note above, p. 447. ^e shall be] is a.

^f our—adoration] the acts of adoration of us all a.

^g In mg of *β* are given the indications of tone and canon as printed.

^h Spirit] a omits this § 15 a.

For our holy fathers that dwelled in mountains, in caves and ravines of mountains^a, let us pray.

For them that pass in psalms and hymns all the length of their lives, let us pray.

For the souls. And again in concord. Our souls. Have mercy.

§ 17. We thank thee, Lord our God, who hast aroused us from the repose of sleep through the grace of thy mercy. Awaken our minds through righteousness unto thee, Lord our God; that our eyes may behold thy salvation. May thy godhead come and dwell with us, and may thy mercy become a shelter and a safeguard over thy ministers. And make us thy servants worthy, by day and by night and in every hour, to meditate ever in the love of thy commandments, and with thanksgiving to glorify Father and Son and holy Spirit.

Peace with all. Let us adore.

§ 18. Power that quickenest, well-spring of immortality, thou art Christ God^b our Saviour; who hast vouchsafed to us in this midnight to arise and make acknowledgement unto thee as touching thy judgements and righteousness. Now therefore we pray thee, Lord our God, make us to be awake and ready in the hour of dawn together with thy saints; and with them^c may we thankfully glorify thee, with Father and holy Spirit, now and ever.

§ 18 a. With^d thankfulness and true acknowledgement we do glorify Father and Son and holy Spirit, now and ever.

^e Blessed be our Lord and Saviour, Jesus Christ, Amen^e.

MATINS.

^f Order of public prayer of the hour of dawn. This office is performed in honour^g of the Son of God, at the hour in which he was seized by the Jews^f.

§ 19. ^h We are filled at dawn with thy mercy; we have rejoiced and been made glad all the days of our life.

We have been made glad in return for the days in which thou humbledst us, and for the years in which we saw pain and suffering.

Look, O Lord, on thy servants, and on the works of thy hands; and guide thy children. Let the light of the Lord God be upon us.

Correct in us the works of our hands, O Lord; and prosper for us the works of our hands.

^a of mountains] supplied from α . In β the scribe leaves a lacuna of six letters.

^b God] om α .

^c and with them] om α : in mg only β , in text of which six letters are erased.

^d α omits § 18 a as here and substitutes following:—

Prayer of the alleluias and of kings: with psalms and hymns and spiritual songs let us glorify Father, etc.

By night and by day and in every hour let us continually glorify Father, etc.

In songs of praise and voice of psalms let us, etc.

With thankfulness and with true confession.

^e Blessed—Amen] om α .

^f Order—Jews] om α .

^g honour] *lū*. presence.

^h We are—for ever] α omits these §§ 19-24.

Glory to Father, Son, and holy Spirit.

And also for peace let us pray to the Lord.

Praise and glory to Father and Son and holy Spirit.

Here is recited afresh a Canon from the psalms of David. And then the canticles :

§ 20. Blessed art thou, Lord God of our fathers (Dan. 3²⁸ foll.).

§ 21. My soul shall magnify (Luke 1⁴⁶⁻⁵⁵).

§ 22. Blessed be the God of Israel (Luke 1⁶⁸⁻⁷⁹).

§ 23. Now lettest thou thy servant depart, O Lord, according to thy word (Luke 2³⁹⁻⁴²).

§ 23 a. Have mercy on me, O God, according to thy great mercy (Ps. 51).

§ 24. Praise the Lord from heaven (Ps. 148).

Praise the Lord with a new hymn (Ps. 149).

Praise God in his sanctuary (Ps. 150).

I was little among my brethren (Ps. 151).

Praise, O ye children (Ps. 113).

Glory to Father and Son and holy Spirit.

O praise, all ye creatures, the creator of all things, Lord of lords, King of kings, God of gods, the Saviour of the whole world.

Praise him, give thanks, magnify him, for he is kind and his mercy endureth for ever^b.

§ 25. *Proclamation after the hymn 'Blessed art thou, Lord God of our fathers' (Dan. 3²⁸ foll.) :*

Having come all of us into the holy catholic and apostolic Church, let us pray to the only-begotten Son of God, our Lord and Saviour, Jesus Christ, who descended in glory of the Father^a into the midst of the furnace, and saved the three children from the Chaldeans. May he keep our minds enlightened and holy, lest we ever be deceived by the sin and lust of the world.

But may we become worthy to keep his commandments ; to receive the crown of light and life^b in ourselves, which hath been promised to his saints by Jesus Christ, the very God. May^c the Lord almighty^d quicken us and have mercy.

^a *The congregation :* Lord, have mercy^e.

§ 26. *Prayer of the penitential^f fast :* Pour, O Lord, the dew of thy gentle and kind mercy into our sinful hearts. Quench the flame of the furnace of our transgressions ; deliver us from the everlasting fire. Make us worthy together with the three children, and with thy blessed holy^g martyrs, to bless thee, to praise thee^h and sayⁱ : O God, pardon me that am a sinner : O God, pardon me that am a sinner : O God, pardon me that am a sinner, and quicken me.

§ 27. *Prayer of martyrs :*

Pour^j, O Lord, the dew of thy mercy, etc. (as above) . . .

^a of the Father] so a : MS β leaves a blank for these words.

^b life] + 'of the Father' γ.

^d The—mercy] om α.

^f holy] om γ.

^h and say, etc.] α gives the conclusion of § 27.

^j Pour, etc.] α substitutes in margin the following : Accept, Lord, our prayers

^c the—almighty] our Lord α.

^e penitential] om α.

^g to praise thee] om γ.

Conclusion.

To bless thee and praise thee, to offer to thee thanks and praise, to Father and Son and holy Spirit.

Prayer for dominical^a feasts.

§ 28. Mighty conqueror, who workest marvels, unto the holy majestic resurrection of Christ our God, are due, etc.

§ 29. *Proclamation for Sunday^b after the 'My soul shall magnify':*

For the building up of this holy place and for good ordering^c, let us pray to the Lord.

For this congregation that enters the doors of holy Church, let us pray.

That their prayers and supplications^d be accepted according to his great mercy, let us pray.

And again in concord. Our souls. Have mercy.

Thou art king to eternity of eternities, Christ our God; and to thee with Father and holy Spirit are due, etc.

(Song of the Gospel of the Balm-bearers:)

§ 30. Praised be the name of the Lord, (henceforth and for ever.

Praise, O ye children, the Lord, and praise ye the Lord's name.

Praised be the name of the Lord, henceforth and for ever. From sunrise until sunset, praised be the name of the Lord, henceforth and for ever.

Glory and adoration to Father and Son and holy Spirit, now and ever and to eternity of eternities, henceforth and for ever.

Arise, Lord, help us, and save us, for thy name's sake. Arise, and cast us not off unto the very end, for thy name's sake.

The Lord shall reign for ever; thy God, O Sion, from generation to generation.

Praise, O my soul, the Lord. I will praise the Lord all the days of my life.

Orthi: Peace with all. And with thy Spirit).

§ 31. *Proclamation of^e the 'My soul shall magnify':*

Let us win the intercession with the Father in heaven, of the Theotokos and of all the saints; to the end that he may freely^f pardon, and in his pity quicken his creatures.

O^g almighty Lord our God, quicken us and have mercy.

§ 32. Accept^h, Lord, our prayers, through the intercession of the holy Theotokos, the spotless parent of thine only-begotten Son: and through the intercession of all thy saints, and of them of whom this day there is commemoration.

through the intercession of the holy Theotokos, and the prayers of thy saints, hear us, Lord, and have mercy. Indulge, pardon and remit our sins. Account us worthy in thankfulness to glorify Father, etc.

^a dominical] Resurrection and Epiphany *a*.

^b for Sunday] *om a*.

^c ordering] + 'of ourselves' *a*: + 'and for the establishing of the covenant' *γ*.

^d supplications] + 'and those of us all' *a*.

^e of] after *a*.

^f *lit.* voluntarily.

^g O] May the *a*.

^h *a* writes out only the first line of this prayer.

Hear us, Lord, and have mercy. Indulge and forgive and remit our sins. Account us worthy, giving thanks, to glorify thee, with Son and with holy Spirit, now and ever.

§ 88. (*Gospel Lessons* Matt. 28¹⁻²⁰: Mark 15^{42-16⁸}: Luke 23^{50-24¹²}: John 19^{38-20¹⁸}.)

§ 84. *Proclamation to follow the Gospel of the Balm-bearers^a:*

Rejoicing with great joy, because of the glad tidings of our Lord's resurrection, of our Saviour Jesus Christ, who is become first-fruits and eldest of all that slept: he hath shattered the gates of Hell, and broken down the tyranny of Death; and hath given hope and assurance of a renewal afresh of the life of all mankind^b:—Let us ask in faith of our Saviour Jesus Christ, to make us worthy of his resurrection; to cause the body of our humility to share his image and form, after the likeness of the body of his glory. Forasmuch as he did promise to bestow on his beloved ones this great and unspeakable grace and favour, true God, Jesus Christ our Lord, quicken and have mercy.

Congregation:

Quicken us, O Lord, and have mercy.

Unto the all-quickenings, true, holy, mighty resurrection of Christ our God, are due glory, rule and honour, now and ever. Amen.

§ 85. *Proclamation to follow the 'Have mercy upon me' (Ps. 51), ° in the form of a prayer^c:*

^d We do adore thee, O Lord ^d our God, who have passed through the length of the night; and we are come betimes to the place of acknowledgement, and do ^e offer up our morning prayer.

^f Thee, Lord, we praise and glorify, and to thee we give thanks, who hast ^f made us worthy to pass the night in peace and reach the hour of dawn.

^g Account us worthy, Lord, of thy ^g ineffable promises, which thou ^h madest to thy beloved ones; true God, Jesus Christ our Lord, quicken us ^h.

Thriceⁱ: Lord, have mercy.

§ 86. *Prayer of the Resurrection.*

Unto the merciful, compassionate, true, holy, mighty resurrection of Christ our God, are due glory, rule and honour, now and ever. Amen.

§ 87. *Prayer of Fasts.*

Through thy mercy and compassion, hear us, Lord, and have mercy. Indulge, pardon and remit our sins. Account us worthy in thankfulness to glorify, etc.

^a of the Balm-bearers] and the night ^a.

^b mankind] the faithful ^a (in mg).

^c in the—prayer] om ^a.

^e and do] let us ^a.

^f Thee—hast] Let us praise and glorify the Lord, and give him thanks who hath ^a.

^g Account—of thy] May the Lord account us worthy of his ^a.

^h thou—quicken us] were made to his beloved ones by the true God Jesus Christ. May the Lord almighty quicken us ^a.

ⁱ Thrice] om ^a.

§ 38.

Prayer of Martyrs.

Through the intercession and prayers of the holy martyrs, of whom this day is the commemoration, and of all saints, hear us, Lord, and have mercy.

§ 39. (*Psalms 148-150.*)

§ 40. * *To follow the 'Praise ye the Lord from heaven' (Pss. 148-150): At Dawn: A hymn of glory in honour^b of the Trinity, recited at the holy Council of Constantinople^a:*

Glory to God in the highest, and on earth peace, among men goodwill, and praise to thee^c in the highest.

Blessed art thou, Lord our God. We bless thee and praise thee. We acknowledge thee, Lord; and we adore thee.

We glorify thee, we thank thee, Lord, because of thy great glory; Lord King, holy, heavenly, God and Father almighty. Lord and Son of the Father, only-begotten, Jesus Christ and holy Son^d. Lord God, Lamb of God and Son of the Father, who tookest our nature from the Virgin^e.

Thou hadst mercy and didst take away the sins of the world. Accept therefore our prayers, Holy one, that sittest on the right hand of the Father, and have mercy on us. For thou alone art holy: thou alone art exalted: thou alone art our Lord Jesus Christ. Lord and holy Spirit, who art in glory, 'God with the Father', Amen.

§ 41.

* *The following was recited at the Council of Ephesus^a:*

And in every hour we praise thee, and laud thy holy name for ever and to eternity of eternities.

O Lord, make this day to be worthy in peace; and keep us without sin. Blessed art thou, Lord God of our fathers, praised and glorified is thy holy name unto eternity, Amen.

§ 42. *Psalm 119¹²: Blessed Lord, teach me thy statutes. Repeat thrice.*

Lord, thou hast been our refuge from generation to generation. I pray thee, Lord, have mercy on me, and heal my soul. I have sinned against thee. Show unto us, Lord, thy mercies, and grant us thy salvation. Lord, thy mercy endureth for ever; despise not the work of thy hands. O my Lord, I have made thee my refuge. Teach me to do thy will, for thou art my God.

Psalm 36⁹: From thee, Lord, floweth the fountain of life; and by the light of thy countenance we behold the light. Send forth thy mercies on them that know thee, O Lord.

Glory, honour, adoration, in the highest, to Father and Son and holy Spirit, now and ever.

§ 43.

Proclamation of the Sunday eve^b, and of the fifty days.

Let us all say in accord, Lord, have mercy.

For the peace of all the world, and the establishing of holy Church, let us pray.

^a To follow—Constantinople] om a.

^c thee] the Lord a.

^e Virgin] world a.

^e The—Ephesus] of the Council a.

^b honour] *lit.* presence.

^d Son] Spirit a (in mg).

^f God—Father] of God the Father a.

^b eve] om a.

For all holy and orthodox bishops, let us pray.

For our patriarch the lord N. or M., for the life and salvation of his soul, let us pray.

For the doctors, priests, deacons, clerks, and all children of the covenant^a of the Church, let us pray.

For our pious sovereigns and god-loving rulers, their captains and armies, let us pray.

That the Lord Almighty may subdue and vanquish before them all the embattled hosts of the enemy, let us pray.

For our brethren and our fathers, that are in captivity and in dire servitude, let us pray.

For them that voyage by road or in ships, that they may arrive in peace at the haven of thy goodness, let us pray.

For the sick and for all that are afflicted, that they may quickly be made whole, let us pray.

For fair and temperate weather, for gentle rains and abundance of fruits, let us pray.

For them that have taken vows and bear fruit in the holy Church of God, let us pray.

For them that have been delivered into the hands of the lawless for the sake of Christ's name, let us pray.

For the souls that are at rest, who in true and right^b faith have fallen asleep in Christ, let us pray.

For our deliverance by the Lord^c God^d from the visible and invisible enemy^e, let us pray.

We have as intercessors the holy Mariam Theotokos, the glorified and blessed^f ever holy Virgin, St. John the Baptist, St. Stephen the protomartyr, the holy apostles and prophets, the valiant and victorious holy witnesses, and the holy confessor of Christ, our patriarch St. Gregory the Illuminator of the land of Hayasdan.

Ye shall commemorate also all saints, and through them pray unto the Lord. Let us ask of the Lord in faith that we may pass the dawn of light and the day before us in peace.

For the angel of peace, . . . For forgiveness and remission, . . . The might and power of holy cross . . . And again in accord . . . Our souls . . . Have mercy^g . . .

§ 44. *Proclamation of the holy Apostles^h and Prophets, and of the Saints, of Rhipsima and her fellows, composed by Gregory the Illuminatorⁱ.*

O God, great and mighty and glorified, Illuminator of saints and reposing in saints: we have for our intercessor with thee the afflictions of the holy apostles, to thee^j we pray.

Who art unceasingly magnified by the ranks of spiritual beings, the heavenly

^a i. e. the baptized.

^b and right] om α.

^c Lord] + 'our' α.

^d from the—enemy] from all temptation of men and from the snares of Satan α.

^e and blessed] om α.

^f See above, § 4.

^g and—Illuminator] om α.

^h thee] + 'the beneficent Son of God' α.

watchers, account us worthy with right glorifying of thee together with thy saints to adore thy great and awful lordship. We pray.

We ^a praise thee with one accord through love in the commemorations of thy witnesses, who have followed along the luminous paths of thee who didst submit to the sufferings of the cross and of death. We pray.

They that fulfilled the will and pleasure of thy Godhead, made a sacrifice of themselves in witness of thy true love, and exhaled a sweet fragrance for thy Lordship. We pray.

They consecrated themselves a temple of thy holy ^b name, cleansing their hearts and minds with holy awe of thee; and they are set in array together with the spiritual beings, the heavenly watchers. We pray.

§ 45. *Proclamation of the Patriarchs and Doctors.*

They are become our guides along the straight way, in paths that lead to the kingdom of heaven, with the far-shining torch of their faith and love; that they may shoot forth the light of a knowledge of God into our hearts, we pray thee.

That with the setting of a watch on our thoughts and words and deeds, with holiness we may magnify the all-holy Trinity of Father and Son and holy Spirit, for ever and ever, Amen. We pray.

§ 46. *Proclamation of Martyrs.*

We have as an intercessor with the beneficent Son of God the sufferings of the holy martyrs. That thou mayst vouchsafe unto the world peace and quietness; and defend and keep safe the holy Church, established on the foundation of the apostles and martyrs. We pray.

We have as intercessor with the beneficent Son of God the sufferings of the holy martyrs. That tumults may be stilled and quelled, and the assaults of our enemies made to cease; and love and justice take root and flourish in our land. We pray.

Through the prayers of the holy martyrs, O Lord, who suffered and were tortured for sake of thy holy name, look upon the adoration of thy people, and vouchsafe remission of their sins, and allot them part and portion with all thy saints, we pray thee.

Through the prayers of ^c the holy martyrs, O Lord ^d, who cleansed and made themselves a temple of thy holy Spirit, bestow on our land fair and temperate weather, and glad plenty of crops for the satisfying of all our necessary wants. We pray.

Through the intercession of the holy lady Theotokos, and of John the Forerunner, of St. Stephen, protomartyr, of the holy apostles, prophets and martyrs: and of St. Gregory our Illuminator, and of the holy witnesses whom this day we commemorate; ^e and of all thy saints, O Lord ^f, who were joined in love of thy Godhead. Remember the souls of our brethren that are fallen asleep, ^g and visit them in thine Advent ^h.

^a We] To a.

^c the—Lord] those a.

^e and visit—Advent] who died in faith in thee, and rest them with thy saints in the kingdom of heaven a.

^b holy] om a.

^d and—Lord] om a.

And more especially we do pray thee to bestow on us encouragement of love and of good works^a. Our souls. Have mercy upon us.

§ 47. *Proclamation of the Birth^b and of the Passing^b (i. e. of Mary).*

Mother holy of the wondrous light, who didst carry in thy womb the God of all the Acons, and for the world's delight barest the word God.

Pray in our behalf to God made flesh from thee : who stooped in lowliness from the Father's bosom, took flesh after the manner of man's nature, and so made peace in heaven and on earth. We pray.

Pray for us. That he may indulge and overlook our transgressions ; and give us help and succour to meet and overcome the Adversary^c in battle. We pray.

Pray for us. That wars may be stilled, and the assaults of enemies cease ; and that love and justice may take root and flourish on earth. We pray.

Pray for us. That he may prosper and increase in our land the gentle bursting forth of springs, with plentiful harvest of crops and fruit-trees, for the pleasant relief of all our necessary wants. We pray.

Pray for us. That he may make of one accord his holy Church, builded on the foundation of the apostles and prophets ; and may preserve it spotless until the day when he shall appear at his second coming. We pray.

Pray for us ; and for the souls that are at rest, that he may welcome them in the kingdom of heaven, and give them lot and portion with all the saints. We pray. And more especially. Our souls. Have mercy.

§ 48. *Proclamation of^d the Fast of Repentance^d.*

Let us glorify Almighty God, the Father of our Lord Jesus Christ, giving thanks unto him, for that he hath preserved us in peace during this night ; and hath led us from darkness into light, and from death into life ; from corruption unto incorruption, from ignorance to knowledge of his^e truth.

Let us also pray and beseech him to cause the length of this day to be passed by us in peace and in all cheerful contentment ; to guard and defend his people with his divine power, which through his loving-kindness hath authority over all^f.

Almighty^g Lord our God, quicken and have mercy.

Let us ask in faith of the Lord to pass the dawn of light and the day before us in peace. Let us ask for the angel of peace. Forgiveness and remission. Of the holy cross, the majesty and power. And again in accord for the true. Our souls and one another. Have mercy on us, Lord our God.

§ 49. We thank thee, Lord our God, who with thy dawning light hast gladdened all thy creatures, yea, and with the ideal light of thy commandments hast illuminated all who have believed in thee. Strengthen us also, O Lord, to keep thy commandments during this day and at all times. To the end that

^a works] + 'Grant us, Lord, in this hour of dawn' γ.

^b and—Passing] om α.

^c adversaries α.

^d the—Repentance] Repentance after the Dawn, Canticle α.

^e his] om α.

^f all] + 'his creatures' α.

^g Almighty] a prefixes 'May the.'

with enlightened minds we may ever do thy pleasure ; and may attain to thy future blessings together with all thy saints. Through the grace and loving-kindness of our Lord and Saviour Jesus Christ, to whom is due glory, rule, etc.

§ 50.

Peace with all. Let us adore.

Our Peace and our Life, who wast sent by the Father, only-begotten Son of God, our Lord and Saviour Jesus Christ.

Give us thy peace, which thou vouchsafedst to thy holy apostles, breathing into them thy quickening and almighty holy Spirit.

To the end that we, having obtained peace and quiet from all worldly disputes and agitation, may be made a temple and dwelling-place of thy divine grace. And that we may thankfully glorify thee with Father and holy Spirit, Christ our God, now and ever.

And the 'Holy God' is recited, ^a in the form appointed as proper for the day:

§ 51. ^b *On the day of the Annunciation, of the Birth and of the Circumcision^b.*

Holy God, holy and mighty, holy and immortal, who wast born and wast manifested for our sake, Have mercy upon us.

§ 52. *At the coming on the fortieth day^c and the day of garlands :*

Holy God, who camest and art to come, Have mercy.

§ 53.

On the great Friday night :

Holy God, who wast betrayed for our sake, Have mercy.

§ 54.

For the Friday of the Repast :

Holy God, who wast crucified for our sake, Have mercy.

§ 55. *For the Great Friday at eventide and the Sabbath Evening :*

Holy God, who wast buried for our sake, Have mercy.

§ 56. *For the Resurrection of the great Zatik and for every Sunday :*

Holy God, who didst rise from the dead, Have mercy.

§ 57.

For the Ascension :

Holy God, who ascendedst in glory to the Father, Have mercy.

§ 58.

At the coming of the Spirit :

Holy God, who camest and reposedst in the apostles, Have mercy.

§ 59.

At Wardawark :

Holy God, who appearedst in Tabor's mount.

§ 60.

At the Passing of the Theotokos :

Holy God, who camest for the passing of thy mother and Virgin.

But other forms of reciting it are not to be received.

^a in the—and to our God] om α, i. e. to end of § 61.

^b On—Circumcision] om δ.

^c i. e. Hupapante and Palm-Sunday.

§ 61.

Composed by Thomas the Apostle.

Glorified and blessed, ever holy Virgin, Mariam Theotokos : mother of Christ, offer up our prayers to thy Son and to our God ^a.

§ 62.

Proclamation to follow the ' Holy God ' :

And again for peace, let us pray to the Lord :

That the Lord God may give ear unto the voice of our prayer, through the intercession of the holy Theotokos. And that there may come down upon us the mercy and compassion of the Lord God.

Almighty ^a Lord, our God, quicken and have mercy.

^b *The priest says :*

Praise and glory to Father and Son and holy Spirit ^b.

§ 63 a. *Proclamation to follow Psalm 113 : ' Praise, O ye children, the Lord, and praise the name of the Lord.'*

For the peace of the whole world, and for the establishing of holy Church, let us pray to the Lord. Let us all say with one accord : Lord, have mercy.

Thrice : Lord, have mercy.

§ 64. Holy art thou, Lord our God, mighty and magnified, who sittest on the chariots of the Cherubim, and sendest forth light to thy creatures.

Illumine us, O Lord, in this hour of the dawn, to the end that with the sending forth of the daylight, there be sent forth unto us the compassion of thy loving-kindness.

Set afar from us, Lord, the craft and subtilty of Satan and cast down his tyranny.

Through the prayers and intercession of all the saints.

Make also our land to bring forth fruit for the nourishment of thy servants, by whom is unceasingly glorified and praised ^c thy all-holy Trinity, now and ever.

§ 65. *Psalm 5 ^d, antiphonally : Ponder my words, O Lord.*

Psalm 90 ¹⁴⁻¹⁷ : We are filled at dawn with thy mercy, we rejoice and exult.

Psalm 130 ¹⁻⁸ : From the depths I cried out to thee, O Lord.

Psalm 143 ⁸⁻¹³ : Let me hear at dawn of thy mercies ; for in thee, Lord, I have hoped.

Psalm 54 : O God, in thy name quicken me, and in thy might justify me.

§ 66. May ^e thy cross be for us a refuge, O Lord Jesus, in the hour when thou comest, and appearest in glory of the Father among the clouds of light. Then may we that have hoped in thee not be ashamed ; but rather through thy mighty power be made glad and rejoice at thy right hand, as children of light and children of the day.

^a May the almighty α, and so in all similar contexts.

^b The priest—Spirit] om α.

^c praised] + ' in the highest ' α.

^d Ps. 5] + ' for Fasts ' α.

^e In editions this is entitled : Supplication for fast days, after dismissal. In α § 66 is omitted.

§ 67.

Proclamation of the dismissal of the Fast :

And again for peace, let us pray to the Lord.

Let us pray to almighty God, to watch over his people, and guard them beneath the shelter of his holy and precious cross in peace. Almighty Lord, our God, quicken and have mercy.

Thrice^a : Lord, have mercy.

§ 68. Help us, Lord^b : help us, God our Saviour, because of the exceeding glory of thy^c name. O Lord, deliver us ; and forgive us our sins for thy holy name's sake. Like a rampart defend us thy people, that have taken refuge and set our trust in thee, under the shelter of thy holy and precious cross in peace. Save us from the visible and invisible foe ; and account us worthy thankfully to glorify thee with Father and holy Spirit, now and ever.

§ 69.

^d The prayer composed by Sarkawag Wardapet^e.

Remember, O Lord, thy ministers, our parents, our doctors^f, our brethren, our companions^g : them that feed us, them that have made vows : them that travel, them that procure us repose^h, labourers, confessors, penitents, captives, the sick, the oppressed : princes, ^h malefactors, benefactors, foes, the hateful^h, and all who have laid commands on us through hope.

The Priest :

§ 70. O God that dost good and art plenteous in mercy ; through thy unforgetting knowledgeⁱ and infinite^k love of mankind, remember all that have trusted in thee, and have mercy on all.

Succour and save us from our several perils and trials ; and account us worthy in thankfulness to praise Father and Son and holy Spirit, now and ever.

§ 71.

Psalms for festivals^l.

Psalm 116¹⁻² : I loved that the Lord should hear the voice of my prayer . . .

Psalm 116¹⁰⁻¹⁹ : I have believed that which I also spake, and I was humbled exceedingly . . .

Psalm 117 : Bless the Lord, all ye nations ; praise him, all peoples . . .

Psalm 54 : O God, in thy name quicken me, and in thy power justify me . . .

Psalm 86^{14, 17} : ^m Endue thy servant with power ; quicken the son of thy handmaid . . .

§ 72. Forⁿ the sake of thy precious cross, grant us thy peace, O Lord.

For sake of the holy lady Theotokos, and of John the Forerunner, and of St. Stephen, protomartyr, grant us thy peace. We pray.

For sake of thy saints, apostles, prophets, doctors, martyrs, patriarchs, ascetics, virgins, monks and heavenly hosts, grant us thy peace. We pray.

^a Thrice] Five times γ.

^b us, Lord] om α. ^c thy] + 'awful' α.

^d The—Wardapet] om α. This doctor flourished *circa* A.D. 1117.

^e our doctors] om α γ.

^f our companions] om γ.

^g repose] + 'doctors' α γ.

^h malefactors—hateful] om α γ.

ⁱ knowledge] compassion γ.

^k infinite] benevolent α.

^l for festivals] of martyrs α.

^m Endue, etc.] om α.

ⁿ Entitled in editions : Supplication on the Feast of all Saints. In α this § 72 is omitted.

For sake of S. Gregory, our Illuminator, through the intercession and prayer^a of S. Jacob the patriarch^b, and Marugè the ascetic; and of the holy witnesses, whom this day we commemorate. Vouchsafe unto us peace and thy great mercy, O Lord who lovest mankind.

§ 78. *Proclamation of Martyrs:*

Through the holy ascetics let us pray to the Lord, for they vanquished the evil ones, bore pain and oppression, and became worthy of luminous and heavenly^c unfading^d crowns. Through their prayers and intercession may he^e have mercy on us. Almighty Lord, our God, quicken and have mercy.

§ 74. *Prayer^f of Patriarchs, Apostles, Prophets:*

Thou who chocest out and didst accept thy blessed witnesses^g, Christ our God; and madest them sharers of thy voluntary sufferings. Now therefore we have, as intercessors with thee, them that here and throughout the universe are holy. To the end that through their prayers and intercession, thou mayst make our lives and conversation peaceful, saving us from the visible and invisible foe.

Vouchsafe unto us, O Lord, to live according to their example, and seal our latter end with an orthodox confession in the hope of life everlasting. That we too may be made worthy to enter the heavenly^h tents of lightⁱ; and to inherit the kingdom prepared from the beginning of the world^k for thy saints; and with them may we thankfully glorify thee with Father and holy Spirit, now and ever.

Congregation^l: Remember, Lord, thy ministers, etc. (§ 69).

The priest^m: Thou who dost good, etc. (§ 70).

Prayer of Martyrs:

§ 75. Crowner of saints, who crownest thy saints, and dost the will of them that fear thee; and regardest with love and tenderness thy creatures. Hear us from heaven, from thy holy of holies: through the intercession of the holy Theotokos, and through the prayers of all thy saintsⁿ. Hear us, Lord, and have mercy. Indulge, pardon and remit our sins. Account us worthy in thankfulness to glorify Father and holy Spirit, now and ever.

§ 75 a. *Congregation^o:* Remember, Lord, thy ministrants, etc. (§ 69).

The priest^p: Thou who dost good and hast much mercy, etc. (§ 70).

<Blessed be our Lord Jesus Christ, Amen.
Our Father, which art in heaven.>

^a and prayer] om some MSS.

^c heavenly] supplied from a. Codex β leaves a lacuna.

^d unfading] om a.

^f Prayer] + 'of dismissal' a.

^h the heavenly] their a.

^k of the world] om a.

^m The priest] om a.

^o Congregation] om a.

^b the patriarch] of Nisibis Edit.

^e he] the Lord a.

^g witnesses] apostles a.

ⁱ of light] om a.

^l Congregation] om a.

ⁿ saints] holy witnesses a.

^p The priest] om a.

§ 76. *Proclamation^a of the eve^b of Sunday, of the dismissal^c:*

Let us ask in faith and concord of the Lord to accomplish upon us the grace of his mercy. May the Lord Almighty quicken and have mercy^o. Quicken us, Lord.

Thrice: Lord, have mercy.

§ 77. *Prayer of the Resurrection^d:*

Unto thy all-powerful and wondrous^e resurrection, Christ our God^f, do the hosts of angels^g offer homage. For thou alone hast immortality and dwellest in light unapproachable. And we thy creatures made of dust in lowly awe^h do thee homage, and glorify thy wondrous and victoriousⁱ resurrection. And^k to thee with the heavenly hosts^k we offer praise and glory, with^l Father and holy Spirit, now and ever.

Our Father, which art in heaven.

PRIME.

^m *Order of public prayer of the hour of Sunrise, performed in honour of the holy Spirit, and also of the Resurrection of Christ and of his appearance to his disciplesⁿ.*

§ 78. Blessed be the name of the Lord for ever, for his name is before the dawn.

In him shall all the nations of the earth be blessed, and all nations shall call him blessed.

Praised be the Lord God of Israel, who alone worketh marvels. And praised be the name of his holy glory for ever. Let all the earth be filled with his glory. So be it, so be it.

Glory to Father and Son and holy Spirit. Now and ever. And again for peace. Praise and glory to Father, etc.

§ 79. *Hymn of Sir Nerses^o:*

From the East to the West, (from North and from South, all races and peoples, praise ye in a new hymn the Maker of all things, who this day hath shot forth the sunlight into the world.

Churches of the righteous, glorifiers of the all-holy Trinity, at the dawning of light, praise ye Christ the Dawn of peace, with Father and Spirit, who hath shot forth the light of his knowledge into us.

§ 80. *Exhortation:*

From East unto West, ye children of Sion, bless ye ever the unresting sender forth of light.

^a of the eve—dismissal] om *a*.

^c mercy] + 'The clerk' *γ*.

^e wondrous] + 'holy' *a*.

^g angels] + 'and of men' *a γ*.

ⁱ wondrous and victorious] om *a*.

^l with] to *a*.

^m Either Nerses II, catholicos *c*. A.D. 524, or Nerses III, A.D. 640. But *a* omits 'of Sir Nerses.' I complete the hymn from the editions.

^b of the eve] om *γ*.

^d Resurrection] Sunday *a*.

^f Christ our God] om *a*.

^h lowly awe] lowliness *a*.

^k to—hosts] om *a*.

ⁿ Order—disciples] Psalm of Sunrise *a*.

Churches of the just and glorifiers, magnify him who hath given the sense of light.)

§ 81. *Proclamation* ^a of Sunrise, to follow the hymn and ^b the canon, composed by Giut^a.

From the East unto the West, in all parts of Christendom, wheresoever they invoke the name of the Lord in holiness, may the Lord through their prayers and invocation have mercy on us. With vows let us pray to God, to deliver us from the sin and lusts of the world. May he accept our vows, and the petitions of our hearts; and make us worthy of his faith and commandments, ^ctogether with all his saints ^c.

Almighty Lord our God, quicken us and have mercy. That we may pass the dawn ^d of light ^e and the day before us ^e in peace, let us ask in faith of the Lord.

For the angel of peace, etc. (see above § 4).

Prayer :

§ 82. From the East unto the West praised art thou, O Lord. For thou art king gentle and kind, and thy name is terrible over all the earth. May our psalmody be made sweet and harmonious before thee. May thy judgements go forth from thy righteousness unto our frailty, and thy all-holy name be glorified; and may we become worthy to abide ^f in thy commandment, and sing to thee the hymn of praise and glory, to Father and Son, etc.

Peace with all. Let us adore.

§ 83. God everlasting, God eternal, who hast shot forth light into this nether air^g, and lightened the darkness of our sins; who for our sake wast comprehended in a measure, immeasurable God. And thou hast poured out as a flood the grace of thy holy Spirit upon thy creatures. Now and through the ages of time art thou magnified ^h, almighty God, with Father and all-holy Spirit, now and ever.

§ 83 a. *Psalm* 100.

§ 84. Ye ⁱ ascetics of God and heirs (of the kingdom of heaven, who have abandoned that which passeth, and taken in exchange the blessings which pass not away; make ye intercession with the Lord for the children of the Church.

Renowned champions and beloved of the heavenly Father, who were baptized with Christ in your own blood into the death of the cross, intercede for us.

Ye martyrs enviable, dwelling-places of the Spirit of truth; ye that overcame through the Spirit your wants and desires, intercede.

Ye that have earned the praises of the world and the envy of the principalities above; who have won a portion more blessed than all the sons of men, intercede.

Willing victims, children in years, yet matured in wisdom, who instead of milk drank the wine which intoxicates, intercede.

^a of—Giut] om a.

^c together—saints] om a.

^e and the—us] om a.

^h magnified] glorified a.

^b the hymn and] om γ.

^d dawn] day a.

^f abide] live a.

^g air] world g 6.

ⁱ Ye, etc.] a omits §§ 84 and 85.

Exhortation :

True ascetics, witnesses of Christ, intercede with the Lord for our souls.

Living champions, lovers of Christ, who suffered torture in the flesh for the name of the Lord.

Martyrs enviable, longed for of mankind, entreat of the holy Spirit to endue us with good things.

Ye that are praised by the ranks above and are the world's boast, ask that peace be granted to the Church.

Voluntary holy victims, in age children, entreat that we may become sharers of your crowns.)

§ 85. We pray thee, have mercy, Lord beneficent. We pray thee, have mercy. For the prayers of thy holy ascetics, we pray thee, have mercy.

§ 86. Holy art thou, Lord, and in the holy thou reposest. And we through the holy martyrs do pray to thee, through the intercession of the holy Theotokos, and through the prayers of all thy saints^a. Deprive us not of thy mercy, but quicken us through their prayers^b. For thou art plenteous in mercy, and to thee are due glory, etc.

Congregation^c: Remember, Lord, thy ministers, etc.

^d *The priest*: Beneficent and plenteous in mercy^d, etc.

§ 87. *Psalms* (63 and 64). My God, my God, I rise up at dawn unto thee. My soul hath thirsted after thee.

Hear^e, O God, my prayer, when I supplicate thee; save my soul from fear of the enemy.

§ 88. Light^f, creator of light, primal (light, who dwellest in light inaccessible, Father heavenly, lauded by the ranks of the luminous ones; as now thou sendest forth the light of dawn, so send into our souls thy light ideal.

Light, effulgence of light, Sun of righteousness, ineffable offspring, Son of the Father. Before the dayspring is thy name lauded with the Father. As thou sendest, etc.

Light, emanation from the Father, fountain of goodness, holy Spirit of God. The children of the Church laud thee together with the angels.

Light, threefold and one, indivisible holy Trinity, together with all heavenly beings we, the earth-born, do ever glorify thee. As now thou sendest.

Exhortation :

§ 89. Increate God, Father almighty, accept the prayers of us, thy worshippers.

Ineffable effulgence from the Father, Sun of righteousness, send forth into our souls the light of thy mercy.

^a saints] martyrs ^a γ.

^c Congregation] om α.

^e Hear, etc.] α does not note this second psalm.

^f Light, etc.] α omits these §§ 88 and 89.

^b their prayers] the prayers of thy saints α.

^d The priest—mercy] om α.

Spirit emanating from the Father, fountain of goodness, fill us with thy light in this dawn.

Three persons and one nature, one Godhead, thee we acknowledge, for ever holy Trinity.)

§ 90. By thy light, O Christ, have we all been illuminated. In thy holy saving cross we have trusted, and have taken refuge therein. Hear us, God our Saviour; grant us thy peace, and show upon us thy mercy, O Lord, who lovest mankind^a.

§ 91. Let us glorify almighty God, who hath shot forth the light of dawn among his creatures. May he now also send out his^b mercy upon the glorifiers of his name. Almighty^c Lord, our God, quicken and have mercy.

Prayer:

May our prayers of dawn and our reasonable ministry be accepted by thee, almighty and majestic God, in thy incorrupt and heavenly tents. Shoot forth unto us the light of thy wisdom and righteousness. Make us children of light and sons of the day; that in the forthcoming day we may conduct our life in fear and reverence, and complete the same without stumbling. For thou art our helper and Saviour, and to thee is due glory, rule and honour, etc.

Psalms^d:

§ 92. *Psalm 23*: The Lord shall be my shepherd, and I shall not want.

Psalm 143^{e-12}: Show me the way in which I shall tread.

Psalm 46^{f-7}: God is our refuge and strength.

Psalm 70: O God, look upon me to succour me.

Psalm 86^{g,17}: Give strength to thy servant, quicken the son of thy handmaid.

Hymn:

§ 93. Christ, the way, (the truth and the life, guide our souls, to mount from earth to heaven.

Jesus, door whereby we enter into life, make us also to pass within unto thy Father and Spirit, to sing for ever hymns of praise.

Exhortation:

§ 94. Christ, our goodly way and truth, guide of our souls from earth to heaven.

Jesus, door whereby we enter into life, true God, make us also to pass within unto thy Father, through thy holy Spirit.)

§ 95. O Lord, direct our steps in the paths of peace. O Lord, direct and guide our spirits and those of all believers, to walk in the path of righteousness, and attain unto life eternal.

Proclamation:

§ 95a. Let us pray to the almighty God to advance and direct his servants in the paths of goodness and of peace^g. Almighty Lord our God, quicken and have mercy. Lord, have mercy.

^a mankind] + 'And again for peace. Proclamation' a. ^b his] + 'plenteous.'

^c Almighty] a prefixes: May the.

^d a only indicates the first of these psalms, and omits §§ 93, 94, 95-

^e peace] + 'and unto life eternal' γ.

§ 96.

Prayer for the feasts of martyrs^a:*

Guide of life and giver of peace, Christ our God; guide us that we may walk in thy paths in righteousness, and arrive in peace at the haven of life and^b salvation, through the grace of thy mercy. For thou art our helper and Saviour, and to thee is due glory, etc.

§ 97.

Prayer for fasts^c:

^d Blessed art thou, Lord God our Saviour, who in every hour art with us, and never lettest fall out of thy hand them that in faith and truth cry out unto thee. We pray and beseech thee, Lord, accompany thy servants in their journey, and under thy governance and protection preserve them in peace. And once again guide us in peace and gladness to arrive each one at his home. Through Christ Jesus, our Lord, to whom is due glory, etc.

Our^e Father, which art in heaven.

TERCE.

Public prayer^f appointed for the third hour, which is performed in honour of the descent of the Spirit of God, and in reference to the first mother's tasting of the fruit and of the emancipation by Christ.

§ 98. Blessed art thou, holy Spirit, true God, Amen.

Psalm 51: Have mercy upon me, O God, according to thy great mercy.

§ 98 a. We praise thee, Father without beginning (being of beings created out of nothing; with thy hands thou tookest matter from the dust and fashionedst man in thine image. His head was humbled and brought down to his feet, because he forgot thy commandment. Once more together with the prodigal we say: Father, I have sinned against thee before heaven.

To the beings of heaven wast thou inscrutable, yet to men made visible. Thou didst put on the image engendered of dust, thou the unchangeable image of the Father. At the third hour thou mountedst the cross for the sake of Adam, the protoplast. Together with the robber, thy companion on the cross, account us worthy of the garden.

King of kings, spirit of grace abundantly shed abroad; unto them that were met together in the upper chamber, to the apostles twelve, thou didst appear in tongues of fire, and settle in their hearts. Harken to us who are met together in thy name; come down also on us in this third hour.)

§ 98 b. In every hour my prayer is this: Cleanse me, O Lord, of my sins, and from the alien defend thy servants, O Lord, who lovest mankind.

And again for peace, let us pray. Praise and glory to Father, etc.

^a for—martyrs] om a.

^b life and] om a.

^c for fasts] om a.

^d Blessed art thou] om a.

^e Our] The closing Lord's prayer is not either here or elsewhere indicated in a, but is not thereby to be omitted. Each hour closes with its recital.

^f Public prayer, etc.] a omits this title and the §§ 98, 98 a, 98 b.

Of John Mandakuni^a:

§ 99. Let us all with one accord give thanks unto God who loveth mankind; and to Jesus Christ our Saviour, who freed the races of men from the condemnation of the curse; and who took away the sins of the world in this hour through his holy cross. And he freely bestowed the gift of the holy Spirit upon the blessed apostles. Let us ask in faith that we may all be made partakers of those mighty and divine benefits, through the prayers and intercession of all saints, here and in all the world.

To the end that having led ^b according to his will ^b in this world an innocent life of true godliness, we may receive the lot and portion of our heritage together with all his saints, to wit the dwelling-place eternal of the heavenly tents. Which was promised to his beloved ones by Jesus Christ, very God. Almighty Lord, quicken and have mercy. That we may spend this hour and the forthcoming ^c day in peace, let us ask in faith of the Lord.

For the angel, etc.

Prayer:

§ 100. Thou who reposest on a throne of cherubim in majesty ineffable, and dost ever survey and visit thy creatures; who also in this hour pouredst out on thy blessed disciples the grace of thy holy Spirit: do thou, Lord, from this present hour forth, and always until the close of this life, mould and unite us in all diligence and ardour of good works. And make us worthy to become sharers of thy promised blessings, our Lord and Saviour Jesus Christ; who art praised with Father and holy Spirit, now and ever.

Peace with all. Let us adore.

§ 101. Thou who wast before all the ages the Word God, sharer of the Father's being, and fellow-worker in creation with the holy Spirit; who, whereas the protoplast transgressed thy commandment by tasting of the fruit, didst by the sign of thy all-victorious cross ^d in this hour ^d subdue (his offence), and translate him unto life; and nailedst our ^e iniquities to that cross, and promisedst life incorruptible ^f and renewal of life to them that had hope in thee: account us also worthy, O our Lord and Saviour Jesus Christ, to participate in the same, who art praised with Father and with holy Spirit, now and ever.

§ 102. *Psalm:* Lord God blessed, ^g blessed is the Lord continually. May we be guided by God our Saviour.

God our God maketh alive, and he shall save us.

Lord God blessed, blessed is the Lord continually, God our Saviour shall lead us ^g.

Proclamation:

§ 108. Let us ask in faith of the Lord, in behalf of wayfarers, of our fathers and brothers, of all who voyage by sea or land; to the end that the Lord our God may guide and lead them; and defend them in peace, and bring them severally

^a *floruit circa* A. D. 480. ^a omits this rubric, and substitutes Proclamation of the third hour, of the 'Have mercy.'

^b according—will] om γ. ^c forthcoming] om α. ^d in this hour] om α γ.

^e our] om α. ^f incorruptible] and incorruptibility α.

^g blessed—us] α om and substitutes: And again for peace.

home to their abodes. For he verily is our leader of life and hope of salvation; who prospers and advances his servants in^a peace to attain to the haven of salvation^b.

Almighty Lord our God, quicken and have mercy.

Prayer:

§ 104. Guide and lead us, O Lord our God; and teach us to walk in the paths of righteousness. Guard and defend in peace our lives and our steps. According to thy good pleasure bring to a timely issue the courses pursued by thy servants, whether in the spirit or the flesh, along thy spotless road unto eternal life.

Through the grace of thy only-begotten Son, our Lord and Saviour Jesus Christ; who is become our guide^c to life and hope of our salvation; with whom art thou praised, Father almighty, together with thy quickening and emancipating holy Spirit, now and ever.

§ 104 a. *Congregation*^d: Remember, O Lord.

The priest^e: O God, who dost good and art plenteous of mercy (see above, § 70).

Psalms:

§ 105. *Ps. 23*: The Lord shall be my shepherd.

Ps. 143^{b-12}: Show thou me the way.

Proclamation:

§ 106. Let us with thanksgiving pray to the goodness of God, and ask for mercy of the holy Spirit. That he may turn away from us the wrathful punishment of our transgressions, through his loving-kindness.

Almighty Lord our God, quicken and have mercy.

Prayer:

§ 106 a. Through thy peace, Spirit holy, very God, which passeth all understanding and counsel, comfort the souls of thy servants, and accept our prayers. Turn away from us the wrathful punishment of our transgressions through thy loving-kindness. Indulge and hear us. Pardon and remit our sins. Account us worthy in all thankfulness to glorify thee with Father and with Son only-begotten. Now and ever.

Our Father, which art in heaven.

SEXT.

Public^f prayer appointed for the sixth hour, which is held in honour of God the Father, and also of the passion and crucifixion of the Son of God.

§ 107. Praised be the Father^g holy, very God, Amen.

Psalms 51: Have^h mercy on me, O God.

^a in] + 'goodness' γ.

^b salvation] + 'and unto life immortal' γ. After haven a adds 'of life and.'

^c guide] so γ in mg, but in text 'way.' a reads 'way.'

^d Congregation] om a.

^e The priest] om a.

^f Public, etc.] a omits this title.

^g Father] Spirit a.

^h Have, etc.] a omits the psalm and §§ 108, 108 a.

Hymn of the sixth hour:

§ 108. The light of the Sun was darkened (at the sixth hour of Friday, and showed that the creative light eclipsed the created light. The day-shadows hid thee hanging naked on the cross, as with a veil. Scatter and drive afar from us the heavy weight of the returning midday demon.

May the heavy weight, the war which the evil ghoul in this hour wages upon us, lurking in our souls, be dispersed by the emblem of thy holy cross. May the splendour of thy truth avert from us and dispel the bolt fallen from heaven; and enkindle us with thy light.

In this midday hour of daylight amiable to the eyes of our flesh, let us not be assailed and wounded by the shafts of furtive foes out of the darkness which is in secret. May the armies of angels be encamped around us, who forming one chorus with ourselves do glorify thee together with the Father.)

§ 108 a. In every hour is this my prayer: (From my sins cleanse me, and from the alien defend thy servants, O Lord, who lovest mankind.)

And again for peace, let us pray to the Lord.

Praise and glory to Father and Son and holy Spirit, now and ever and to eternity of eternities, Amen.

§ 109. *Proclamation of John Mandakuni^a:*

With sober mind and diligent understanding, let us stand with one accord in prayer before our Lord and Saviour Jesus Christ. With faith let us ask of him for the angel of peace to guard and watch over our souls: that he may come and encamp around us; and keep us secure from all the fiery shafts of Satan, who hovers by day along his darkling paths; and from the scandal of the demon at noonday. Therefrom may he diligently preserve us, through the prayers and intercession of all the saints. And may God, who loveth mankind, vouchsafe to us to abide in ^b a sober and virtuous life, unto the salvation of our souls; to the honour and glory of his quickening name.

May we receive the hope of communion in the manifesting of the only-begotten Son of God; that the body of our humility may be associated with his image and assume the likeness of the body of his glory. Forasmuch as this ^c was promised to ^c his loved ones by Jesus Christ our Lord, very God.

Quicken and hear us. That we may spend, etc.

For the angel, etc. (see § 4).

Prayer:

§ 110. Put on us, O Lord our God, the armour of righteousness, that we may be strong and vanquish and overcome the assaults of Satan. Quench all his fiery shafts. May we be made secure in all his darkling paths from the scandal of the demon of the noonday hour. Sobered and chastened by fair and lovely daylight, may we stand fast in virtue for the salvation of our souls; to the honour and glory of thy holy Trinity, Amen.

Peace with all.

Ramparted by thy heavenly peace, guard and keep our souls, O Lord of hosts.

^a John Mandakuni] the sixth hour a.

^b abide in] live a.

^c was—to] great and ineffable grace was bestowed upon a.

Because thou art God of peace, and none other beside thyself do we know. And we invoke thy almighty name for the succouring of ourselves. Look upon and regard our adoration; and teach us to work the righteousness of truth, and thankfully to glorify Father and Son and holy Spirit, now and ever.

§ 111. *Psalm*: Lord, remember not our past sins. Let thy mercy come quickly unto us, for we are impoverished overmuch.

Help us, O Lord our Saviour, for the glory of thy name.

Lord, deliver us, and pardon our sins for thy name's sake.

Proclamation:

§ 112. For the sick and for all who are in trouble, let us pray to our Saviour Christ, to have mercy on us according to his great mercy; and to heal the ills and diseases of the souls and bodies of his servants. And having brought all unto perfect health, may he bring us in due time unto ^athe life everlasting and painless^a. May he that was sent from the Father for the healing of mankind, the only-begotten Son of God, our Lord and Saviour Jesus Christ, quicken and have mercy.

Thrice: Lord, have mercy.

Prayer:

§ 113. Assuage^b the pains, and heal the infirmities of thy people, O Lord our God. Vouchsafe to all perfect health through the sign of thy all-conquering cross: whereby thou hast taken away the weakness of mankind, and condemned the enemy of our life and salvation.

Thou art our life and salvation, beneficent God and plenteous of mercy; who alone art able to remit sin, and heal and relieve us of pain and sickness. To thee are manifest our wants and needs. Giver of all good things, dispense thy plenteous mercy and show it upon thy creatures, according to their several needs; by whom continually is glorified and lauded thy all-holy Trinity, now and ever, etc.

§ 113a. Remember, Lord, thy ministers, etc.

§ 114. *Psalm* 41¹⁻⁴: Blessed is he that considereth . . .

Psalm 91: He^c that dwelleth in the succour of the most High shall rest.

§ 115. Let us ask in faith of the Father for the pardon and remission of our sins, that he may deliver us from sorrows and distress. May the descent upon us of the mercy and compassion of the Lord God almighty quicken us and have mercy.

§ 116. Father of mercies and God of all consolations, who consolest us in all our troubles, hear even now the voice of our supplications, ^dand accept our prayers^d. Avert from us the wrathful punishment of our transgressions through thy loving-kindness. Indulge and hear us. Pardon, and ~~rem~~ remit our sins. Account

^a the—painless] rest eternal and painless life γ.

^b Assuage] + 'in thy loving-kindness' γ.

^c He] a omits to indicate this second psalm.

^d and—prayers] om γ.

us worthy thankfully to glorify thee, with Father and with holy Spirit, now and ever.

Our Father, which art in heaven.

NONE.

Public^a prayer appointed for the ninth hour and held in honour of the Son of God, and also of his death and of the surrender of the rational spirit.

§ 117. Blessed be thy holy Son^b, very God, Amen.

Psalm 51.

Hymn of the ninth hour.

§ 117 *a*. The day star shared thy suffering ; (and for three hours the light was darkened, and regained its splendour in the ninth hour, in token that death's shadow was ended. A torch of light effulgent, thou deliveredst up thy Spirit unto the Father. Direct us, thy fellow-wayfarers, to heaven through thy Spirit.

The underworld trembled and shook, and released the enchained spirits. * Rocks by thy rock were^c riven, and from their tombs the dead arose. Earth's elements tottered, and the world's pillars quaked and shuddered. Flocking to thee, let us humbly pray to be ranked with the just.

Show forth thy wonders in this hour, and even now have mercy upon us. Our corrupt nature was made whole by thee ; vouchsafe also that we become immune from pain and woe. In return for thy quickening death, quicken us, beneficent Lord ; thee we beseech, as did the thief. Remember us in the dreadful day.)

§ 118. In every hour is this my prayer : (Cleanse me of my sins, O Lord ; and defend thy servants from the alien, O Lord, who lovest mankind.)

And again for peace, let us pray. Praise and glory . . .

Of John Mandakuni^d :

§ 119. With holy heart and firm faith, let us stand with one accord in prayer before our Lord and Saviour, Jesus Christ ; remembering his signal and immeasurable acts of grace : his endurance of the cross whereby he gave us life : the shedding of his blood whereby he gave us freedom. And much more beside, that was like unto all this, he bore in this hour for sake of us sinners.

And let us, bearing in mind all this, cleanse from sin our thoughts and words and works. Let us perfect the holiness of ourselves through fear of God. Let us not delay to confess our sins to him, and ask for remission of the same ; lest we perish unrepentant, and be eternally lost. But while we have time still in our hand, let us do good in this life ; having as an example of how to live all saints and triumphant champions, as many as from the beginning were pleasing to the Lord and Saviour of all.

^a Public, etc.] *a* omits this title.

^b thy holy Son] the holy Father *a*, which also omits the psalm, and §§ 117 *a* and 118. ^c Rocks—were] † read 'Rock from rock was.'

^d Of John Mandakuni] *a* substitutes Proclamation of the ninth hour.

Through whose prayers and intercession^a, may God, who loveth mankind, vouchsafe to us ever to ponder and perform that which pleases him and is expedient for us. And may we be made to share in his inestimable gifts, which were promised to his loved ones by Jesus Christ our Lord, very God. Quicken us and have mercy. Let us ask of the Lord to pass this hour and the impending night in peace, etc. (see above, § 4).

Prayer:

§ 120. Lord of hosts, who by thy voluntary death in this hour madest us to live who were before dead in our sins; and nailedst the seal and instrument of our condemnation to the cross; and graciously gavest to mankind freedom from the service of corruption, ^bunto the freedom of glory^b, through shedding of thy holy blood.

Accept even now our prayers; and prosper and advance us in right faith and virtuous life to abide^c in this world. That we may be made worthy, together with all thy saints, of the joys that are eternal and heavenly^d, and may thankfully glorify thee, with Father and holy Spirit, now and ever.

Peace with all. Let us adore.

§ 121. God of much mercy, establisher of peace, confirm our souls in thy peace, wherein thou holdest according to their several orders all thy creatures, controlling them by thy right governance. Forasmuch as this is truly thy will, that we abide^e in peaceful and spiritual love towards one another, and await with sober and wakeful mind the manifesting of ^ethe mighty God, and of our^e Saviour Jesus Christ; may we be made worthy to meet and rencounter him in the air. May we stand with cheerful countenance on thy right hand, with saints and with lovers of thy holy name. And may we inherit the kingdom prepared from the beginning of the world for thy saints. And together with them let us thankfully magnify ^fthee, with Father and all-holy Spirit, now and ever.

§ 122. O Lord, forsake us not utterly, because of thy holy name. Break not thy covenants, and take not thy mercy from us.

For Abraham's sake, thy beloved one; Isaac's, thy servant; and Israel's, thy holy one.

O Lord, forsake us not, etc.

Proclamation:

§ 123. Let us beseech our Saviour Christ, the giver of life, who by his voluntary crucifixion saved his creatures, and by the shedding of his blood vouchsafed remission to those who put their trust in him.

Almighty Lord our God, quicken and have mercy.

§ 124. We fall down before thee, O God, beneficent and plenteous of mercy; we

^a intercession] + 'of all saints' α . In β the scribe wrote 'of all,' and then drew his pen through it.

^b unto—glory] om α .

^c abide] live α and *edisi*.

^d and heavenly] om α .

^e the mighty—our] thy only-begotten, our Lord and α .

^f thee, etc.] the Father and Son and holy Spirit α .

beseech thee with all our hearts and entreat of thee for compassion^a; as thou didst promise to thy servants, saying: Whatsoever ye shall ask for in faith, in the Son's name of the Father, shall be given unto you.

Show thy favour even now to them who have faith in thee, and fulfil as may be expedient for us our^b petitions; for in thee have we found refuge. And with thine^c abundant mercy comfort us in this life; and be our guide to bring us home into thy^d ineffable kingdom of heaven. Unto the glory and honour of thy all-holy Trinity, now and ever . . .

§ 124 a. Remember, Lord, thy ministers, etc. (see above, § 69).

§ 124 b. O God, that dost good and art plenteous of mercy (see § 70).

§ 125. *Psalms* 116, 117^e.

§ 125 a. On the souls that are at rest, Christ our God, bestow repose and show forth thy mercy. And to us sinners vouchsafe remission of our trespasses.

And again for peace.

§ 125 b. For the souls that are at rest let us pray to our Saviour Christ, that he may set them in array with the^f just ones. And may he quicken us with the grace of his mercy. O almighty Lord, our God, quicken and have mercy.

Thrice: Lord, have mercy.

§ 126. Christ, Son of God, who cherishest not anger, but art good and compassionate, have pity^g out of thy creative love^h on the souls of thy servants that are gone to their rest. Remember them in the day of thy great advent in thy kingdom. Account them worthy of mercy, of pardon and remission of sin. Set them in array, and make them to shine with thy saints in the rank of the^b right hand. For thou art Lord and maker of all, judge of quick and of dead. And to thee is due glory, rule and honour.

Our Father, which art in heaven.

Blessed be our Lord and Saviour Jesus Christ. Amenⁱ.

§ 127. May God who loveth mankind accept our psalmody and prayers, and vouchsafe to us remission of our sins and trespasses. May he deliver us from evil and defend us from sin. And to him be glory for ever and ever, Amen.

The British Museum Codex Or. 4551 (= η) continues as follows:

Proper lections Matt. 5¹⁻¹²: Mark 9¹²⁻¹⁹: Luke 14¹²⁻¹⁹: John 10¹¹⁻¹⁶.

Nicene Creed: We believe in one God, Father almighty, etc.

But those who say there was a time when the Son was not, or there was a time when the holy Spirit was not; or that they were made of what was not; or who say that the Son of God or the holy Spirit are of another substance, or that they are changeable or alterable, such men does the catholic and apostolic Church anathematize.

Recited by our holy Illuminator:

But let us glorify him that was before the aeons, adoring the holy Trinity

^a compassion] + 'and mercy' a.

^c thine, etc.] his . . . may he comfort a.

^e a omits to indicate the second psalm.

^g out—love] om γ: in thy mercy a.

ⁱ Amen] Remember, Lord, our prayers, etc. a.

^b our] + 'hearts' a.

^d thy] his a.

^f the] his a.

^h the] thy a.

and the one Godhead, Father and Son and holy Spirit, now and ever, and to eternity of eternities, Amen.

And again for peace, let us pray to the Lord.

And again in faith let us pray and ask of the Lord God our Saviour Jesus Christ in this hour of service and prayer, to make us worthy of acceptance. May the Lord hear the voice of our prayers, and accept the petitions of our hearts. May he remit our sins, and have mercy on us. May our prayers and petitions at all times enter before his great Lordship. And may he grant us with one accord in singleness of faith and in righteousness to labour in good works, that the Lord almighty may show forth upon us the grace of his mercy, may quicken and have mercy on us. Quicken us, O Lord. Let us ask in faith of the Lord ^a (to hallow) the hour of the holy Sacrifice and the offerings laid before him.

For the angel of peace . . .

For forgiveness and remission . . .

For the might of the holy cross . . .

And again in accord . . .

Our souls . . .

Have mercy on us, O Lord God.

Blessed be our Lord Jesus Christ.

May the Lord God bless us all. Amen.

Our Father, which art, etc.

Clerk : Alone holy, alone Lord, Jesus Christ unto the glory of God the Father, Amen.

Priest : Blessed be the Father holy, very God. ^a

Clerk : Amen.

Priest : Blessed be the Son holy, very God.

Clerk : Amen.

Priest : Blessed be the Spirit holy, very God.

Clerk : Amen.

Priest : Praise and glory to Father and Son and holy Ghost, now and ever.

Clerk : Father holy, Son holy, Spirit holy.

Priest : Praise be to Father and Son and holy Spirit, now and ever, and to eternity of eternities, Amen.

Clerk : Praised be the name of the Lord, henceforth and for ever and ever. (*Repeat thrice.*)

^b *Priest* : Thou art the fulfilment of the law and the Prophets, Christ God, our Saviour, who hast fulfilled all thy Father's economy ; fill us also with thy holy Spirit ^b.

Deacon : I will praise the Lord always. In every hour is his praise in my mouth.

Priest : Be ye blessed by the grace of the holy Spirit, and go in peace. And may the Lord be with you, and with all. Amen.

^a (to—him] that we may pass this hour and the day before us in peace *editi.*

^b *Priest* : Thou—Spirit] omitted in Br. Mus. Or. 4551 and supplied from editions.

Bodley Arm. g 8 (= 8) also adds the following :

Holy God (see above).

And again for peace (as in § 43).

Creed as above. Psalm 113.

VESPERS.

Order^a of public prayer of the evening hour, which is held in honour of the Son of God, who came down from the cross and was wrapped in the grave-clothes, and laid in the tomb.

§ 128. *Psalm 55*¹⁷ : I cried unto God, and he heard me at eventide, at dawn of day and at noon.

I waited on my God, and my expectation was from him that giveth life, who saveth and quickeneth us^b.

Glory to Father and Son and holy Spirit.

And again for peace.

Praise and glory to Father, etc.

§ 129. *Psalm 86*.

Glory^c to Father, etc.

Glory to thee, O God, ^d glory to thee ^d ; because of all things, O Lord, glory to thee.

And again for peace.

Praise and glory to Father, etc.

§ 129 a. *Psalm 140* : Deliver me, O Lord . . .

^e § 129 b. *Psalm 141* : Lord, I called unto thee.

§ 129 c. *Psalm 142* : I cried unto the Lord with my voice.

§ 129 d. Alleluiah. Alleluiah.

§ 180. *For^f the blessing of the candles, composed by S. Peter, brother of Basil.*

Blessed Lord, who dwellest on high, and praised is the glory of thy majesty ; who establishedst the luminaries on high, and sentest forth light from heaven over all the world of mankind. Thou madest the sun to give light by day, and the moon and stars to give light by night, and the light of the candle. Thou ^g art light laudable, holy and primal light. From thee ^h doth the darkness flee. And do thou, Christ, send forth thy living light into our hearts. And let us with one accord say, Blessed is the name of thy holy glory. And to thee we sing a hymn of praise and glory to Father and Son.

^a Order, etc.] a has simply the rubric : Of the evening hour, this is the beginning.

^b us] om a.

^d glory to thee] O King of glory a.

^f For, etc.] a omits this title.

^h thee] thy light a.

^c Glory, etc.] om a.

^e §§ 129 b, 129 c om a.

^g Thou] + 'thyself' a.

§ 181. *Hymn^a on the first day of the week, on the Lord's day at vespers :*

Glad light, holy, of glory immortal, of the Father heavenly, of the holy giver of life, Jesus Christ.

We are come at the setting of the sun; we have seen the light of evening. We praise Father and Son and the holy Spirit of God. And we all say, Amen. Account us worthy at every hour to praise with voice of song the name of glory, of thy all-holy Trinity, which giveth life. Wherefore the world glorifies thee.

§ 182. *Proclamation in the form of a Prayer :*

We^b are all come hither at eventide; and, uplifting our hands, we^c glorify thee^d, Lord our God. Who hast^e vouchsafed unto us to pass the day in peace, and attain to the hour of evening. 'Account us worthy, O Lord^f, with pure heart in angelic song to offer thanksgiving to the Lord God almighty, quicken and have mercy.

We are all met at eventide, and 'unceasingly giving thanks' we glorify Father, etc.

§ 188. ^a <Psalm 141^g: Let my prayer be directed like incense before thee.

This is repeated on the right-hand side.

Lord, I cried aloud unto thee, hear thou me.

Consider the voice of my petition, when I cry out unto thee.

On the great fifth day of the week :

Let my prayer be directed like incense before thee, O Lord. At eventide accept our prayer, O Lord, and the stretching forth of my hands.

On the great Friday :

§ 184. Let my prayer be directed before thee, as incense, O Lord, and let the lifting up of our hands be an evening sacrifice.)

§ 185. *Proclamation^h after the 'Let my prayer':*

Let us pray to almighty God, the Father of our Lord Jesus Christ, the king of peace :

^a The MSS of Khosrow Andsevatzi contain a notice of this hymn by John of Odsun not given in the San Lazaro edition of his works. It is this: The great Basil mentions this hymn in his treatise *de Spiritu* written against the Pneumatomachi, and says 'we possess it from of old and it was recited by the ancients.' He also says: 'who composed it we know not, but we sing it the eve of each Sunday, and so glorify the Spirit as equal of Father and Son.'

So Basil. And some say that Athanagines, the bishop of Sebastia, was author of it, because in his treatise (or homily) he gives a slight hint of the truth of the assertion. So far John, who therefore had read a treatise of Athanagines.

In a this hymn is merely indicated here, but not written out.

^b We] a prefixes 'And again for peace.'

^c we] let us a.

^d thee,] the a.

^e hast] has a.

^f May the Lord account us worthy a.

^g unceasingly—thanks] om a.

^h a β omit §§ 133, 134. I add from editions.

ⁱ after—prayer'] om a.

For peace. For the one only^a catholic and apostolic Church. That the Lord our God may give us many years of peace, and send unto us kings that are peacemakers.

Because of his mighty, holy and awful name.

For the needs of our cantons.

For our captains.

For our general-in-chief.

For our people.

May he preserve our comings in and goings forth in peace; and may the Lord almighty break down and avert from us all the assaults of the enemy. May he quicken and have mercy.

That we may pass the evening which draws nigh and the night which is before us in peace, let us ask of the Lord.

For the angel, etc.^b

§ 186. Hear our voices, O Lord our God: accept our prayers and the lifting up of our hands and the words of our prayers; hallowing our evening sacrifice of fragrance, and making it ready for thy approval.

Increase among us, almighty Lord, faith, hope, love, and all works of godliness. To the end that in accordance with thy will, who lovest the good, we may ever continue in religion and piety by day and by night, and be found worthy, in order to the salvation of our souls and because of our spiritual life, to pray to thee, O Lord; and to be endowed by thee with grace and mercy. And may we thankfully glorify Father and Son and holy Spirit, now and ever.

Peace with all.

§ 187. Thee we worship and adore, O Lord our God. We thank thee for granting^c that in peace we should pass the length of the day. Grant us, Lord, we pray thee, to pass this evening and the night which lies before us without sin and without stumbling. That we may stand firm and abide in faith, in hope, in love, and in the keeping of thy commandments.

We entreat for the peace of the whole world, and also for the establishing of thy holy Church and for the salvation of our souls. To the end that, receiving from thee all we ask, we may for ever send up on high meet and fitting hymns of glory to thy almighty Lordship, ^d Christ our God ^d, now and ever.

*And then is said * in the proper form * :*

§ 188. Holy God, holy and mighty, holy and immortal, who wast crucified for us. Have mercy on us. (*Thrice repeat this.*)

Glorified and praised ever holy virgin Theotokos, Mariam, mother of Christ. Present our prayers to thy Son and to our God.

Save us from temptation and from all our perils and dangers.

^a only] + 'holy' a.

^b Here η adds the hymn 'holy God' in its proper form.

^c granting a : om β, which gives indication of a marginal note not added.

^d Christ—God] om α.

^e in—form] om α.

§ 139.

Proclamation :

And again for peace.

That the Lord God may hearken to the voice of our prayer, through the intercession of the holy Theotokos. That the mercy and compassion of the Lord God almighty may descend upon us, may quicken, and have mercy.

Praise ^a and glory to Father, etc.§ 140. (*Psalm 121* : I lifted up mine eyes to the hills . . .)§ 140 a. *Proclamation to follow the 'I lifted up mine eyes' :*

For the peace of the whole world, and the establishing of holy Church, let us pray. Let us all say with one accord : Lord, have mercy.

Thrice : Lord, have mercy.

§ 141. Father compassionate and provident, maker of all things made, accept the supplications of thy servants in this evening hour. For thou dost plentifully dispense unto all the gifts of thy loving-kindness.

Have mercy, O Lord, on the whole world, and on thy holy Church : on the sick : on the afflicted : on travellers by land or by sea : on confessors, penitents, and souls that are at rest. For thou, Lord almighty, knowest our wants and needs better than we can ask for them or understand. And to ^b thee, with Son and all-holy Spirit, is due glory, rule and honour ^b.

And again for peace.

§ 142.

(The Prayer of Manasseh.)

§ 142 a.

Proclamation to follow the Prayer of Manasseh :

Having come unto confession of repentance, let us in faith lay up in our hearts the hope of the only-begotten Son : asking of him ^c forgiveness and remission of our trespasses. Forasmuch as he himself is foreseeing God eternal, who came by the will of the Father to save his creatures. And he declared himself to be atonement of the sinful, hope of the repentant ; bestowing rest on the weary, taking on himself the burdens of them that are heavy-laden and undone by sin, in order to their repentance and forgiveness.

Therefore ye shall all draw nigh, humbling your souls and broken in heart. Ye shall fall down and weep before the Lord our creator. That he may avert from us the wrath of the punishment of our transgressions, through his loving-kindness.

Almighty Lord, our God, quicken and have mercy.

Prayer :

§ 143. Lord God of our salvation, merciful and compassionate, long-suffering, and of much mercy ; who hast compunction for evil men ; and desirest not the death of a sinner, but rather that he should turn from his evil path and live. Do thou, Lord, in the abundance of thy mercy, comfort thy servants, and grant them room to repent. Favour us in thy gracious love of mankind, and make

^a Praise, etc.] om a.^b thee—honour] the Father is glory due and to the only-begotten Son together with the quickening and liberating holy Spirit a.^c of him] om a.

them members of thy holy Church. To the end that being made whole in spirit, they may through confession and repentance enter thy holy Church, and together with thy congregation send up hymns of praise and glory to Father and Son and holy Spirit, now and ever.

§ 144. *The three psalms of Dismissal^a.*

Psalm 91 : He that dwelleth in the succour^b.

Psalm 123 : Unto thee, Lord, have I lifted up my eyes.

Psalm 54 : O God, in thy name quicken me.

§ 145. Let us make the uplifted Christ our refuge, that the wicked may not reach us nor torments approach our dwellings.

And let us, asking with one accord mercy of the Lord, say all of us in unison, Lord, have mercy.

Thrice : Lord, have mercy.

§ 146. Hope of life, receiver of our prayers, forgiver of sin and fulfiller of our petitions, Christ our God. Accept our supplications in this evening hour, through the intercession of the holy Theotokos, and the prayers of all thy saints^c.

Hear us, Lord, and have mercy. Pardon, forgive, and remit our sins. Account us worthy in all thankfulness to glorify thee with Father and with holy Spirit, now and ever.

Remember, O Lord, thy ministers, etc. (§ 69).

Thou who dost good and art plenteous in mercy, etc. (§ 70).

§ 147^d. *Psalms antiphonally, these three, 134, 138, 54, 86¹⁶, 17.*

§ 148. ** Proclamation of the Eve of Sunday and of the fifty days^e.*

Let us ask in faith with one accord of the Lord that he may accomplish his mercy and grace upon us all.

§ 148 a. King of peace, helper and saviour of our souls, Christ our God^f, protect as with a rampart and keep thy people under the shelter of thy holy and precious cross in peace. Deliver us from and fortify us against the visible and invisible foe. Account us worthy thankfully to glorify thee with Father and holy Spirit, now and ever.

§ 149. *Proclamation of the cross^g.*

By the holy cross let us pray to the Lord, that through the same he may save us from sin, and quicken us by the grace of his mercy. Almighty Lord our God, quicken and have mercy.

§ 149 a. Defend and guard us, Christ our God, under the shelter of thy holy and precious cross in peace. Save^h us from the visible and invisible foe. Account us worthyⁱ, etc.

^a Dismissal or Release.

^b a as usual only indicates the first psalm, and omits § 145.

^c saints] holy witnesses a. ^d a om § 147.

^e Proclamation—days] For Sundays a : om η.

^f Christ our God] om a.

^g cross] + 'and of church' γ. ^h Save] + 'and shield' a.

ⁱ worthy] After this prayer a adds the Lord's prayer and then the following :

Blessed be our Lord, Jesus Christ. May the Lord God bless all men. O Lord

God, give thy peace to all the world, etc. (see below, § 185).

§ 150. *At the church door^a, psalms 122, 86^{16, 17}.*

§ 150 *a*. By the holy Church let us pray (to the Lord, to save us through the same from our sins, and quicken us with the grace of his mercy. Almighty Lord, our God, quicken and have mercy).

§ 150 *b*. At the door of this holy church and in presence of the God-harbouring and resplendent^b holy emblems, we with humble^c reverence ∴ adore. Thy holy wondrous and^d victorious Lordship we do laud; and offer to thee praise and glory, to Father and Son and holy Spirit, now and ever.

§ 151. In the abode of thy holiness and in the place where thou art glorified, which is the dwelling-place of angels and the mercy seat of men; in presence of the^e God-harbouring and resplendent^f emblems^g, we with humble reverence adore. ^h Thy holy wondrous and victorious Resurrection we do laud; andⁱ offer to thee praise and glory with Father and holy Spirit, now and ever^k.

§ 152. ^l *Proclamation when they enter the church:*

Psalm 100: O cry aloud unto the Lord.

§ 152 *a*. Let us praise the Lord God, Father of our Lord Jesus Christ, who hath made us worthy to live in the place of his glorifying, and to sing spiritual hymns.

Almighty Lord our God, quicken and have mercy.

§ 152 *b*. In the midst of this temple and in presence of . . . (as above).

BLESSING OF A FLESHLY TABLE^m.

§ 153. *Psalm 145, Misord: The eyes of all.*

All antiphonally. Say the Glory be to the Father.

Merciful and compassionate is the Lord, he giveth food to them that fear him. And again for peace.

§ 154. Let us pray to almighty God to bestow on us the food of gladness; and to replenish our hearts out of the fullness of his creatures.

Almighty Lord our God, quicken and have mercy.

§ 155. Bless, O Christ our God, with spiritual blessing the food and drink of thy servants; and vouchsafe health of soul and body. To the end that by indulging with religious sobriety our bodily needs, we may become, together with thy saints, sharers of thy blessings that pass not away and of thy kingdom of heaven. And with thankfulness let us glorify thee with Father and all-holy Spirit, now and ever.

Our Father, which art in heaven.

^a door] om *a*.

^b and resplendent] om *a* ^γ.

^c with humble] humbly, and om 'reverence' *a*.

^d of the] + 'holy' *a*.

^e emblems] + 'and of the holy altar' *edit*.

^f Thy, etc.] Thy holy Lordship we glorify, and to thee are due, etc. *a*.

^g and] + 'together with the heavenly hosts' *edit*.

^h ever] + 'Before the cross: Give power to thy servants, etc. And again for peace. By thy holy cross. Defend and guard us' (§§ 149 *a*, 149 *b*) *a*.

ⁱ *a* om §§ 152, 152 *a*, and 152 *b*.

^m In *a* this rite follows that of the Eucharist and precedes Vespera.

156. Lord Jesus, we are filled with thy blessings.

Let us give thanks to the Lord our God. The eyes of the Lord are upon them that fear him and have trust in his mercy.

To save their souls from death, and to feed them in time of hunger. Our souls shall wait patiently on the Lord, for he is our helper and defender.

In him shall our hearts be glad, and in his holy name we will trust.

Let thy mercy, O Lord, be upon us; as we have hoped in thee.

Glory be to Father and Son. . . .

§ 157. Glory be to thee, O Lord, who feedest us and makest us glad. Christ who replenishest us, we do thank thee. And again for peace.

§ 158. Let us give thanks for the plenteous gifts of the Lord our God, who doth feed us day by day in abundance in his loving-kindness. To the end that he may make us his servants, according as we wait and hope, partakers of his spiritual riches and of the kingdom of heaven.

Almighty Lord our God, quicken and have mercy.

§ 159. Blessed art thou, Lord our God, who feedest us from childhood, and givest food to all beings of flesh and blood. Fill our hearts with joy and gladness, that we may continually have sufficiency of all things, in Christ Jesus our Lord, to whom is due glory, etc.

§ 160. Glory to thee, O Lord. Glory to thee, O God. Glory to thee, Christ, king of glory, who hast given us the food of gladness, and hast filled our hearts out of the fullness of thy all-sufficing mercy: replenish us with thy holy Spirit, in order that we may win approval before thee, and may not be ashamed. For thou comest to reward each man according to his works.

And to thee is due glory, etc.

§ 161. May God bless them that eat. May he bestow the reward of his goodness on all workers^a and benefactors, and bless them all. May the fullness of this table last undiminished and unfailing. Unto Christ our God who hath fed us be glory, for ever and ever, Amen.

Let it be blessed in the name of Jesus Christ, of Father and Son and holy Spirit, for ever and ever, Amen.

§ 162. In every hour let us give praise and thanks and glory to Father and Son and holy Spirit. Unto Christ our God who feedeth us and maketh us to rejoice and consoleth us, be glory for ever and ever, Amen. Our Father, which, etc.

THE HOUR OF PEACE.

^b *Public prayer appointed for the Hour of Peace, and held in honour of the Spirit of God. But also of the word of God, who was laid in the tomb and descended into hell, and made peace for the spirits^b.*

§ 163. *Psalm 34*¹⁻⁷.

Glory to Father and Son.

And again for peace.

Praise and glory to Father.

^a workers] ministers γ.

^b Public—spirits] a merely entitles: Prayer of the Hour of Peace. It omits § 163. In γ there is merely the rubric 'Of Peace,' and the office begins with § 164 a, omitting §§ 163 and 164.

§ 164. In my trouble I cried out to the Lord, and the Lord heard me. He saved my soul from deceitful lips and from an evil tongue.

What shall be given or what be increased unto thee, O deceitful tongue !

§ 164 a.

The Canon^a.

Psalm 88^b, 2.

Glory to Father and Son, etc.

And again for peace.

Praise and glory to Father.

§ 165. *Psalms* 4, 6, 13, 16, 43, 70, 86¹⁶, 17.

§ 166. Vouchsafe unto us, O Lord, in this night thy heavenly peace ; and defend us from the craft and subtleties of the enemy by the^b all-conquering might of thy^c holy cross.

Lord God of my salvation, by day have I called out, and in the night also before thee.

Let my prayer enter before thee, O Lord ; let thine ear be inclined unto my petitions.

Let there come unto us, O Lord, a guardian from thee to guard and defend us at all times.

Send unto us, O Lord, the might of thy holy cross, to defend us at all times.

Make us worthy in this eventide, O Lord ; in peace and without temptation make it to pass by us.

Account us worthy, O Lord, in this night of peace, and preserve us without sin.

With us is the Lord God. Know it, O ye heathen, and be confounded ; for God is with us.

And hear ye this from the ends unto the ends of the earth ; for God is with us.

And being overcome, be ye confounded ; for God is with us.

And although ye regain your power, yet again shall ye be given over to defeat ; for God is with us.

And the designs which ye harbour, the Lord shall frustrate ; for, etc.

And the word ye utter shall not abide with you ; for, etc.

For we will not be affrighted with the fear of you, nor will we be terrified ; for, etc.

But we will glorify the Lord our God, and he shall be for us a cause of fear ; for, etc.

And we will set our hope in him, and he shall be unto us for salvation^d ; for, etc.

And we will set our hope in him, and he shall be unto us for holiness^e ; for, etc.

And lo, myself and my children whom God hath given me ; for, etc.

And the people that sat in darkness saw a great light ; for, etc.

^a *Canon*] + 'of "In my trouble," and its proclamation. "Blessed are the spotless," and "When I cried out" a.

^b the] thy a.

^c might of thy] om a.

^d salvation] holiness a.

^e for holiness] om a.

And for you that dwell in darkness, and in the shadow of death, a light shall beam forth ; for, etc.

For unto us a male child is born and hath been given us ; for, etc.

And his rule it is which is on his shoulders ; for, etc.

And his name is called angel of great counsel ; for, etc.

And wonderful counsellor ; for, etc.

And mighty God, Prince ; for, etc.

And Prince of peace, Father of things to be, everlasting, Lord God with us ; for, etc.

Glory to Father and Son, etc.

§ 166^a. Look upon us with love, Father of pity.

§ 167. At the approach of darkness we^b raise our hands to thy sanctuary ; and of whatsoever sins we have this day committed in thought or word or deed we do repent with contrition on our couches, and acknowledge them to Christ who knoweth all secrets, hoping in his mercy. And let us in unison cry out, Remember us, O Lord, when thou comest to thy kingdom, and have mercy on us.

And again for peace let us pray to the Lord.

§ 168. Let us give thanks to the Lord, who in his mercy hath guided us in the works of daylight ; and hath vouchsafed to us to walk in accord, and attain to the rest of night.

Let us then in every hour pray to God who loveth man to be protector of our souls. And may he in his mercy defend us, and leading us bring us safely to the haven of his goodness, which he hath promised to his beloved ones. May Jesus Christ, very God, our Lord almighty, quicken and have mercy on us.

^c That we may pass in peace through the night's rest, let us ask of the Lord.

For the angel. Our souls. Have mercy^c.

§ 169^d. O Lord who dost good and in thy great compassion hast prepared an eternal resting-place for them that have virtuously toiled ; and hast called unto thee with gentle accents them that are heavily laden and overwhelmed with sin, promising them rest : vouchsafe unto us, O Lord, to pass this night in rest and quietness, and afford unto us that are wearied with the weight of our sins security and affiance through thy mercy. And account us worthy of everlasting rest together with all thy saints. And may we thankfully^e glorify thee with Father and all-holy Spirit, now and ever.

Peace with all.

§ 170. O thou who art bestower of good things and well-spring of peace, Lord our God ; from all assaults and commotions of Satan give peace and rest to our minds and thoughts during this night and at all times ; to the end that being guided rightly through this transitory life we may speedily attain to thy eternal kingdom of heaven, which thou hast promised from the beginning of the world unto thy saints. And with them may we thankfully magnify Father and Son and holy Spirit, now and ever.

^a 7 om § 166 a.

^b we] let us a.

^c That—mercy] om a.

^d 7 om §§ 169, 170 ; at least it passes direct from § 168 to § 171.

^e thankfully] with them a.

§ 171. *Psalm 27* : The Lord is my light ^a.

O Lord, turn not thy face away from me. O Lord, who dost good, we pray to thee. Be thou my help, O Lord. Cast me not off, neither forsake me, O God my Saviour.

^b And again for peace, let us pray ^b.

§ 172. Let us pray to the almighty God, and ask of him to send the angel of peace; that he may come and preserve us during the fearful night from all devilish commotion, and keep whole our souls and bodies until the period of ^c our years is ^d complete.

Almighty Lord our God, quicken and have mercy.

§ 173. Thou who in grace bestowest blessings, in all ways bountiful ^e, immortal Lord, we pray thee, disperse and drive from our souls gloomy and darkling thoughts. From the craft and subtlety of the adversary defend ^f us. And vouchsafe unto us through faith to take refuge in thy all-holy Trinity, in Father and Son and holy Spirit, now and ever ^g.

THE HOUR OF REST.

§ 174. Send, Lord, thy light and truth, that they may guide me, and bring me into thy holy mountain and into thy courts.

I will enter before the altar of God, unto God who maketh glad my youth.

I will confess thee in praise, O God, my God.

Wherefore art thou cast down, O my soul, or wherefore disquietest thou me? Hope thou in God, acknowledge unto him, the Saviour of my countenance is God.

Glory to Father and Son . . . And again for peace . . . Praise and glory to Father and Son . . .

§ 175. *Psalms 119⁴¹⁻⁶⁶ : 119¹¹⁸⁻¹²⁰ : 119¹⁶⁸⁻¹⁷⁶ : 91 : 123 : 54 : Song of the three Children, verses 29-34 : Luke 2²⁸⁻³² : Psalm 142¹ : Psalm 86^{14, 17} : Psalm 138^{1, 3} : Luke 1⁴⁶⁻⁵⁸.*

Glory be to Father and Son, etc.

§ 176. Look down with love, compassionate Father (cf. § 6).

§ 177. My soul is always in thy hands, and in thy holy cross I have hoped, O King of heaven. We have the multitude of thy saints to intercede with thee. O thou who art long-suffering towards all, despise not them that have taken refuge in thee. But guard us in peace with thy precious and holy cross.

§ 178. Let us pray to the almighty God, and ask of him to send the angel of peace, etc. (as above, § 172, as far as 'and have mercy.'

That we may pass the night's rest in peace, let us pray.

For the angel . . . (§ 4). For forgiveness . . . Of holy cross . . . And again in unison . . . Our souls . . . Have mercy.

§ 179. Lord our God, do thou keep us in peace during this night and at all times. Keep our hearts and understandings secure ^h in holy fear of thee. To the end that

^a light] + 'To theewe look, light unapproachable by our senses,' etc. *a*.

^b And—pray] om *a*. ^c the period of] om *a*. ^d is] are *a*.

^e bountiful] om *γ*. ^f defend] save *a*.

^g ever] + 'Lord our God, keep us in peace this night and at all times. Under thy holy awe nail our minds and hearts, that we may be in every hour safeguarded by thee from the snares of the enemy, and may send up to thee hymns of glory, to Father and Son and holy Spirit' *a*. ^h *lit.* nailed.

we may in every hour be protected by thee from the craft and subtlety of the enemy. And may we utter unto thee praise and glory, to Father and Son and holy Spirit, now and ever.

Peace with all.

§ 180. Unto the angel of peace, do thou commit our souls, O Lord of hosts; that he may come and keep us in peace and quietness by day and night, during our waking and our repose.

For thou art creator of light and author of night. So now we pray thee, Lord our God, grant that we may pass through this night's rest in peace, and attain to the service of dawn, for the worship and glorifying of thy all-holy Trinity, now and ever.

Thee we entreat, Father of compassion,

Through thy holy cross defend us.

Our Father, which art in heaven.

In MS β the text after a break, intended to show that the rite proper is finished, continues as follows:

§ 181. The meditations of S. Gregory of Narek (*circa* 960), discourse xii. *Incipit*: Accept, O powerful Lord God, in thy loving-kindness the prayer of him that has turned again to thee.

Prayer:

§ 182. Accept, Lord, who lovest mankind, these prayers and supplications of the hour of Rest, as it shall please thy beneficent will. And vouchsafe remission of our sins and many transgressions. And to thee be glory for ever and ever.

§ 183. Rest ye in peace, and may the Lord be with you all. Amen.

§ 184. Glory to thee, O God, who hast vouchsafed to us to pass the day in happiness and peace. O God who lovest mankind, during the forthcoming night which is about to close upon us, save us from sin, deliver us from evil, guide and lead us unto good works. Render worthy of the hymns and lauds of dawn all who have believed in thy holy name, and preserve them in peace.

§ 185. O Lord our God, give thy peace to all the world. Spare thy creatures wrath and punishment. Have mercy on our fathers and brethren, living or dead. Have mercy on the builders of this church, on benefactors, donors of produce, ministers; and on them that are at rest in the shelter of this holy church.

O Lord God, assist all Christian kings and pious princes, their armies and their captains; and preserve them in peace.

O Lord God, preserve the primate and the brotherhood whole and undisturbed as seemeth best to thy mercy. With the sign of thy holy and precious cross drive away the visible and invisible enemy from our borders and our place of dwelling. Deliver us from the fire eternal. And to thee be glory for ever and ever, Amen.

§ 186. Be ye all blessed by the grace of the holy Spirit. Go ye in peace, and may the Lord be with you all, Amen.

The Brit. Mus. MS Or. 4551 gives the rite of the Hour of Rest as follows:

§§ 174, 175, 177, 178. Then:—

Blessed be our Lord and Saviour Jesus Christ, Amen.

Our Father, which art in heaven.

We fall down before thee, holy Theotokos, and beseech thee, spotless virgin, intercede for our souls ; and entreat thine only-begotten Son to deliver us from temptation and from all our dangers. •

Meditations of S. Gregory of Narek, discourse xli, *incipit*:—Sons of the living God.

Private prayer for the faithful composed by Nerses Catholicos, *incipit*: In faith I acknowledge and adore thee, Father and Son and holy Spirit.

Supplication :

Because of the intercession of the holy lady Theotokos, accept our prayers and quicken us.

Proclamation :

Let us make the holy Theotokos and all saints our intercessors with the Father in heaven, that he may freely have mercy on us and in his compassion quicken his creatures. Almighty Lord our God, quicken and have mercy.

§§ 182, 184, 185, 183.

JOHN OF ODSUN ON THE BREVIARY.

The commentary on the daily office of Johannes Ozniensis, Catholicos A.D. 718. The Latin version is that which was made by John Baptist Aucher, and printed at San Lazaro, Venice, in 1834. The sections of this commentary relating to the same hour are arranged together as far as possible. The chapters and verses of the psalms are referred to in the numbering of the LXX.

THE NIGHT OFFICE.

Quare media nocte quinque Psalmi decantantur ; qualemque intentionem praefert Praeconium, ac sacerdotalis Oratio ?

Quoniam ad divinam pacem perveniente humana nostra natura^a, sancta quoque Ecclesia cogitabat liberari a mali perturbationibus, atque in conspectum magni Regis quodammodo veniens, ante omnia confidentiam poscit ad aperendum os suum, dicens : *Domine, labia mea aperies, et os meum cantabit laudes tuas*^b. Deinde confidens retulit contributorum insidias, et variam confluctuationem, dicens : *Domine, quid multiplicati sunt qui tribulant me, multi insurgunt adversum me ?* ab initio vitae meae inimici in paradiso adversariae virtutes. Multi vero dicebant animas meas, non est salus ipsi in Deo eius. Propterea poscit, ut adiutor sit imbecillitati naturae nostrae ad confringendam vellicantium incursionem, neque humanam nostram naturam despiciat Domini benignitas. Peccati namque vitiis implevit adversarius animam meam, et ex paradisi gloria ad infernum appropinquare fecit vitam meam ; *existimatus sum cum descendentibus in lacum*. Sequens autem Psalmus sese variis tentationibus tamquam tendiculis circumdatum fuisse enarrat.

Quamvis ergo per haec omnes tentationum passiones transierit Ecclesia, minime tamen derelinquitur ab experta in paradiso providentia Creatoris.

^a Post nimirum quietem noctis.

^b Psalm 50¹⁷ ; quibus verbis, quemadmodum Latinae, sic et Armeniaca Ecclesiae nocturnum officium incipit.

Omnino itaque exulem sese aspiciens ab humiliantis celsitudine, viribus receptis, exclamat dicens: *Benedic anima mea Domino, et omnia, quas intra me sunt, nomini sancto eius.* Item: *Benedic anima mea Domino, et noli oblivisci omnia mirabilia eius antiqua et futura*; quippe qui in misericordia sua ministros suos coronabit. Per hanc porro divinitus largitam spem confortata (*Ecclesia*) praecipit caelestibus Virtutibus, ut ei auxilio sint per suam doxologiam, qua Dominum laudare videntur.

Sic itaque sanctificata, munitaque, et resipiscens per quinque Psalmos, ob quinque sensuum purificationem, petiit a Deo gratiam Sancti Spiritus in auxilium, ut perducatur nos in terram bonitatis, unde per Maligni invidiam egressi sumus, dicens: *Spiritus tuus bonus deducat nos in terram rectam.* Item et Praeco praecipit observare mandata, ut in terra bonitatis sint longaevi; quum in paradiso paucis diebus fuerint commorati. Deinceps oratio Sacerdotalis, patris more, in conspectu caelestis Patris offert quodammodo salvatos luminis vitae filios adoratoresque, et glorificatores Sanctissimae Trinitatis. Ipsi gloria in saecula. Amen.

Qua de causa hymnus trium Puerorum quotidie canitur in nocturno, ac deinde Praeconium, et Oratio sacerdotalis sequatur; postea Psalmus Miserere, atque itidem Praeconium et Oratio sacerdotalis; dein sine intermissione Laudate Dominum de caelis; demum Gloria in excelsis concinnatur; et quamvis sit horum mens per Dei gratiam declarare exordiamur.

Quapropter duorum dierum mysteria iubet Ecclesia solemniter celebrare; Nativitatem, inquam, et Resurrectionem; nec semel aut bis, sed annuatim eadem recolit; immo in omni hebdomada festive celebrat Protoplasti salutem, quam fecit Unigenitus Filius Dei.

Ratio autem, ob quam trium Puerorum hymnus ante Psalmum *Miserere* decantatur, haec est. Quia trium Puerorum cantus primi Parentis quodammodo salutem praefigurat, qui per Maligni livorem in camino huius vitae corpore, spiritu, et anima fuit condemnatus; ideo prius masculi reparationem ante oculos ponit. Psalmus vero *Miserere* primae Matris per Sanctissimae Deiparae partum liberationem designat; ne concipiat amplius in iniquitate, filiosque in maledictione pariat. Quoniam per sanctae Dei Genitricis partum soluta est condemnatio; omnesque peccatorum causae, quae ex maledictione ingressae fuerant in mundum, ablatæ sunt per carnem Filii Dei, et per eius sepulturam, ac resurrectionem: quocum sepelimur per baptismum in morte sua, et cum ipso per Dei opus ex peccati sepultura resurgimus. Immo audeo etiam dicere, quod ad dexteram Patris sedemus.

Oportet ergo (quemadmodum iam pridem a Spiritu Sancto fuerat largitum) ordinatum mysterium officii Ecclesiae, trium Puerorum hymnum ad mortis et resurrectionis Christi symbolum, propter primae Matris salutem (sicut et *Deus propitius esto*, humilitatis preces) quotidie Trinae Unitati universos Christianos offerre.

Magnificat autem, et Psalmus *Miserere* primae Matris per Sanctae Deiparae partum liberationem significant. Atque ita a primae Matris maledictione liberati Ecclesiae pueri, atque in priscis benedictionibus confirmati, cum incorporeis naturis choreas ducentes, concinunt laudis cantum dicentes: *Laudate Dominum de caelis, laudate eum in excelsis.* Et: *Laudent eum omnes Angeli*

eius, et caetera deinceps per ordinem. Deinde autem ad inferiora convertitur sermo, dicendo: *Laudate Dominum de terra, dracones et omnes abyssi. Et: Reges terrae, et exercitus eorum, principes, et iuvenes, et virgines, et quae sequuntur.* Huiusmodi porro benignitate erepti Ecclesiae pueri a peccati servitute decantant *Domino canticum novum; laus eius in Ecclesia Sandorum; atque laetatur novus Israël in Creatore suo, filii Sion, qui ex Heva, exultant in Rege suo, qui ex Maria natus est Salvator eorum.* Qui exurgens a mortuis insufflavit in Apostolos dicens: *Accipite Spiritum Sanctum, qui ab hac Adami natura recesserat ob illicitam fructus scientiae boni et mali degustationem.*

Praedictae itaque benedictiones praesentium rerum ac temporum intentionem praeseferunt. *Gloria autem in excelsis* futurarum exhibet laudationum similitudinem, hominumque affinitatem cum supernis naturis, atque concordem Sanctissimae Trinitati doxologiam. Ipsi gloria in saecula. Amen.

MATINS.

Propterea quotidie in cunctis matutinis horis Angelica ferme inspiratione a somno, qui est languoris causa, exilientes, eandem trium Puerorum benedictionem ore pleno decantamus una cum confessione, et cum gratiarum actione, dicentes: *Benedictus es Domine Deus patrum nostrorum; patres iuxta fidem in Deum defunctos nuncupando.* Et quoniam rursus primum principatus honorem ille resumere debet, qui se ipsum contritionis igne liquefieri noverit, atque lacrymarum effusione, veluti caelesti rore, ablui et purgari; ideo mox universis quoque creaturis caelestibus ac terrestribus audet praecipere, ut glorificationi insistant, dicens: *Benedicite omnia opera Domini Domino.* Quem enim Pueri tunc cognoscebant sibi adesse salutis suae Salvatorem, veluti ad caelum ex camino clamando, creaturas ad illum benedicendum invitabant: eodem pacto et nos, utpote membra corporis eius, super nos et in nobis Caput gestantes, magnae vocis sonitu cunctis omnium creaturarum speciebus clamamus, dicentes: *Benedicite omnia opera Domini Domino; tamquam si nobis a peccati servitute per contritionis ignem ereptis, libertatis nostrae participes redditae omnium quoque entium species, nobiscum omnino gratias benedictionesque, et qui liberat omnes, referre cogantur.*

Hoc autem utcumque sit: id nos edocet, quod oportet, primum peccatores per poenitentiam iustificari, ac postea audere creaturis quoque iussa praecipere. Primum exclamare: *Peccavimus, inique egimus, et postea dicere: Benedicite omnia opera Domini Domino.* Primum: *Miserere mei Deus secundum magnam misericordiam tuam, et secundum multitudinem miserationum tuarum dele iniquitatem meam;* et postea audere, iterumque clamare: *Laudate Dominum de caelis; laudate eum in excelsis.* Cur nam autem bis eadem proferuntur? Pro iis, qui cunctantes fuissent a praeventibus praeoccupati; quos enim pigritia prima vice privavit, producto hymno, participes fiant in secunda. Haec porro quoad *Patres et Opera*^a, et quoad *Miserere, et Laudate Dominum de caelis.*

Postea vero Angelica vox^b unanimiter est decantanda; tamquam si per

^a Hoc modo penes Armenios nuncupatur aliquando trium Puerorum hymnus. Prior eiusdem pars dicitur *Patrum* eo quod incipit: *Benedictus es Domine Deus Patrum nostrorum* (Verse 29); posterior autem *Operum* vocatur, quippe quae ab iis verbis incipit, *Benedicite omnia opera Domini Domino* (ibid. ver. 35).

^b Hymnus nempe: *Gloria in excelsis Deo.*

poenitentiam purgatus*, atque caelesti ordine per innocentiam insertus cum eis unanimiter hymnum cantaverit : quique antea omnibus indiscriminatum praecepbat, Deum benedicere, nunc relictis sensibilibus ac materialibus rebus, sursum advolans ascendit ad incorporeorum mansiones, et cum eis in pacifico invicem amore degere, atque habitare cupiens, eo illorum animo per canticum assimilatur dicens : *Gloria in altissimis Deo, et in terra pax, hominibus bonae voluntatis*. Quoniam autem sese mente elevatum commiscuit cum Angelorum choris, ideo honorabili gradatione, ad illorum instar, incipit deinceps eum, qui super omnes est laudatione dignissimus, venerari, Psalmistam prius praecedere faciens; quem subsequitur iuxta ordinem Diaconus; deinde, tamquam supremus in ecclesiastico ordine, Episcopus. Hoc pacto ex infima Angelica hierarchia, unum de Clero adaptans unicuique ex triplicibus incorporeorum hierarchiis, ascendens paulatim pervenit usque ad regium thronum, ubi Seraphim, et Cherubim multitudo choreas gloriose ducit. Quamobrem et Trisagium alternatim cum illis concordi voce incipit decantare; sicque deinde perficit *Ortus Solis* Psalmum choralis ritu recitando.

Hoc porro dempto, sex numerantur illius horae, quae Matutinum dicitur, Psalmi eodem numero ac sensus, qui in nobis sunt, comprehensi : duo de poenitentia, ac de prece pro miserrima spiritali parte.

Quid mysterii in se continet Gloria in excelsis, variaeque uniuscuiusvis diei Antiphonae matutinae?

Ut mihi persuasum est, iuxta mysterium officii horarum diei ordinatae sunt. Feria secunda iuxta matutini officii mysterium statuta est; in qua hora secundus Salvatoris adventus praenarratur. Ideo lugubri voce mane clamatur : *Illumina, Domine, oculos meos, ne unquam obdormiam in morte*, sicut quinque virgines fatuae, *ne quando dicat inimicus vitas : Praevalui adversus eum; qui tribulant me exultabunt si motus fuero in igne aeterno, qui paratus est diabolo, et angelis suis*.

Feria tertia, iuxta horae tertiae mysterium statuta est : qua hora advenit Spiritus immissus in Apostolos. Cuius mirificum adventum experti Ecclesiae pueri, procidentes exclamant : *Apud te, Domine, est fons vitae, et in lumine adventus tui vidimus lumen*. Et : *Oriri facito misericordiam tuam, Domine, super nos ministros, atque adoratores Sanctissimae Trinitatis tuae*.

Feria quarta, iuxta mysterium officii sextae horae praescripta est : qua hora Protoparentis infirmitas recolitur, atque eadem hora vulneris curatio per passionem Crucis Domini nostri Iesu Christi, prout refert Iohannes Evangelista dicens : *Erat Parasceve Paschae, hora sexta, et crucifixerunt eum*. Huiusce porro salutaris oeconomiae mysterium agnoscentes Ecclesiae pueri cum gratiarum actione adprecantur : *Ego rogo, Domine, miserere mei, sana animam meam, quia peccavi tibi*.

Feria quinta, iuxta horae nonae mysterium ordinata est : qua hora Unigenitus Dei Filius in Cruce clamabat, dicens : *Eli, Eli*. Atque eadem hora ad vespertas expurgabat a tenebris luminaria diei, secundum propheticam vocem, novam lucem matutinam oriri faciens iis, *qui in tenebris, et in umbra mortis sedent*.

* Subintellige : homo.

Unde illuminati Ecclesiae pueri mane clamant, dicentes : *Ego ad te, Domine, clamavi : et mane oratio mea perveniet ad te*, cum iis quae sequuntur.

Die autem Veneris, secundum decimae horae officium ordinata est ; circa quam horam in sepulchrum descendens creaturarum Dominus, per suam incorruptam mortem nobis ab inferis atque a Satanae captivitate liberatis incorruptionem largitus est. Unde Ecclesiae pueri erepti clamant, gratias agentes, ac dicentes : *Domine Deus salutis meae, in die clamavi, et nocte corum te : intret in conspectu tuo oratio mea* ; et quae per seriem contextuntur obaecrationis verba.

Sabbato demum iuxta requiei deprecationis mysterium posita est : siquidem *Sabbath* secundum Hebraicam vocem *quies* est, ac saeculorum implementum : unde commemoratio fit quoque certaminis Martyrum, qui *carnes suas crucifixerunt cum necessitatibus, et concupiscentiis*, concrucifixi primo Martyri super Crucem exaltato, et me colligenti. Sub quorum validum praesidium confugientes Ecclesiae pueri lugubri voce exclamant : *Emitte, Domine, lucem tuam et veritatem tuam*, ut me errantem perducant ad veritatis cognitionem ; meque a sublimi natura ad inferiorem humilitatem dilapsam deducant in montem sanctum tuum, et in tabernacula tua.

Post haec grati animi Praeconium sequitur deprecans omnipotentem Deum, qui per huiusmodi miracula humanum genus exaltavit, ut illud inconturbatum in praesentibus servet : precatur quoque, ut sine tentatione conservet Ecclesiam suam etiam in futuro usque ad Unigeniti sui adventum. Quam populi orationem Sacerdos illico resumens, eam offert ad Deum, ut concedat, eos in voluntate observationis mandatorum suorum constanter perseverare, atque per Apostolicam pacis praedicationem conversari in hac vita, ut sint purissimum sanctae Trinitatis templum, et condigna voce sanctoque animo glorificent Unigenitum Dei Filium Seraphia voce trisagia, dicentes : *Sanctus Deus, Sanctus et fortis, Sanctus et immortalis, qui crucifixus es pro nobis, miserere nobis*.

Hic a Graecorum ritu distinguimur. Nam apud nos modulatur trisagium, quod praenuntiabatur a Seraphim voce, inter homines ; siquidem sonitus ab eis subobscurum modo prolatus sumentes homines cum iis vocibus, *Deus, fortis, et immortalis* coniunxerunt ; nonnullis ad sanctum Trinitatem consubstantialem istud referentibus ; nonnullis autem Filio dumtaxat. Hinc odium, et inimicitia, et contentio magna.

Quid mysterii habet Oratio matutina, quae circa Solis ortum peragitur ?

Haec Oratio alterum Christi adventum significat, atque resurrectionem hominum e sepulcris in die Prima-Sabbati, hora prima : ea siquidem hora futura est totius humanae naturae resurrectio. Quamvis enim nocte dicatur, iuxta dominicam parabolam ; illa tamen est mane, et principium ortus Solis iustitiae : futura est autem illa in prima magnae diei hora. Quoniam in illa hora creatum arbitror primum hominem, in qua sane e sepulcro reviviscet.

Quamobrem expergefatti in illa hora preces fundimus, expectantes renovationem resurrectionis mortuorum, atque per lucem hilariter volentem festinamus in occursum illius, qui in nubibus apparebit, quique singulis condigna retribuet. Propterea statuta est eiusdem horae Oratio, ut nempe digni efficiamur magni matutini lucis ortu, et Dominum gloriae sine rubore videamus in novo saeculo, in consummatione septimi, inchoante saeculo octavo, moram faciente Sponso in

novissima nocte, in separatione ovium ab haedis, in electione zizaniorum et tritici.

TERCE.

Propter haec omnia dicimus primum hominem hora tertia lapsum, qua hora vulneris curationem, ac beneficium recepit. Iure igitur in hac orationis hora Deus rogatur, ut mittat Spiritus adiutorium ad deducendum nos in terram rectam, qua per Maligni invidiam sumus privati. Haec est ratio orationis horae Tertiae.

SEXT.

Sicut mortuus quidam sensu carens omnique motu, ita et primus homo in meridie tamquam in media nocte redactus haesitabat, deficiebatque spiritus eius. Quoniam ab impatientia captus, in desperationis foveam corruerat: mortem maluisset, quam Dei praesentiam; eumque dominici mandati recordatio magis magisque sauciabat, quemadmodum et comminatae mortis timor: *Morieris*; atque nesciebat quid faceret. Pro cuius redemptione Unigenitus Patris sexta hora, sexta die, sexto saeculo sustinebat dolorum agoniam, et tristitiam per tristitiam expellebat, eiusque dolores per dolores fugabat, et ligno cohaerens quoadusque spiritum redderet, provenientem ex ligno poenam peccati Adae auferebat.

NONE.

Quid orationis horae Nonae sit mysterium?

Nonae horae mysterium celsiori prae caeteris traditione ab apostolico caetu honoratus aspicimus; quia *Petrus, et Iohannes ascendebant in templum ad horam orationis nonam*, atque eadem hora curabant claudum ad portam templi sedentem.

VESPERS.

Hora autem decima oratur, quia creaturarum Dominus eadem hora in sepulcrum descendisse dicitur, per incorruptam suam mortem nobis donans incorruptionem. Et iuxta mysterium istud statutum est vespertinum Officium; sicut Psalmus CXXXIX. docet Redemptoris passionem, nec non furientis populi malitiam serpenti similem. Sequens autem Psalmus dispensativam Salvatoris orationem propter plebis praesumptionem, quum dixerit: *Pater, dimitte illis, non enim sciunt quid faciunt*. Deinde in paupertatem naturae nostrae respicit, ut pote qui gravibus peccatorum oneribus sumus affecti. Iampridem accedens petierat a Deo: *Inclina, ait, Domine, aurium tuum, et exaudi me, quoniam inops et pauper sum ego*. Respice, inquit, in paupertatem naturae meae, et ne derelinquas de manibus: vide, in quali quantaque malitia captus fuerim. Causam autem huiusce rei fraudem diaboli apponit, dicens: *Deus, iniqui insurrexerunt super me* in ipso paradiso, et *synagoga potentium quaesierunt animam meam*, adversarii nempe vires; et *non proposuerunt te Deum in conspectu suo*. Praeterea: *Cogitaverunt supplantare gressus meos* in observantia mandati, et *absconderunt superbi laqueum mihi*; et *funes extenderunt in laqueum pedibus meis, et scandalum posuerunt mihi*. Deinde animadvertens, se non posse sua virtute laqueum illum a se remove, nisi Pater caelestis misertus redimeret nos per pretiosum corpus et sanguinem Unigeniti sui, illico procedens commemorat, quod hora sexta magnae diei in Parasceve Unigenitus Dei Filius humanam

animam in manus Patris commendans, immaculatum corpus ad Patris placitum sacrificavit, ceu suaveolentis thuris suffitum : *Dirigatur, inquit, oratio mea, sicut incensum in conspectu tuo, et elevatio manuum mearum sacrificium vespertinum.* Atque sub fine Psalmi : *Domine, educ de custodia animam meam.* Custodiam dixit metaphorice mundi vitam ; proinde orat, ut ad futuram vitam educatur ; quam spem expectantes iusti indeficientia bona consequi expectabant.

Porro luminum accensio hora decima significat, quod post sensibilis luminis finem per intellectuale lumen ad futuram vitam perducemur. Nunc autem nos oportet iterum primum ordinem resumere, et, Deo adiuvante, iuxta orationis horam, mysterium explanare.

Vespertinae orationis collecta hunc nobis sensum ostendit in se continere. Nam ex pluribus diurnis laboribus defatigata et lassata humana plasmatio quaerit ex illo, veluti ex gravi onere, liberari, et per nocturnam lectuli praeparationem quiescere ac roborari ; tunc prius accedens dicit ad Deum : *Indigna Domine aurem tuam, et exaudi me, quoniam inops et pauper sum ego.* Respice, Domine, inquit, in paupertatem et inopiam naturae meae, quale quantumque occupationum curarumque pondus a mane usque ad vesperam uno eodemque iugo sustinens patior. Quoniam vero novit diaboli seductionem esse harum rerum causam : *Deus, ait, iniqui insurrexerunt super me, et synagoga potentium quassierunt animam meam.* Ostendit autem, quod invidia motus ob suam mandatorum observationem venit ad se insidiandum decipiendumque : *Cogitaverunt, inquit, supplantare gressus meos : absconderunt superbi laqueum mihi ; funes extenderunt in laqueum pedibus meis, iuxta iter scandalum posuerunt mihi.*

Exinde perpendens, quod nullo modo laqueum istum confringere potest, nisi per eum Unigeniti sui sanguinem, per quem benigne misertus redemit nos Pater caelestis, eundem in memoriam revocat accedens ; eundem, quem Unigenitus Filius ad Patris placitum sacrificans fudit Feria sexta ad vesperras. *Dirigatur, ait, oratio mea sicut incensum in conspectu tuo ; elevatio manuum mearum sacrificium vespertinum.* Hoc porro laetificante sacrificio eripe me a laqueo, quem statuerunt mihi, et a scandalis operantium iniquitatem. Quoniam vero scit, nocturnam huiusce temporis requiem non posse ipsammet exuere corruptionis violentiam, nisi ad ultimam illam noctem, quae corruptionem expellit mortemque solvit, pervenerit ; istud obtinere ab eo postulat, finem praecepto Psalmo vespertino imponens : *Educ, inquit, de custodia animam meam, ad confitendum nomini tuo.* Custodiam vocat huius saeculi vitam ; educationem autem de ista appellat egressum ad futuri saeculi vitam. Quapropter addit : *Me expectant iusti, donec retribuas mihi.* Nisi propter me acceleraveris promissum regnum tuum, iustorum expectationis reminiscere ; nam ii quoque nos expectant ad promissionem recipiendam.

Deinde cantatur luminum Antiphona ; orationem quippe a decima diei hora incipiendo usque ad hanc, solis luce clarificamur : alteram deinde, quae languentis splendoris est, in medium afferendo lucem postulamus potius, ut materialis lucis loco, cordis oculus radiis intellectualis fulgoris illuminetur. Et quoniam per ipsa verba volantes mente elevamur ad incorporeorum habitacula, una simul bonos fieri cupimus, atque per excelsum Patriarchalem gradum venerari properamus Honorabilissimum. Quem porro in matutinis precibus servavimus, idem ordo nunc quoque prosequitur : a Psallente et ab Angelico ordine incipiendo finis perducitur ad Episcopum atque ad Cherubicum ordinem ;

quibuscum una voce cantatur benedictionis Trisagium. Sicque requiei Psalmum decantando fit finis.

Quatuor itaque omnino sunt vespertinae orationis Psalmi, si requiei Psalmum demas.

Producta autem ad vespertas Oratio est gratiarum actio. Etenim die absoluta, per horas horis completas ipsorum etiam iumentorum, occidente magno luminari, maior habetur cura ad ventri expletionem ob defectum in nocte^a. Propterea noctis impedimentum animadvertens Ecclesia, iuxta Prophetam, orat dicens: *Ego ad Deum clamavi, et exaudivit me*. Uno tempore, ait, clamavi; et in tribus exaudivit me. *Vespere*, in hac vita; quia dies abbreviata est: *Mane*, in resurrectione: *Meridie*, quum iudicium fiet in fulgido Trinitatis lumine, reorumque aestus percrescet. Cuius rei exemplum hic constituere placuit, congruam videlicet principio diei orationem; sicut et prope prandium Missam, quae, quum regulariter agitur, meridiem attingit; impleta autem die, bonorum postulationem ac postea de transactis gratiarum actionem. Nostrae autem mentis cibus est per intellectuales virtutes plenitudo, quam die incipiente, meridie, et vespere, in tribus vitae nostrae partibus, iuxta temporum nostrorum vicissitudinem, precibus perficimus.

Post brevem hanc inchoationem LXXXV. Psalmus praecipitur: *Inclina aurem tuam*. Mysticus autem est Psalmus iste. Quoniam natura nostra est mulieris reae partus ex venenosi serpentis morsu, orantes naturae nostrae Conditorem rogamus: *In die tribulationis invocavi*; et: *Magna fuit misericordia tua: Iniqui insurrexerunt in me*, daemones; et: *Salvum fac filium ancillae tuae* Hevae, et *Fac nobis signum bonum*, ac sigillum Signi tui, quod videat infensus ille malus, atque insuperabilem virtutem erubescens, pudore induatur aeterno: ego autem adiutus a te, Domine, consolatione fruor in aeternum.

Psalmus autem CXXXIX. ex Primi parentis parte orat: *Eripe me, Domine*; pluribusque periculis commemoratis, subiicitur ex Psalmo CXL. *Domine, clamavi ad te*; quo et rogat sacrificium vespertinum elevationem manuum fieri, et acceptabile incensum, orationem. Atque commemoratur elevatio manuum Domini veniam a Patre postulantis pro crucifigentibus: quod et nos agere debemus, *ponentes custodiam ori, et ostium circumstantiae labiis; ne declinemus corde in verba malitiae*. Sequitur Psalmus CXLI. *Voce mea ad Dominum clamavi*; atque effusio orationis in conspectu Domini, in deficiendo spiritu donorum, a visibili et invisibili inimico erepto. *Educ de custodia animam meam*, spiritum meum a malis ad expectandam iustorum retributionem. Tribus itaque Psalmis poscimus a Trina Unitate salutem.

Post haec etiam mystice ordinatus est hagiologiae hymnus ter Sanctus: iuxta illam Prophetiae visionem atque Evangelistae interpretationem. Nam gloriam Crucis vidit Isaias, et locutus est de ea. Idem et paterna vox manifestavit, dicens, *Clarificavi, et iterum clarificabo*. Atque illiusmet de seipso testatur dictum: *Nunc clarificatus est Filius hominis*. Quapropter haud inconsulto usurpamus nos verba illa: *Qui crucifixus es*, in hagiologiae complementum. Filius namque est *Sanctus, et Fortis, et Immortalis*, qui, Patris voluntate, ac Spiritus beneplacito, venit ad passionem Crucis; et per ipsum utique novimus Patrem, ac Spiritum. Neque nos vituperent aliter cogitantes de trinae hagio-

^a Idest, quia deficit eis cibus in nocte.

logiae hymno: alias erobescendum existimarent salutis nostrae instrumentum. Nobis autem, iuxta Apostolum, *absit gloriari, nisi in Cruce Domini nostri Iesu Christi*. Quae diximus satis habeantur, nec enim tempus est nobis; sed tantum, ut hunc (*hymnum*) noscamus igneum Ecclesiae murum, qui circumquaque extruitur in praecipuis Matutini, et mysticae horae Tertiae, ac Vesperarum orationibus; idem ter in die triplicatus.

Quoniam vero Crucis beneficium novimus, cum ea et Matrem Lucis commemoramus, atque precamur ut intercedat apud illum, qui in eius utero voluit habitare, nosque per Crucem suam redimere. Sic ergo pro legalibus agnis mane et vespere oblati, ab ista Ecclesia offertur sancti Nominis eius confessio de fructu laborum, una cum illibatae conversationis integritate.

Levavi; ut nempe per dominicam Dei dexteram custodiamur: unde et expectamus, auxilium a caeli et terrae Creatore consequi, ne tentationum sol nobis suo noceat calore; sed per custodientem nos a peccatis et ab omnibus animae et corporis periculis eripiamur. *Dominus custodiat introitum tuum* per nativitatem in mundum, *et exitum tuum* per mortem, *ex hoc nunc et usque in saeculum*, a praesenti vita usque ad futuram aeternitatem.

Postea psallentes communiter orant; ut *sub umbra Altissimi* sint, atque in *caelo requiem* mereantur, et hic a *laqueo venantium* liberentur. Quoniam autem *occulte perambulat in tenebris* laquei parator, corroborata (*inquiunt*) pedum nostrorum gressus, ad capitalem improbitatis amatoris malitiam conculcandam. Quapropter et in hac nocte, ceu servi *ad Dominum, ad te levamus intellectuales oculos*, ut ex fluctuosis afflictionibus eripias nos; atque suscipias animas nostras, ut sine dolo praecocupemus faciem tuam media nocte, et mane, voluntariam hostiam tibi immolaturi. Praeco autem admonet, ut haec unanimiter poscantur. Porro Sacerdos per Orationem mediator fit coram immortali vitae spe, Christo; ut in bonum perficiat supplicationes per Sanctae Deiparae, acceptorumque Martyrum intercessionem.

Populus autem *Dominum* appellando Sacerdotem rogat, ut in oratione reminiscatur ministrorum spiritualium, nec non parentum carnalium, caeterorumque singillatim. Ille vero summam dicit: 'Memento omnium in te credentium eosque a singulis periculis, ac tentationibus libera'; ut ab omnibus iure meritoque glorificetur Sanctissima Trinitas, nunc, et semper et in saecula saeculorum. Amen.

ON THE ARMENIAN OFFICES IN GENERAL.

Canones.

17. Oportet vespere diei Sabbati agere Martyrum officium; et genua nequam flectere; atque recitare *Luminum* hymnum: *Lux hilaris*.

18. Convenit nocturnum officium usque mane Dominicae peragere; atque vigiliis, precibus, et stando per vigilantiam delere transactae hebdomadae delicta; neque dignum reddere propitio ac vivifico Sacramento; atque omni alacritate et diligentia expectare tubam in adventu Domini buccinantem, atque ineffabile regnum aeternum.

19. Oportet ad vespertas et ad matutinum, integro expleto officio, decantare: *Sanctus Deus*; et ad vespertas deinde subiungere *Requini* Psalmum; mane autem *Solis ortus* Psalmum. Quando vero Missa celebratur sub officii initio moduletur: *Sanctus Deus*. Cuius rei sensum in ipsa praefatione firmissime demonstravimus.

20. Oportet, et verba *Qui crucifixus es*, ter subiungere, iuxta triplicem trisagii repetitionem; non autem mutilare, nec imminutum reperiri in Crucis Christi gratia.

21. Aequum est in nocte, cum congregantur (*Ecclesiae ministri*) ad Officium, primum praefationis loco dicere quatuor Psalmos unanimiter humili voce corrente: prius, Psalmum III.; secundo, Psalmum LXXXVII.; tertio, Psalmum CII.; quarto, Psalmum CXLII. atque subiungere eorum praeconia, et orationes, quas eadem mente fecit beatus Iohannes Mantacunensis Armeniorum Catholicus. Praeconium est: *Expergefacti*; Oratio: *Tibi gratias agimus*; eius autem Requies*: *Respice, Domine, misericordia tua*.

22. Matutinum officium omnes debent similiter uno eodemque ordine peragere; sic enim decet Christi amatores, qui eiusdem linguae ac gentis sunt, unanimiter glorificare Deum, rectosque componere mores; siquidem scriptum est de sanctis Apostolis: *Omnes erant perseverantes unanimiter in oratione*^b. Ergo post *Patrum* hymnum, et *Miserere*, et *Laudate Dominum de caelis*, oportet decantare *Gloria in excelsis*. Deinde iuxta unumquemque diem antiphonas ex Psalmis desumptas: Feria II: *Illumina, Domine, oculos meos*: Feria III: *Apud te, Domine, est fons vitae*: Feria IV: *Ego dixi, Domine, miserere mei*: Feria V: *Ego ad te, Domine, clamavi*: Feria VI: *Intra oratio mea in conspectu tuo, Domine*: Sabbato: *Emitte, Domine, lucem tuam*. Post Praeconium autem, et Orationem (*oportet*) Trisagii glorificationem decantare una cum antiphona ad sanctam Dei Genitricem: postea *Ortus Solis* psalmos choralis voce elata recitare.

23. Item et Vespertinum (*officium*) similiter ad invicem hoc eodem ordine ac modo peragere (*oportet*). Primum recitare Psalmum *Inclina*, alternando iuxta choros; quem beatus Nerses^c Armeniorum Catholicus addidit; ut principium omnium reclamationis Psalmorum agatur ab oratione; iste namque Psalmus oratio est David, sicut ex titulo eruitur. Post illum; *Conserva*, singillatim tres psalmi continuo secundum choros alternentur. Postquam autem *melodia* et *Dirigatur* dicta fuerint, praeconium, et oratio fiat; deinde Trisagium cantetur eodem modo; ut finis autem totius officii, Requiei Psalmus dicatur, alternis vicibus respondendo.

24. Porro Matutinum diei Dominicae suum habet ordinem hoc consilio dispositum. Post *Patrum*, *Magnificat* dicatur; oportet namque eum, qui resurrectionem Christi celebrat, sepulcrum quoque una cum illa, ac sanctam Virginem commemorare. Nisi enim natus fuisset, fieri non poterat, ut sepeliretur; nisi autem fuisset sepultus, neque resurrexisset. Idcirco quemadmodum sepulcri in Evangelio lecto fit mentio, ita et sanctissimam Virginem *Magnificat* recitando commemoramus. Nam sicut Salvatorem exceperunt ad invicem, Resurrectio a Sepulcro, Sepulcrum autem ab utero; item quoque ad invicem sibi esse debent testimonio propter resurgentem: haecque est vera incarnationis, et mortis

* Seu *Pausa*, vel *Conclusio*, quam vocat requiem, quippe quae incipit: *Pax omnibus* etc.; estque posterioris Precum partis initium: bifariam namque universae armeniacorum rituum Orationes dividuntur.

^b Acts 1⁴.

^c Post Nersetem magnum, qui floruit saec. IV., duo alii Nersetes extiterunt, alter an. 524, alter an. 640. Horum unum aut alterum intelligit hoc loco Philosphus noster.

Christi confessio. Verumtamen a nativitate ad resurrectionem consequenter uniuntur; a resurrectione vero ad nativitatem retroire impossibile est. Etenim fieri nequit, ut de iis, quae nondum Christus peregit, historia recolatur. Quamobrem Annuntiatio quoque, et Nativitas, et Baptismus Christi coniunctim celebrantur: haec omnia porro, sicut et caetera Christi acta, in resurrectione unita comprehenduntur. Haec sane de dicendo *Magnificat* in Dominicæ diei Matutino. Post illud autem, antequam Evangelium legamus, tamquam si Christum adhuc in sepulcro esse arbitraremur, foris clamamus ad eum erga sepulcrum, dicentes: *Exurg, Domine, adiuva nos, et libera nos: et: Deus exaudi orationem meam, auribus percipe verba oris mei; et: Regnabit Dominus in aeternum.* Verum post Evangelii lectionem, tamquam si ipsummet resurrectum illico in nobis cum Evangelico verbo exciperemus, nobis invicem iussu damus inquentes: *In noctibus extolite manus vestras in sancta, et benedicite Dominum*: quippe quod, exaudita oratione nostra, surrexit, et auxiliatus est nobis, eripiens nos de morte, regnansque super universum orbem in sempiternum. Noctem tamen, haud (*noctis*) tempus dumtaxat, sed potius Iudaicam incredulitatem nuncupamus, quae obscurissimarum similitudinem tenebrarum proculdubio praesefert, iuxta celebre Isaiae effatum: *Anima mea desideravit in nocte vigilare de mane ad te, Deus; hoc est, in medio impiorum ardeo, te Deum venerari.* Haec itaque hoc modo; hocque modo ordinem prosequendo decet post hymnum: *Gloria in excelsis*, resurrectionem repetere. Porro *Sanctus Deus* cum sanctae Deiparae commemoratione ad finem transferatur, quemadmodum et aliis diebus, iuxta exhibitam rationem. Post omnia vero *Ortus Solis* psalmus cantetur, quem: *Sit nomen Domini*, dicere coeperunt temporibus Esdrae Catholici.

25. Oportet in nocturno officio post Canones subiungere quatuor haec Praeconia: *Pro superna pace; Ut die, ac nocte; Ut dirigantur gressus nostri; Ut inveniamus gratiam*; quae eadem de causa composuit S. Isaac Armeniorum Catholicus; sicut et pro quolibet sequentes Orationes cum requiebus suis. *Domine Deus sempiternus, requies: Largitor bonorum. Nocte, et die, requies: Pastor bone. Procidimus coram te, requies: Tuas omnipotenti dominationi.* Postrema autem:

‘Benedictus es, Domine Deus noster, qui nos quoque peccatores dignos fecisti, qui te glorificemus. Suscipe, benigne et clemens Domine, omnium nostrum supplicationes, petitiones, confessiones, gratiarum actiones, et largire cunctis nobis copiosam tuam misericordiam, et miserationem. Ne derelinquas, Domine, populum tuum, neque despicias nos usque in finem propter nomen tuum. Non secundum peccata nostra facias nobis, neque secundum iniquitates nostras retribuas nobis: sed fac nobiscum misericordiam tuam in mille et decem mille. Eripe nos ab omni laqueo diaboli, et transfer nos in regnum Unigeniti tui Domini nostri Iesu Christi.’

Requies:

‘Tibi commendamus animas nostras, Deus omnipotens, Pater Domini nostri Iesu Christi, qui habitas in excelsis, et humilia respicis in caelo, et in terra. Respice, Domine, in orationem deprecationemque nostram. Ne frangas pactum tuum, neque eicias nos ab haereditate tua, sed secundum copiosam beneficentiam tuam dignos fac nos servos tuos ineffabili luce caelestis regni tui, per Iesum Christum Dominum nostrum, quocum te Patrem, et sanctum Spiritum decet gloria, principatus et honor, nunc et semper et in saecula saeculorum: amen.’

ON SUNDAY.

Verum haec magna Salvatoris dies suum postulat honorem a vespere Sabbati usque ad Primae-Sabbati vesperam; illud enim ceu pretiosissimi huius diei fundamentum ponitur, istud tanquam implementum superveniens perficit; veneratores namque hoc pacto ante ac retro honores erga excellentiores multiplicant. Verum maiores nostri usque mane feriae quoque secundae non solvebant requiei vinculum. Vespere autem Sabbati ordo quidam officii Sanctorum Martyrum peragitur, at genua nequaquam flectuntur, neque laboris operibus vacatur: quia haec vespertina hora medium locum tenet inter diem et noctem; dies enim quum ad illam pervenerit, cessat, nox vero ab ea incipiendo suum auget terminum. Quamobrem utrique, diei videlicet ac nocti, ex parte haec specialis hora adconsenda est, ex parte autem aliena. Hinc est, quod nonnulli vespertinis haece horis quaedam addere maluerunt, quaedam autem demere; alij vero relicta ab illis superaddere, atque superaddita auferre.

Oportet itaque hanc diem colere haud Christi sacrificio dumtaxat, et escarum mutatione, et requie laboris nescia, verum et universam praecedentem noctem in oratione transigere. Haec namque nox, quae luciscit in prima Sabbati, fuit tempus resurrectionis Christi, qui nos suscitabit; quapropter futura est etiam ea nocte universalis resurrectio. Quenam autem inter multas sit nox illa, quaeve noctis illius hora, in qua nos renovaturus est Christus, omnes latet; neque enim patuit hora resurrectionis Christi. Idcirco a vespere Sabbati usque ad primam Sabbati lucentem sedulo expectare decet, ut per solutionem ab hoc mortis vinculo aeterna induamur vita.

Quapropter in hac divina nocte vigilare (*oportet*) atque incessanter Deo in caelis exhibere doxologias a vespere usque ad solis ortum; idque stando, non autem genuflectendo, peragere.

Si quis autem ex multis scire voluerit, qua illius noctis hora quove momento futura sit resurrectio; id nos latet. Etenim iuxta Evangelistarum relationem neque resurrectionis Christi palam declaratur hora. Decet ergo cunctos Christianos a vespere Sabbati usque ad mane Primae-Sabbati vigiles hilaresque perseverare, atque futurum adventum expectare. Id vel ipse Dominus in Evangelio iubet, dicens: *Vigilate, et orate; nescitis enim, quando Dominus vester veniat; sero, an media nocte, an galli cantu, an mane.* Atque subdit: *Vigilate, et orate, ut non intretis in tentationem; et: Ut digni habeamini stare ante Filium hominis.*

Quoniam qui in vigiliis, et orationibus integram hanc noctem transigere cupiunt a vespere Sabbati usque ad mane Primae-Sabbati, hi Angeli in corpore effecti incorporeorum Vigilum praeseferunt similitudinem. Nam quemadmodum per quadraginta dierum ieiunia expurgavit unusquisque totius anni peccata; similiter in hac divina nocte totius hebdomadae emundat errata, atque dehonoratam per peccata naturam Angelum in corpore efficit, in filium lucis et in filium diei hominem transformando.

Ego tamen haud leve quoddam testimonium pro iis, quae diximus, assumere censo. Nam Ierosolymitani usque ad hodiernam diem nocturno ministerio celebrant Primae-Sabbati diem, ut pote illis praeceptum ab Iacobo primo eorum

Patriarcha. Istud et ego meis praecepi, ut huiusmodi ordinem sequantur, et Apostolicis canonibus ad divinae voluntatis placitum obediant.

Matutinae autem preces non sicut aliarum dierum mysterium statutae sunt. Nam post hymnum *Patrum*, *Magnificat* cantatur. Arbitror enim, eum qui Resurrectionem Christi recolit, cum eadem et Nativitatem, et Sepulturam commemorare debere. Enim vero nisi natus fuisset, neque fuisset sepultus: nisi autem fuisset sepultus, neque resurgere potuisset. Porro Virginis memoriam agens, sepulturam quoque affirmat; sepulcrum autem commemorans certam facit Resurrectionem. Antequam enim Evangelium legatur, adhuc in monumento Dominum esse quodammodo arbitantes, lugubri voce foris clamamus sepulcrum versus: *Exurge Domine, adiuva nos, et redime nos propter nomen tuum; quoniam humiliata est in pulvere anima nostra, conglutinator est in terra venter noster*. Et audiunt boni nuntii responsum a Propheta: *Regnabit Dominus in saecula Deus tuus, Sion, in generationem et generationem*. Et: *Custodit veritatem in saeculum, facit iudicium iniuriis patientibus; Dominus illuminat caecos, et erigit elisos peccato*.

In Evangelii autem lectione exsurgens a mortuis, perficit Prophetae missiones. Mox autem addimus Evangelicis verbis: *In noctibus extollite manus vestras in sancta, et benedicite Dominum*, qui exaudivit orationes nostras, et resurgens a mortuis liberavit nos, regnans omnino super universum orbem terrarum. Noctem autem non tempus ipsum dicit (*hymnus*), sed Iudaicam incredulitatem designat, iuxta egregiam Isaiae prophetiam dicentem: *Anima mea desideravit te in nocte, de mane vigilabo ad te, Deus*. Deinceps caeterarum dierum ordo resumitur, et post canticum *Gloria in excelsis*, additur: *Sit nomen Domini*: quem praecepit Dominus Esdras Armeniorum Catholicus.

Quid mysterii praesefert Tertiae horas oratio in die Prima-Sabbati?

Omnia quidem de Christi passione, et resurrectione, ac de nostra redemptione fuerant praedicta; quae in aliis orationis horis, prout potuimus, aliquantulum monstravimus. Istud porro, ad quod accedo, facultatem nostram propter meam ignorantiam rudemque sermonem exsuperat; illud autem silentio praeterire, infidelis negligentia, ut mihi videtur, fuisset.

Confusus itaque per orationes vestras in Sancti Spiritus gratia verbum scientiae acuta mundaque animadversione aggredior. Quomodo vero id fiet? nisi precibus vestris detur menti nostrae verbum; ut, Spiritu ductore, orationum postulata explere valeamus. Primum itaque, quum exquiratur, quid mysterii sit hora tertia in atrium Ecclesiae congregari: puto, quia, quum olim ab alieno dispersi fuissemus, nostram per caelestem pastorem Principem peractam reversionem significet. Liturgia deinde exorditur: *Dominus regnavit, decorem indutus est*: nobis quoque unanimiter coniunctis cum Rege nostro, qui ex Virgine carnem indutus fuit, nosque elevavit ad incorporeorum hymnos; ideoque Angelicis choris commixti alternatim una cum supernis exercitibus modulamina assumimus. Postea per trinam hagiologiam una cum supernis laudatur ille, qui hac ipsa hora crucifixus est pro nobis hostia Patri acceptabilis: quocum et nos Patri caelesti offerimur hostia rationalis. Huc refertur admirabile mysterium atque traditio a multis abscondita.

Extollitur porro sanctum Evangelium, super quod tamquam super thronum excelsum et elevatum sedere mentis oculo aspiciamus Filium Dei, iuxta Isaiae

visionem: Ideoque elata voce sursum aspiciamus erga illum, qui per trinam hagiologiam vocavit nos in unam lucem vivam, ut non amplius ad imum corruamus, sicut ipse diabolus corruit, deiecitque Adamum. Huc Spiritus Sancti, thuris instar, amplexus ex Patre olens, cunctos unde ceciderunt sursum assumens. Quare fiduciam adepti in gyrum pergimus circa regium altare, ut suavitatis odorem redoleamus, hagiologiae confessionem una cum Seraphim erga Immortalem pro nobis crucifixum. Unde per divinos carbones ignei effecti, ipsimet in adoptionem caelestis Patris vocati cantamus laudes in Sion, et orationem novam in Ierusalem: quo pacto pariter Isaïas admonitionis voce implet suaviolenti scientia orbem terrarum. Annuntiat siquidem revelationem Filii Dei ex Virgine, dicens: *Eccæ Virgo concipiet, et pariet filium, et vocabitur nomen eius Emmanuel*: de quo etiam subdit: *Linguores nostros ipse tulit*. Atque in hunc sensum respiciens Ecclesia Isaïam legit: unde per laetam annuntiationem prophetica confortati Ecclesiae pueri, canticum novum decantant, *Meseti* nuncupatum, Graeco autem sermone interpretatum: *Laudes cantare*. Sic itaque cum Prophetis prophetica personantes, et cum Apostolis apostolica legentes vescimur quodammodo pane de caelo descendente. Iste perlectus in Ecclesia graduum cantus ad sedulam attentionem excitat omnino auditorem. Innuit autem *Alleluia*, paratos esse debere ad audiendam desursum venientem vocem horribilem ac stupendam; ut immobiliter Orientem attendamus. Curnam autem id agitur? Quia nequaquam nuntii vox, neque Angeli; sed ipse Dominus profert, dicens: *Exivi a Patre, et veni in mundum*; propterea sine sibilo silentes in dominicorum verborum ministerio stamus.

Expleto autem sancto Evangelio, elata voce profitemur sanctam Fidem, quam beati sanctique Patres Nicaeni tradiderunt Ecclesiae, ut diaboli malitiam penitus abiicerent, omnemque terrarum orbem in obedientiam reducerent sub Apostolica praedicatione in Christo Iesu Domino nostro; cui gloria in saecula. Amen.

ON LITURGICAL DIVISIONS OF PSALMS.

Quare autem septem Copulis sub Canone redactum fuit Psalterium David? aut qua de causa, tamquam si imperfectum fuerit mysterium, adiunctis caeterorum Prophetarum hymnis, laudes decantantur, ac Praeconium postea, et oratio Sacerdotalis subsequitur?

Septem porro *Copulis* comprehenditur unusquisque Canon, secundum septem huius vitae aetates. Septies quoque in die Deus laudatur, quemadmodum septies in gyrum perrexit populus circa Iericho; postquam enim sexies id factum esset, septima vice sonitum ediderunt tubae, vehemensque conclamatio facta est, Iosue praecipiente, ad Ierichuntis eversionem. Simili quoque modo nos septem copulis circumdamus diaboli machinamenta, iuxta Ducis nostri Iesu mandatum: atque elata voce per septem copulas Canonum capita decantamus ad vim diaboli confringendam. Postea vero octavum ad octavae aetatis mysterium, ex aliis Prophetis desumptum, cum laudibus universorum Domino exhibemus, vitae futurae typum praeseferentes, quando cum Angelis incessabili voce choreas ducemus. Deinde ad caelestem Regem oratio exhibetur per Sanctorum intercessionem, ut ab illius mali laqueis atque ab aeternis cruciatibus erepti, ipsorum societate digni efficiamur. In resurrectione autem Domini, et in Dominicis festis

Alleluia cantamus, ad significandum, quod solis laudibus cum Angelis vacabimus, neque amplius intercessionis indigebimus.

ON PRAYERS TO MARY.

Curnam porro in solutis diebus (sc. post trisagium) commemoratur intercessio Mariae Dīparae, non autem in mysticis?

Quia mystici dies ad spiritualement mensam nos invitant, ut de vero corporis et sanguinis Unigeniti Domini nostri Iesu Christi sacrificio participemus, non adeo necessaria tunc est intercessionis Mariae commemoratio. In solutis autem diebus de Christi sacrificio minime participant, pro sancta, et terribili hostia validam Mariae intercessionem in subsidium, et praevalentiam adsumimus hagiologiae; ut perveniant preces nostrae ad aures Domini Virtutum, qui sedet super Cherubim, et glorificatur trisagia voce.

A TENTH-CENTURY TEXT OF THE ARMENIAN BREVARY.

There was printed at Stamboul in the year 1730 a volume of 456 pages, entitled: *The Book called Interpretation of Prayers*, composed by the Blessed Bishop Khosrow Antsevatzi and by other holy Doctors. Compiled and arranged in one volume by Moses, the laborious Doctor.

This work, of which there are three MSS in San Lazaro and one in Vienna, contains many of the fragments (printed p. 448 foll.) of John of Odsun and a full commentary by Khosrow on the Priests' prayers and Diaconica of the Breviary, written about A. D. 950. In his preface Khosrow states that he will only explain these; and it may be he, and not Moses, who added the extracts from John of Odsun explanatory of the Psalms used.

Khosrow's method is to cite the text sentence by sentence, and then paraphrase it so fully that we usually find embedded in it every word of the passages explained. From the twofold evidence of lemma and paraphrase we can re-constitute the text as he read it.

In the following collation with my MS β of Khosrow's text I have enumerated each section in the order in which in the commentary they follow one another. Where an entire section in Khosrow's text presents no variant, I merely give the number of that section; where it contains one or more variants, I add these after the number of the section. We may assume that prayers and proclamations not cited by Khosrow had no place in his copies and were unknown to him. In a few cases he had other prayers than those of the existing MSS. Sections neither cited nor paraphrased nor implied by Khosrow, I of course omit; and wherever an omission or different reading seems to be due rather to the compiler Moses than to Khosrow, I note the fact. My readers will perceive, if they institute a comparison, a close resemblance between the oldest MS α and the text which was in Khosrow's hands.

MIDNIGHT OFFICE.

§ 8. The compiler has the title: 'proclamation of the night vigil'—Khosrow read 'from the heaviness of sleep'—to become, *us also*, glorifiers of the Lord God of all—worthy of the eternal joys which our Lord God Jesus Christ truly

promised to his beloved. *Jesus Christ our Lord*, quicken and have mercy. § 4. *Congregation*: Quicken us, etc. *Deacon*: To pass, etc. *Congregation*: Vouchsafe^a, O Lord. *Deacon*: For the angel, etc—succouring] guarding—Our own and one another's souls let us—Clerk] *Congregation*. § 5. vouchsafed to us the—adoration] glorifying (cp. a)—of thy all-holy name—to pass the present hour of night without sin or stumbling; and through all, etc. (but Khosrow knew of the other reading, for he comments: 'not only for the remainder of this night, saying as follows: And through all,' etc.)—om 'and guard'—Jesus Christ, unto whom are due—now and ever and to eternity of eternities. *Congregation*: Amen. *Bishop*: Peace with all. *Congregation*: And with, etc. *Deacon*: Let us, etc. *Congregation*: Before thee, O Lord. § 6. O Lord of hosts] om—in a modest and worthy—thankfully glorify thy all-holy Trinity, now and ever and to eternity of eternities. *Congregation*: Amen—Blessed be, etc. (Khosrow understands the word *aurhneal* in the sense of 'Praised' rather than 'Blessed,' and comments thus: 'Why here, as it were at the end of the Hour, do we petition "to praise"? It appears to me that the ancients at this place read the Scriptures, the more so as they did not join in a continuous whole canon with canon, but in reading kept them separate. In the same way, they did not join together the psalms of the prefaces (or prologues) in the canon, but in writing them out distinguished them. For the canonical prescription forbids to join the psalms together; and by specifying psalm and not canon shows that in the prefaces of the psalms we ought to distinguish the canon in writing. . . . But why do we now neglect this? Simply from laziness. For we see the canon's scripture lections everywhere neglected; and where they are read, they are made by most an occasion of going to sleep, rather than of profit and instruction.') § 6a. *The deacon*: And again, etc. *Congregation*: Lord, have mercy. *Deacon*: Quicken us and have mercy, O Lord. *Congregation*: Quicken, O Lord. *Bishop*: Praise and glory to Father, Son, and holy Ghost, now and ever and to eternity of eternities. *Congregation*: Amen. *Bishop*: Peace, etc. § 7. composed to Mesrop] the compiler never notices these ascriptions of authorship, but see on § 180. Khosrow notes that the congregation repeat 'Lord, have mercy,' after each of the diaconica. § 8. awful and] om—and with a heavenly canon—*The priest says*: Peace with all. *The deacon*: Let us adore God. § 9. stand firm] live—we do, that by day and by night we may. § 10. of the evil one] om—of life unending] of the Lord's will. § 11. pray and beseech thee] call out to thee—like the apple of the eye] om—For unto to now and ever] ! om. § 12. § 13. avert from our hearts all evil devices, let us pray—guard us with the mighty right hand of the all-powerful God. § 14. grace and] om—Lord of life and God of mercy] God beneficent and of much mercy. § 15. Look upon our prayers and supplications, and vouchsafe in peace all the time of our sojourn here. For thou art—now and ever] + *Congregation*: Amen. § 16. For to fathers] And more especially for those—ravines of the earth, let us pray. § 17. of thy mercy, awaken. § 18. After this section Khosrow adds 'Another prayer,' as follows:

Having risen betimes in the hour of night, we pray thy beneficence, who hast opened our mouths unto the glorification of thy all-holy name, may our prayers

^a The people repeat together 'Vouchsafe (χάρισται), O Lord' after each petition. So Khosrow.

enter before thy great Lordship, may the gates of thy love towards man be opened over thy congregation. For thou art God, beneficent and of much mercy ; and to thee are due, etc.

Peace with all.

Blessed art thou, almighty God and father of our Lord Jesus Christ, who hast aroused us from the heaviness of sleep, and given to us to sing spiritual songs, unto thee for praise and glorifying, unto us for forgiveness and remission of sins. Now therefore we pray thy beneficence, who bestowest such great blessings, vouchsafe that we pass in peace the remainder of this night, and attain unto the service of dawn, for the adoration and glorifying of thy all-holy Trinity. To whom are due, etc.

§ 18 a.

MATINS.

at the hour to Jews] compiler omits.

§ 25. all of us] + with one accord—to his saints by *the very God*. *O Jesus Christ our Lord*, quicken us and have mercy. *Congregation : Quicken, O Lord.*

§ 26. Prayer to fast] the compiler writes : Then the head man of the church says—gentle and kind] om—with the three children to praise *thy all-holy Trinity and offer thee praise and thanks and glory, now and ever* (omitting the rest). § 28. The compiler as follows : ‘ But on Sunday he here recites the following : Mighty, all-powerful and holy, etc.,’ and Khosrow’s commentary involves this text. §§ 81 and 82 are indicated by the compiler as following § 28, and then the commentary of Khosrow is resumed.

§ 29. good ordering] + of the covenant (i. e. clergy)—supplications] + of our united hearts. § 34. Quicken us, *O almighty Lord*, and have mercy. Unto the *all-resplendent and true resurrection of*. § 35. in the form of a prayer] om—thy heavenly promises. § 37. of Fasts] om—hear to Indulge] om. § 39. § 40. Jesus Christ and holy Son] Khosrow notes that ‘ some copies in this passage have the words : “ holy Spirit,” instead of “ holy Son.” ’ This is the true reading and is found in a ; it belongs to a stage of dogmatic evolution, when the only-begotten Son was not yet distinguished from the holy Spirit—Virgin] world. §§ 41 and 42. Then the compiler alone indicates § 43, and Khosrow’s commentary is resumed at § 48—have mercy] + *Congregation : Quicken, O Lord—Let us ask to Lord our God*] om. § 49. *before who*] om all—keep thy commandments *out of divine writ* during—attain to] become worthy of—Through, etc.] And with them glorify thy all-holy Trinity. § 50. divine grace] divine Trinity. §§ 51–63 are indicated by the compiler alone. § 64. and praised] in the highest. After § 64 the compiler alone indicates Ps. 116¹⁻⁶ and Ps. 5 (§ 65). § 73. unfading] om. § 75. in thankfulness] unceasingly. § 74. § 66. § 67. of the dismissal] om—holy and precious] all-powerful. § 68. holy and precious] all-powerful—thankfully] unceasingly.

PRIME.

§ 81. the Lord of their prayers—together to saints] om. §§ 82 and 83 as follows in Khosrow’s text: From the East unto the West praised art thou, O Lord ; and let thy name be praised henceforth and for ever. Who hast lifted off us the darkness of blindness, and hast shone into our dull minds and mortal bodies. And now we pray and entreat of thy beneficence, account us worthy in holiness to behold the splendours of the Sun ; to pass peacefully through the

length of the day, and to attain to the service of eventide unto the adoration and glorifying of thy all-holy Trinity. To whom are due glory, rule and honour, now and ever.

Peace with all.

Before thee, Lord, and before thy glory and before thy great Lordship, we thy servants and handmaids bow down our heads. Bless, and account them sufficient, that by all and in all thy all-holy name be glorified among thy servants and handmaids. And to thee may we send up praise and glory, to Father, Son and holy Spirit now and ever. § 78. The compiler notes that this prayer follows the Supplication, 'we pray thee, have mercy.' Khosrow notices that it is repeated from the service of Matins. § 86. quicken *to* prayers] set us at the feet of thy saints. § 91. his *plenteous* mercy—our helper and Saviour] plenteous of mercy. § 95 *a.* § 96. life and] om. § 97.

TERCE.

and in reference *to* Christ] the compiler omits. § 99. Almighty Lord] om. § 100. § 101. § 108. ; and defend them] om. § 104. in *thy* paths in righteousness. § 106. pray to the *beneficent Spirit* God, and ask for mercy of the same. That. § 106 *a.* om *very* before God—and hear us] om.

SÆXT.

§ 109. with one accord] with fear and trembling—saints] + that are here and in the whole world—abide in] live—as this *great and ineffable grace* was bestowed upon his loved ones. § 110. in virtue] + in this world—invoke] name—for to ourselves] continually—regard *the* adoration of us all—teach us] this lection is involved in the comment, but in the lemma Khosrow reads : 'vouchsafe unto us'—of truth] before thee in every hour. § 112. § 118. om 'beneficent' before and 'and' after 'God'—heal and relieve us of] drive away from us—lauded] + in the highest. § 115. for the pardon of our sins and remission of our trespasses. § 116. of thy servants' supplications—through thy loving-kindness] and save us from the enemy visible and invisible—thankfully] unceasingly.

NONE.

§ 119. with one accord] with fear and trembling—saints] + and loved ones—gifts] crowns. § 120. and heavenly] om. § 121. one another] + in this world—with all saints—magnify *the* Father and Son and all-holy. § 128. § 124. and entreat—compassion] om. § 125 *b.* § 126. out of thy creative love] om—Remember *to* of sin] Indulge and visit them in thy glorious second coming—in the rank *to* hand] om.

VESPERS.

§ 130. composed *to* Basil] the compiler omits. Khosrow in his comment writes thus : 'Some say that John the Baptist composed this prayer, which is a mighty falsehood. . . . But whether it is the work of John Mandakuni, like the rest of the prayers and proclamations, or of some one else, is not certain'—Blessed art thou, Lord—who *madest* the luminaries—do thou, Lord, send. § 131. Compiler's title is 'Hymn of the Sunday eve'—of glory of the immortal Father, of the heavenly holy, etc. (using another punctuation). § 132. in the form of a Prayer] compiler substitutes 'of Evening'—O Lord] om—offer *to*

almighty] glorify thee, O Lord our God—We are all met, etc.] This, writes Khosrow, is said by the Bishop—unceasingly giving thanks] om—we] let us. § 138. § 135. For the peace of all the world and the establishing of the holy catholic and—For our people] For our neighbours—and may the Lord to avert from us] who breaketh down. § 136. thankfully] always without ceasing. § 137. in faith, in hope] om. § 139. § 140. § 141. of thy sinful servants—and on thy holy Church] om—by land or by sea] om—And to thee, *Father creator, and to the Son only-begotten, with the liberating holy Spirit, are due.* § 142 a. The compiler's title is, 'Proclamation of Penitents.' § 143. Khosrow has an older form of this prayer as follows: God exalted, praised and glorified, who art long-suffering in thy loving-kindness, plenteous of mercy and full of grace unto all who call upon thee, and ask of thee pardon and remission of trespass. As of old thou spakest through the prophet, saying: Turn ye unto me and I will turn unto you. For I desire not the death of a sinner, but rather that he should turn from the evil path and live. And again thou hast said with thy holy mouth: I came not to call the righteous, but sinners to repentance. Now therefore have mercy, O God, upon them that do repent, and accept their prayers, petitions, supplications, confessions. In thy loving-kindness heal the wounds, bruises, buffets inflicted by the craft of the enemy, and by his deceitful guile. To the end that they may once again be made whole in spirit, and enter thy holy Church; and together with thy congregation send up hymns of praise and glory to Father and Son and holy Spirit, now and ever, etc.

§ 148 a. The compiler's title is: Concerning the prayer of the Sunday Dismissal—keep thy faithful people—tr. precious and holy.

HOOR OF PEACE.

Pages 364–381 contain a preliminary discussion of the Hour of Peace, by whom written it is not clear, but it would seem by Khosrow. Its author identifies the Hours of Peace and Rest, and knows of no distinction between them. He avers that this Hour's prayers were recited at bedtime and closed all the devotions of the day. He also cites or indicates §§ 163, 164 a, 165. Five psalms, 4, 6, 13, 43, 70, are specified, with the remark that older usage sanctioned only four. § 166. And we will (*secunda uice*) to for holiness] om. § 167.

At this point, on p. 382, the commentary of Khosrow *eo nomine* is resumed and cites § 168 Let us all with one accord give thanks—to us] om—in every hour] om—who loveth man] who is truly pitiful—defend us]+ undisturbed by day and night—haven of his goodness] eternal joys. § 169. unto us]+ also—may we]+ with them. § 170. promised] prepared. §§ 171, 172. § 173. in all ways] om.

FINIS.

The editor of 1730 adds at the end of his volume short treatises on the Breviary written by Stephen of Siuniq in the ninth, and by Gregory of Narek in the tenth century. From the latter we learn that Armenians prayed erect with extended hands, crossed themselves when they rose from sleep; and before they lay down, crossed the four walls and floors of the bed-chamber. The Scriptures were read during the Midnight Office, and Gregory exhorts his readers not to go to sleep during the reading. There was a vigil

throughout Saturday night lasting to the sacrament or offering at dawn. Matins at cockcrow and Prime at sunrise formed one continuous service. Then followed Terce, Sext, and None. In the systematic description of the Hours of the day, the Offering or Eucharist follows None. It was not ignorantly to be given to a dead person to the deprivation of the living, and one day a week was enough for it; you also might not sleep or idle after receiving it, but only read or work in the field.

The office of the Daily Repast which in MS B follows Vespers is described in these terms: 'When thou prayest at the ninth hour, thou shalt eat food. For from Easter until (the feast of) the Cross, this is the time to eat; for the day is long. But after the (feast of the) Cross, sunset is the right time. And in eating proceed with reverence and thankfulness. For we have the tradition from the Lord, that he took bread and gave thanks. Three times shalt thou bless it, with psalm and proclamation as prescribed. First commemorate the Trinity, and then make the dominical sign. And after eating, commemorate the holy Virgin and her only-begotten Son. For such is the form observed to-day in Thezeniq and of old by S. Antony and other holy fathers.' Vespers and the Hour of Peace or bedtime followed the meal here described.

It is not clear how the Eucharistic Repast of the tenth hour, prescribed in the Lectionary, was kept distinct from the Repast here described as following None. Is it possible that in the monastery of Thezeniq an old form of Eucharistic agapè survived into the tenth century akin to that to which Socrates testifies as common among Egyptian Christians of the fourth century?

APPENDIX II

THE OLD ARMENIAN LECTIONARY AND CALENDAR.

The Armenian lectionary which follows is taken from two codices:—MSS A. F. 20 = Paris Bibl. Nat. Anc. Fonds Armen. 20. This codex is written on stout vellum, and now consists of 155 folios, 314 x 283 millimetres, in double columns, of 25 lines each. It has suffered from fire, and many folios have been torn out. Thus after folio 1, two or more are wholly lost; and after fol. 6, seven more have been torn out, leaving, however, the inner margins of the text. Quaternions 3 and 4 have wholly perished.

The spelling is archaic and merits special study. So does the text, which differs somewhat from that of the Armenian vulgate. The text of the lections is written in large rounded uncials, the rubrics and farrings in thinner smaller half uncials. In the absence of any colophon the exact age of the book cannot be ascertained, but the Abbé S. Martin and Dr. Baronean were probably correct in assigning it to the ninth century. It may even belong to the eighth.

Bd = the Bodley codex Armenus d. 2, already described in the introduction on the MS sources.

These codices contain the book described in the tenth century as a *Taunamak* or Indicator of feasts. More recently the Armenians have called it a *Tiashots* or Book of Repasts, that is of lections to be read in liturgical *Synaxis*.

It answers to our *Lectionary*, but it differs from most books of this class in being more simple and primitive. Thus it contains lections for the following days alone: Epiphany and its octave. Wednesdays and Fridays in Lent, and for the second, third and fifth days of the second week of Lent. Holy week. Easter octave. Pentecost. Certain saint days. A series of nineteen lections for catechumens.

Thus it contains no special lections for the Saturday and Sunday *Synaxis*, probably because, Sunday being the feast of the resurrection, the same lections were read all through the year, as the Pilgrim of Aquitaine relates. The later codex Bd supplies lections for Sabbaths and Sundays in Lent. But it is certain that these are a later addition, for Gregory Asharuni, who compiled about A.D. 690 a commentary on this lectionary, not only omits all reference to these additional lections, but expressly states that Cyril of Jerusalem, whom he believed to be its author, appointed lections for the fourth and sixth days of the week, but not for Saturdays or Sundays.

We shall return to the evidence of Gregory Asharuni. We will first mention evidence about this lectionary supplied by two other Armenian fathers in the early years of the eighth century. These are John of Odsun who became Catholicos about A.D. 718, and Khosrowik^a the Translator. The former of these, in a passage cited by me p. 181, states that the Armenian lectionary of his day was that used by the Church of Jerusalem. And this is the more probable, because its contents closely agree with the narrative in which the Pilgrim of Aquitaine (first published by M. I.-F. Gamurrini, and reprinted in the Abbé L. Duchesne's *Origines du Culte chrétien*) describes the festivities of Jerusalem towards the close of the fourth century. John of Odsun also states that there were no lections for the feast of the baptism of Jesus, the antiquity of which in Armenia he nevertheless attests. About the same date Khosrowik, the Translator, in his dialogue with Athanasius patriarch of Antioch^b, bears similar testimony in these words:—'We feast the Epiphany and the Baptism on one day, the Epiphany from written document, and the Baptism from tradition.'

One is tempted to identify this Khosrowik Translator with the Khosrow who translated the rite of Blessing the Waters as narrated above. But there is no reason why we should. For the latter is a well-attested personage, and the rite in question may quite well have been translated two centuries or more before it came into use. In the same way in the twelfth century a variety of Latin rites were rendered into Armenian which have never come into use at all, and at an earlier time the Eucharistic liturgies of Chrysostom, Basil, of the Presanctified, and of James were rendered into classical Armenian, but have never come into general use.

Early in the eighth century Grigor (or Gregory) Asharuni (or Arsharuni) wrote a commentary on the Armenian lectionary, from which we can infer that his form of it was nearly identical with that found in A. F. 20. He specially notes that it provided no lections for the Preliminary Fast nor for the Feast of Wardawarh, nor for other days than Wednesdays and Fridays.

^a or Hosrowik.

^b I have translated this into Latin from two MSS, one of them written before A.D. 872, in the *Zeitschrift für die neutestamentliche Wissenschaft*, No. 3, 1904.

The Preliminary Fast, so called, was known as Artsiburi to the Greeks of the twelfth century, a corruption of *aiadsavor* which means preliminary. It was also called the Feast of the Ninevites, and in the present calendar begins on January 12 and ends on January 16, with the commemoration of Jonah.

Wardawarh was the midsummer feast, and falls at present near the end of June. It has become the Christian feast of the Transfiguration, but at one time it was associated with the feast of the Ark of Kirjath-jearim. The Bodleian Codex Arm. d. 2, which I have collated with A. F. 20, supplies lections for it in an appendix.

There is no feast of the Ascension, as apart from the Pentecost, in these Armenian lectionaries, which in this respect agree with the so-called Syriac Teaching of the Apostles, with Eusebius' Tract on Easter (Migne, S. gr. 24, col. 700), and with other ancient authorities.

That the Armenian fathers were well aware of the lateness of most of their feasts is evident from a passage in the dialogue of Khosrowik above referred to, which runs as follow:—

'Question:—Why do you Armenians not feast the day of the Annunciation?

Answer:—The first holy fathers did not appoint it, and we rejected the day which was afterwards appointed by Justinian. For we have kept that which we received from the Doctors (*Wardapet*), handed down from man to man, but have added nothing of our own.

Question:—And why did not the Saints appoint it?

Answer:—They neglected many things, and appointed neither the Baptism, nor Pentecost, nor the Annunciation, nor the Quadragesima of our Lord (i.e. *Hupapanti*), nor the Ascension, nor the Transfiguration, nor the Blessed day (Palm Sunday), nor the Raising of Lazarus, nor the Day of the Cross. And these two chief feasts alone were appointed by Jacobus and the others, because they reckoned sufficient the great and wonderful feast of Epiphany—since no one before was ever born of a Virgin—and that of the Resurrection; with apostolic mind having regard only to the advancement of the Gospel. But subsequently many feasts were added by Cyril; and these we keep, namely the Baptism and Pentecost, the Annunciation, Transfiguration, and the rest.'

The following two questions hang together, viz. What is the relation of the calendar implied in A. F. 20 to the two early calendars printed by me below from the Vatican codex 3? To what epochs do all three calendars respectively belong? Any answer must be based on the following considerations:

Some of the oldest feasts of the Armenian church were, as is natural, metamorphoses of older pagan feasts, which fell on fixed days of the vague year. One should therefore be able to fix the dates of these calendars by noting their synchronizing with the Julian year.

Of such a metamorphosis of earlier pagan into Christian feasts we have much evidence in old Armenian writers. Thus Agathangelos records that Gregory the Illuminator set the commemorations of the saints, whose relics he had brought from Caesarea, on the old day of *Amanor*, i.e. of the New-year God, the bringer of new fruits, the hospitable God Vanatur, who till then had been feasted on the day of Navasard. The passage is § 149 of the Greek and p. 482 of the Armenian text. H. Gelzer has discussed this passage with his usual lucidity in his tract

Zur armenischen Götterlehre, read before the Bavarian Academy, December 7, 1895.

In the work of Gregory Arsharuni explanatory of the Jerusalem lectionary there also occurs a passage, which contains so much fresh evidence to the same effect that I here translate it, using the Bodleian Codex Arm. c. 17, f. 359^{ro}. By way of explaining why no lections were assigned in that lectionary to the feast of Wardawarh or the Transfiguration, he writes as follows :

‘Moreover, when the darkness of ignorance, the fog of idolatry, brooded thickly over the land the heathens kept glad holy day with reek of sacrifice, and feasted on Navasard 1st Aramazd, and on the 15th (i.e. of Navasard) the lady Anahit, and on Sahmi 7th they feasted Wahê Wahean, the gold-finding, gold-mother demon. But in the summer time they feasted the lady Aphrodite, and they prattled the following silly story, that because of her awful beauty and delicacy whithersoever she ran from the soles of her feet there fell drops of blood ; and in her footsteps rose and myrtle shrubs shot up from the ground. So in heathen wise, darkened by the empty folly of their minds, they named her festival *Wardawarh* (that is, Rose-kindling).

‘However our Illuminator dispersed the gloom of idolatry, and altered the festivals of familiar custom, and on Navasard 1, he ordered to be celebrated the feast of John the Baptist, and on the 15th the Annunciation of the Theotokos ; and on Sahmi 7, of John and Athanagines. But the feast of Wardawarh he appointed to be the apparition of the Saviour on Mount Tabor, because he opened like a rose on Mount Tabor. For as the rose, so long as it is in the bud, keeps the fragrantcy of smell and the vision of colour shut up in itself ; but displays to all its fragrantcy of smell and vision of colour when it blossoms and issues forth, so also our Lord, while he was wrapped up in flesh, enclosed the rose of his divinity ; but on Mount Tabor manifested his divinity to the disciples.’

Here then as regards their feasts we have the equation of Aramazd with John the Baptist on Navasard 1, of Anahit with the Annunciation on Navasard 15, of Wahê Wahean or Wahagn with John and Athanagines on Sahmi 7, of Wardawarh with the feast of the Transfiguration. The month and day of *Wardawarh* is not given in the above extract, and we learn only that it was in summer. In the menologia it falls on First Epact August 6. In the Armenian church calendar for 1889 it is placed nine days before the day of Athanagines and eighty-two after the Annunciation, on June 28. Note that the first three of the above feasts are given on the same days in the first form of Armenian calendar below, in which only the months of the vague year are given without any synchronizing of them with Julian dates.

I may remind the reader that, as the Armenians reckoned thirty days in each month, five epacts and no bissextile, their months circulated through the Julian fixed calendar once in 1460 years.

A similar passage with reference to the coincidence of the feasts of the Theotokos and of Anahit occurs in the Bodleian Armenian menologion MS Arm. c. 3 written about 1300. In this book Navasard 15 coincides with August 25.

The passage is as follows :—

‘To-day is the feast of the holy Theotokos. Our Illuminator S. Gregory when he destroyed the female image of Anahit, the wife of Aramazd, and annulled her filthy feast, appointed and fixed in the church of Hayasdan on the same day the feast of the holy lady Theotokos ; in order that they might forget the abominable feast of filthiness, and glorify the Lord’s mother Mariam . . . and that the mother of God might be held in honour who was made equal with the Father, save only that he is creator and she a creature.’

Such extracts as the above might be multiplied; but these are enough to show to how large an extent the feasts of the Armenian church were fixed with reference to an older pagan calendar. In many cases the old festal practices still clung to the day. Thus the dove was anciently sacred to Aphrodite, and accordingly the custom survived until recently of sacrificing doves and also of letting them fly on the feast of Wardawarh. The author of the *Antiquities of Armenia* (San Lazaro, 1835) recognizes in this a survival of the worship of Aphrodite, vol. iii. p. 171; but notes in the same connexion the release of the dove by Noe. Whence came the custom noted by the same author and still retained by the Armenians of pouring water over each other at this festival, I know not.

The question then arises: Can we by noting the synchronism with Julian dates of these old feast days establish the date at which the lectionary before us was redacted. Both in it and in the second of the two calendars the feast of Mary is set on August 15. Let us suppose that this was the christianized feast of Anahit kept on Navasard 15 of the vague year. Now the equation Navasard 15 = August 15 held good A.D. 464-8, and that is not an impossible date. It is somewhat early for us to find a feast of Mary; but inasmuch as Mariolatry in Armenia was developed out of an earlier cult of the virgin mother Church, no less than out of the old cult of Anahit, we can suppose that the feast when first established in the fifth century was intended to honour the heavenly aeon the Church, rather than the physical mother of Christ.

In the Armenian menologia known as *yaysmavurq* (i.e. on this day is feasted) the day of the Theotokos, Navasard 15, is equated with August 25, which brings round Navasard 1 to August 10, an equation which was good for the year 432. In these menologia, which in their present form go back to the thirteenth century, all dates of the vague year are similarly equated for the Julian year 432. And this year, be it noted, was the point of origin of the 500 years' cycle which, according to the colophons of MS B, ended and began afresh in the year 932. The agreement of the lectionary and the second calendar against these menologia is noteworthy. I cannot explain it, but it at least indicates their independence.

The feast of John the Baptist is placed on January 29, but as this entry is placed between August 24 and September 23 we must regard it as a scribe's error for August 29. The equation August 29 = Sahmi 7 held good A.D. 552-6; and this is a probable date for the redaction of a calendar, for A.D. 552 was the starting-point of the Armenian cycle devised for the Armenians by Acas.

On the other hand, if we take Navasard 1 as the day of John the Baptist we find that it fell on August 29 between 352 and 356. And this date, not far removed from the age of Gregory the Illuminator, must be connected with the 200 years' Canon of Andreas, brother of Magnus the Bishop, which began in 353 and was the basis of the Armenian ecclesiastical calendar up to 552.

There is then a fair agreement between the lectionary and calendar No. II; but the relative paucity of saints commemorated in the former is a sign of its greater antiquity. I have printed in italics in calendar No. II such holy days as recur in the lectionary, so that the relations of the two lists may be seen at a glance.

That the calendar implied in the lectionary was already a conflation of at least two earlier ones, is certain; for the feast of the Innocents comes in it twice, on January 8 and May 18; and the feast of S. Stephen not only occurs on January 7 and December 26, but on Easter Monday as well. Herein we seem to trace two causes. Firstly, the conflation of two systems of calendar, one of which placed Christmas on December 25, the other on January 6; and secondly, the circumstance that the same set of lections as was used at Easter had to do duty for Epiphany as well.

As regards the first of these causes, we know from various sources that the Armenians oscillated from one Christmas date to the other; and indeed that both for years ran concurrently in the eastern and western halves of their country. Until about 440 they kept only the Baptismal feast on January 6. Then for about thirty years they kept the birth as well, but separately on December 25. About 482 under John Mandakuni they transferred the birth festival to January 6, to the effacement of the old form of Epiphany, which till then had been a baptismal feast. Herein they followed the example of the later church of Jerusalem, where the exclusive celebration of the birth on January 6 seems to have been instituted by Cyril, the author of the *Catecheses*; for under Macarius the Epiphany was still the feast of the baptism of Christ. The Ebionite associations of the baptismal feast were probably the reason of its being dropped, and a birth festival substituted. The latter was soon transferred elsewhere to December 25; but in Jerusalem it lasted on, at any rate in the Monophysite churches gathered there, until Justinian enforced uniformity, and destroyed the last trace of the older order by altering the *Hupapanti*, or Quadregesima of the Lord, from February 13-15 to February 6. The Armenians however clung to the order instituted by John Mandakuni until about the year 602, when the Emperor Maurice forced the Byzantine system upon the Greek parts of Armenia, while the rest of Armenia split off under rival catholici. Less than thirty years later Heraclius, fresh from his Persian victories, imposed the Byzantine orthodoxy of Chalcedon on the whole of the Armenians, whose catholicos Ezer or Esdras even communicated with the Greeks at the council of Karin or Theodosiopolis. This conformity lasted during five catholicates, roughly during the last eighty years of the seventh century. Then early in the eighth under John of Odsun, called the Philosopher, who presided over the council of Manazkert, the Armenians abjured Chalcedon afresh and returned to January 6 as the date of the birth-feast; and to it they have ever since adhered.

These vicissitudes partly explain the traces of conflation in this lectionary. They may even account for the tearing out of so many folios of the octave of Epiphany; and to them must surely be due the fact that in the Bodley MS and in many old copies of the Armenian lectionary the lections for the Epiphany Octave are a later insertion.

I cannot here attempt a full criticism of the contents of this lectionary, for this would entail a comparison with other early forms of calendar, and take up too much space. I must be content therefore to dwell on a few points. We may note its peculiar arrangement of the Maundy Thursday rites. Unlike the MS Bd it has no lections for the Washing of Feet, although Asharuni about A.D. 690 found them provided in his copy and comments on them. It also

emphasizes the paschal meal, which it calls the Old Pascha. In Armenia the paschal lamb seems to have been sacrificed on this day at the hour of the release of the Penitents, if we may trust the canons of the council of Karin or Theodosioupolis held in the reign of Justinian. It is possible that the sacrifice offered on Great Thursday 'before the cross,' as other matala (see p. 54) were offered, was not the Eucharist and nothing more; but was really the *old Zatik*, that is the *agnus assus* followed by the Eucharist. It is true that on this day the Pilgrim of Aquitaine saw the *oblato* offered *post crucem*, i.e. in the shrine so called. In Armenia, however, the custom of the paschal lamb was kept up; nor would so much stress be laid upon the commemoration of the 'Old Zatik,' unless the writer of the rubric for the Great Thursday had in view the sacrifice of the lamb. If any doubt remains it is removed by the *testimonia* from the fathers in favour of their peculiar observances, which the Monophysites of the monastery of Halbat compiled about 1170. Here we find a series of passages chosen from John Chrysostom, Zenobius the bishop, Marutha bishop of Nfinkert or Nefkert, and others, all destined to prove that Christ ate the paschal lamb of the old covenant before he instituted the Eucharist, and gave his own body and blood to his apostles. The motive of the Armenians in picking out such *testimonia* can only have been to justify the sacrifice and eating of the paschal lamb on the Thursday. It is now slain and eaten on Easter Sunday; and we cannot fix the precise dates at which in different parts of Armenia the rite was transferred from the Thursday to the Sunday. Nerses Shnorhali writes (see p. 78): 'they (the Jews) sacrifice it at eventide on the old Pascha: we at dawn of the new Pascha.' But in the dialogue of Khosrowik above quoted the Patriarch of Antioch asserts that for a long time the Armenians kept the Pascha with the Jews, and that Andreas, the author about 354 of the 200 years' cycle used by the Armenians, specially accused them of doing so. Similar rites long existed elsewhere. Thus in the twelfth century the paschal lamb was still eaten by the Pope, but on the Sunday evening; and in the following extract from codex 149, fol. 22^a of the Bibl. Genevensis in Paris (see Kohler's Catalogue, i. p. 97) we have a full description of the rite.

DE PRANDIO PONTIFICIS, ET VESPERIS PASCHALIBUS.

Porro autem in Basilica magna Leonis Pape ubi hoc die in mane Dominus Papa comedit, circa mensam Pontificis separata sunt undecim scamna, pro quinque presbyteris, totidemque Diaconis Cardinalibus et Primicerio. Ibi etiam lectus ipsius Pontificis solemniter est preparatus in figura undecim Apostolorum recumbentium circa mensam Christi. Transiens autem Pontifex per ipsam Basilicam, intrat cameram suam, ubi in scypho argenteo recepto a Camerario Presbytero, eoque sicut in Natiuitate Domini erogato, surgit, et ducitur a magistro Senescalio et Pincerna ad locum qui dicitur Cubitorum, ibique a iuniore Presbytero Cardinali Agnus assus benedicitur, et exinde redit

* This MS is an abridgement by Onuphre Panvini of a thirteenth- or twelfth-century *Rituale* written a *Cencio quodam Diacono Cardinali*. . . *camerario sub Celestino Papa III qui post Innocentii 3ⁱ mortem Romanus Pontifex renunciatus Honorius 3^o nominatus est*. The rubric of the preceding piece is *Quid dominus Papa facere debeat in die Pasche*.

ad preparatum lectum mense, et accipiens idem Pontifex parum de ipso agro porrigit Priori Basilice sedenti in subscellio ante lectum ipsius, dicens: quod facis fac citius, et sicut ille accepit ad damnationem, en accipe ad remissionem; reliquum uero agni distribuit discumbentibus, et aliis circumstantibus. In medio uero conuiuij surgit unus de Diaconis Cardinalibus ex mandato Archidiaconi, et legit ad mensam. Finito conuiuio cantores prosam canunt de mandato Pontificis, quae sit conueniens Paschae; postea uero descendit in Ecclesiam Lateranensem ad Vesperas, et sicut in Antiphona continetur celebratis tribus uesperis, uidelicet in Basilica Sancti Saluatoris ad Fontes, atque in Oratorio Sanctae Crucis, reuertitur ad porticum Sancti Venantii, ibique sedet cum episcopis et cardinalibus ceterisque ordinibus, aliis uero tam Clericis, quam Laicis in terra super tapeta residentibus: deinde ab Archidiacono, et aliis Primicerijs sibi et omnibus circumsidentibus propinatur uinum claretum, quo temporis intervallo primicerius cum schola cantorum surgit et canit huiusmodi prosam graecam *ᾠδὴν*.

Pascha sacrum nobis hodie ostensum est: Pascha nouum: Pascha Sanctum: Pascha mysticum: Pascha maxime uenerabile, est Redemptoris Pascha immaculatum, Pascha magnum, Pascha fidelium: Pascha omnes reformans mortales, nouum Papam Pium Christe conserua.

In printing this lectionary I have given in italics those lections to the presence of which the commentary of Gregory Chorepiscopus bears witness. This I have found in two codices. The one is in the library of San Lazaro, numbered 475, 2. 7. It is written on cotton-wool paper in a small faded uncial writing by George Melrik (i.e. the gentle), a native of Vaspurakan, who became a monk in the island of Sevan between Tiflis and Erivan, and died A.D. 1113 in the convent of Drazark at the age of seventy. The same volume contains the similar commentary of Samuel Kamrdjastoretzi (*Կամրճաճորեցի*), written about 940 for Ananiah Arsharuni and largely copied from Gregory's work. It also contains the works of John of Odsun, Catholicos c. 718, on the Feasts, and of Moses *gertholahayr* (= father of Grammarians) and philosopher, usually called Moses of Khoren, on the ordinances of the church. The volume is in size 21 x 13½ centimetres, and contains 25 lines to the page. For a knowledge of the early Armenian church it is an invaluable manuscript.

From this codex I copied the commentaries of Gregory and Samuel on the Epiphany lessons. But for the rest of the calendar, I have had to content myself with a Bodleian codex Arm. E. 17, written in small cursive, on paper, in the year 1708 in Valarshapat for the Catholicos Alexander, who gave it to the Bishop of Isphahan. It contains —

1. An exposition of the xvii lections compiled from Hippolytus, Nectarius and John Chrysostom by Sarkis Wardapet, called Gound. This is also found in Paris Bibl. Nat. Anc. Fonds Arm. 45.

2. Stephanus of Siunik on the preface of the prayers read at eventide, and other matter.

3. The commentary of Grigor or Gregory Asharuni Chorepiscopus, fol. 286 foll.

Gregory dedicated his work to Kamsarakan Wahan Patrician, a noble who entered the convent of the Theotokos in Valarshakert in the canton of Bagrevand, in order by his own study and devotion to restore the learning of his church.

Gregory in 684 was consecrated bishop by Sahak Catholicos, and assumed the chorepiscopate of the Asherunig or Arsharunig. He died about 714.

He defines the scope of his work as follows :—

‘To point out how the Church of Christ observes the two feasts (Epiphany and Easter) with the same historical lections. Also, how the one feast supplements the other, and how each merges itself in the other. Again, how the days of the quadragesimal fast are partitioned into nine mysteries ; and how the fourth days of the week and the Fridays through their lections and psalms blend in one and the same mystery. Also how there are two quadragesimas, the same fast being observed with more lections. . . . To show how in these two feasts are laid the foundations of all others, and how the Birth and the Baptism are one single spiritual feast. . . . From the Annunciation of the Virgin until the Theophany is to be understood by reference to the woman (sc. Eve or Ecclesia). But from the Theophany until the Ascension by reference to the man (sc. Christ or Adam). But in the Birth and Epiphany the church celebrates one and the same feast.’

It is not clear that Gregory in his lectionary had any of the lections which follow Dan. 3¹⁻⁹⁰ (LXX) for the octave of Epiphany. For after his comments on the hymn of Daniel are finished he continues thus :—

‘And thus refreshed in body, and filled with joy in spirit, we partake of the body and blood. And similarly after seven days we celebrate the eve of the salutary feast of the Circumcision.’

Here he ignores the lections of the Epiphany octave, which, however, his successor Samuel in 940 comments upon. We have further evidence in canon 30 of John of Odsun (see p. 182 above), that the lections of the octave were not yet fixed as late as the year 700. In A. F. 20 the two quaternions preceding folio 7 are lost ; but that they contained the lections given in Bd for the octave is practically certain ; for parts of the lections of the second and seventh days are left, and the missing quaternions would have exactly contained the lections prescribed for the interval in Bd.

This commentary contains many points of interest. Thus in one passage its author hints that the lectionary was drawn up in Alexandria, and thence taken to Jerusalem. It is as follows, f. 324 v^o :

‘Cyril sent to Alexandria to Peter, and asked of him the lections ordained by James, the brother of the Lord. Peter found them in the monastery of Anthony, and sent them to Cyril. And when Peter was martyred with Abisolom, by Diocletian—for 150 bishops were slain—. . . he ordained a feast on January 11, and set it in the lectionary. But he also appointed a feast of S. Anthony, because he was a conservator of tradition ; and he kept the lections whole and undisturbed because of him.’

There is an anachronism here, for Cyril’s *Catecheses* are hardly prior to 348, and Peter suffered in 311. Yet the tradition that the scheme of lections ascribed to Cyril came from Alexandria may well be true, and would explain the affinities between the Armenian and Coptic lectionaries.

Another noteworthy point is that Gregory Asharuni reckons seventy-eight (in one passage seventy-seven) days to elapse from the beginning of the preliminary fast to New Sunday. In these days, he says (f. 299, ch. 12), the church fulfils all the mysteries of man’s salvation. It would seem then that the preliminary fast

began on a Saturday, and that two Sundays and fifteen days intervened between it and Ash Wednesday; and this Gregory states to have been the case. He also declares that this fast commemorated the five patriarchs. The usual explanation is that it was the fast of the Ninevites.

Less satisfactory is the statement (f. 335) that Cyril of Jerusalem trained the children of heathens and Jews for three years in the faith, after they had inscribed their names, and then baptized them on the great fifth day, i.e. Maundy Thursday. On that day, we read, after dismissal or *missa* of the Zatik offering, he taught the baptized saying: 'Be sober, be watchful' (I Peter 5¹). In the same week on the Friday he communicates to them the mystery: 'And ye have an anointing' (I John 2²⁰). And on the Sabbath he communicates the mystery: 'For I also received from the Lord' (I Cor. 11²³).

But in the lectionary these passages are appointed for the week after Easter; and the commentary also passes direct from them to consider New Sunday. I therefore suspect some error in a text which locates the baptism of novices on Maundy Thursday.

In connexion with Pentecost we note a discrepancy between Asharuni's comment (p. 361) and the lectionary; for the former states that on this day the gospel of the Ascension was read, the latter limits the lection from Acts to ch. 21¹⁻²¹. Here of course the commentary reflects the more ancient practice. Asharuni also declares that the gospel and epistle were the same on this day as on Maundy Thursday. In the lectionary therefore we have a stage of development in which it was felt amiss to set the Ascension on Pentecost Sunday, but when as yet another day had not been adopted.

THE OLD ARMENIAN LECTIONARY.

N.B. (i) The chapter and verse references are from the Revised English Version.

(ii) The antiphon or *ktsord* sung after each verse of a psalm is expressed thus, e.g. 90³. This means that the antiphon of Psalm 90 is taken from verse 3 of it.

(iii) Words supplied from the MS Bd are bracketed thus (. . .).

(iv) Lections and rubrics implied or indicated in the seventh-century commentary of Gregory Asharuni are printed in italics.

(v) The folios of MS A. F. 20 are given in left margin.

(vi) Folios numbered in round brackets are of the Bodleian codex of Gregory Asharuni.

- 16 * A record of the assemblies which are held in Jerusalem in the holy places of Christ, in which the number of the day of the month and the lesson of the day are set forth, and the psalms indicated which are proper to the several festivals.

If, however, we have in this book appointed the same lesson to be read twice, or even thrice, let no one impute our action to ignorance, but rather to our anxiety to enable him that seeks to find without trouble each lesson of those appointed in its context confronting the corresponding assembly.

* A record—Ps. 80] Bd omits this preface, and substitutes the words: Canon of the Epiphany candle-lighting.

The Feast of holy Epiphany is kept in the month of January on the sixth day of the same. And on the fifth they *assemble in the Shepherd's hut* at the ninth hour, and this canon is performed: Ps. 23¹: Alleluiah, Ps. 80^a: Luke 2^{b-20}: 5a († Matt. 1^{1b-20})^b: Gen. 1¹—3²⁰: Isa. 7¹⁰⁻¹⁸: Exod. 14²⁴—15²²: Mic. 5²⁻⁸: Prov. 1¹⁻⁸: (Isa. 9⁵⁻⁷): (Isa. 11¹⁻⁹): Isa. 35⁴⁻⁸: (Isa. 40¹⁰⁻¹⁷): Isa. 42¹⁻⁷: Dan. 3¹⁻⁹⁰ [after verse 34 of the Daniel lection 'Deliver us not over unto the end,' etc., a blank is left in the text, within which are added by a hand which is contemporary, though the writing is thinner and smaller than the rest of the text, the following words, fragmentary, because the leaf is half torn away:

... the angel Gabriel and gave salutation

... he said: Be thou glad,

... the Lord is with thee^c.

After which the normal text is resumed at Dan. 3⁸⁵.

In the same lection the respond, 'Praise and glorify him for ever,' is added between the verses in the same smaller uncial writing. The six folios which contain this lection have been torn out in such a manner as only to leave fragments of their inner margin. Thus the present condition of the MS does not determine whether or no the hymn was elsewhere farced with a narrative of the conception of Jesus.]

Tit. 2¹¹⁻¹⁵: Alleluiah: Ps. 110: Matt. 2¹⁻¹³: (Matt. 1^{1b-23}):

(And on the second day they assemble in the shrine of Stephen, and this canon is performed: Ps. 110): Acts 6²—8²: (John 12²⁶⁻²⁸).

(Third day^d. They assemble in the holy shrine of the city. Canon: Ps. 110³, Before the day star I begat thee: Heb. 1¹⁻¹⁴: Ps. 110: Matt. 2¹³⁻²³.

Fourth day^e. They assemble in holy Sion, and this canon is performed: Ps. 110: Gal. 4¹⁻⁷: Ps. 132: Luke 1³⁰⁻⁶⁸.

Fifth day. They assemble on the holy Mount of Olives. Canon: Ps. 99: Heb. 12¹⁸⁻²⁷: Ps. 15: Luke 1³⁹⁻⁶⁶.

Sixth day. They meet in the shrine of Lazarus, and celebrate his raising. Canon: Ps. 30: I Thess. 4¹³⁻¹⁴: Ps. 40: John 11¹⁻⁴⁶.

Seventh day. They assemble in holy Golgotha, and perform the canon: Ps. 98): Col. 2¹⁻¹⁰: Alleluiah: Ps. 84: Luke 2^{21 f}.

7a Here ends the canon of the holy Epiphany. By all the martyrs is this canon performed^g.

^a Ash. adds Pss. 132 and 119¹⁷⁶, and after the lection of Luke, Ps. 27.

^b The lections bracketed are absent from A. F. 20 through loss of leaves. The title of the lesson from Luke is left; but it is doubtful whether the MS ever contained that from Matthew; however, Asharuni, Samuel and Bd testify to it. The same remark applies to the lections bracketed below. Of the lections Isa. 35⁴⁻⁸ and Isa. 42¹⁻⁷, only verses 35⁷ and 42⁶ remain on fragments of folios torn out of A. F. 20.

^c Bd has the text of Dan. 3¹⁻⁹⁰ without any farcing whatever.

^d This day, remarks Samuel, commemorated the massacre of the children.

^e Samuel records that in his *Tonamah*, or Lectionary, the rubric of this day directed that the faithful should meet in the Catholike, but that in the lower margin of the same book was written: In Sion, the Annunciation.

^f A. F. 20 has, wrongly: gospel according to Matthew, and in margin a second hand, as it seems, adds within scrollwork the number 2.

^g Bd: Here ends the canon of the assemblage of holy Epiphany of the Lord. In all commemorations of the holy martyrs this canon is performed.

- 7a January 11. Commemoration of Peter and Abisalom. Ps. 116¹⁵: Rom. 8²⁸⁻³⁰: Alleluiah: Ps. 116: Matt. 10¹⁶⁻²¹.
- 8a January 17. Commemoration of Anthony the hermit. They assemble in the holy Anastasis, and this canon is performed: Ps. 116¹⁵: Heb. 11²⁹⁻⁴⁰: Alleluiah: Ps. 116: Matt. 10²⁷⁻⁴².
- 8b January 19^a is the day of Theodosius^b (MS Thadeus) the King. They assemble in the holy Anastasis, and this canon is performed: Ps. 132: I Tim. 2¹⁻⁷: Alleluiah: Ps. 21¹: Luke 7¹⁻¹⁰.
- 9b February 15^c is the quadragesima of the birth of our Lord Jesus Christ. They assemble in the shrine (i. e. Martyrium) of the city, and this canon is performed: Ps. 98 *hts*. All the ends . . . : Gal. 3²⁴⁻²⁹: Alleluiah: Ps. 96⁵: Luke 2²¹⁻⁴⁰^d.
- 10b March 9 is the commemoration of the XL saints. And the same canon is held as for other saints. And then the acts of their martyrdom.
- March 12 is the commemoration of Cyril, bishop of Jerusalem, and this canon is performed: Ps. 116 *hts*. Precious in the sight of the Lord: II Tim. 4¹⁻⁸: Prayer: Ps. 116: John 10¹¹⁻¹⁸.
- 11a March 29, of John, bishop of Jerusalem. And the same canon is performed as for the commemoration of Cyril.
- Ash. f. For the holy quadragesima: first lection, Isa. 1¹⁶⁻⁴⁰: second, Ezek. 18²⁰⁻²⁸: 334a, 335, third, Rom. 6³⁻¹⁴: fourth, Col. 2⁸ *fol*.: fifth, Heb. 11¹⁻⁴¹: sixth, Isa. 45¹⁷⁻²⁶: 369 seventh, Eph. 3¹⁴⁻⁴¹: eighth, Jer. 32¹⁵⁻⁴⁴: ninth, Job 38²⁻³⁹²⁸: tenth, I Cor. 8²⁻⁹²³: eleventh, Heb. 1¹⁻¹²: twelfth, Isa. 7¹¹⁻⁸¹⁶: thirteenth, Isa. 53¹⁻⁵⁴⁸: fourteenth, I Cor. 15¹⁻²⁸: fifteenth, Dan. 7¹³⁻²⁷: sixteenth, I Cor. 12¹⁻⁷: seventeenth, I Cor. 12²⁻²⁷: eighteenth, Ezek. 37¹⁻¹⁴: nineteenth, I Tim. 3¹⁴⁻¹⁸^e. Here ends the canon of them that are going to be baptized.
- 27a In the holy quadragesima, in the first week on the fourth day of the week they assemble at the tenth hour in holy Sion, and this canon is performed: Exod. 1¹⁻²¹⁰: Joel 1¹⁴⁻²⁰: Ps. 51⁵¹ (*fol. 307 v^o of Asharuni*).
- 28b Friday, at the tenth hour they assemble in holy Sion, and this canon is performed: Deut. 6⁴⁻⁷¹⁰: Job 6³⁻⁷¹⁵: Isa. 40¹⁻⁸: Ps. 41⁴⁵.

^a MS A. F. 20 has ~~44~~ - 179, the 5 or 7 being effaced.

^b Bd has *Theod* . . *osi*, two letters being erased.

^c Bd has February 14.

^d Bd inserts here the following:

The true holy day (1 Shrovetide), the Sabbath day of the holy patriarchs. And this canon is performed: Ps. 132¹⁶. Lection of Ezekiel: Thus saith the Lord Adonai to the priests. They shall teach my people to choose between the clean and the unclean *as far as* my laws and my commands shall they tell forth in every house, saith the Lord Adonai: II Cor. 6¹⁻¹⁰: Matt. 12²²⁻²⁷.

The true holy day of the Sunday feast: Isa. 58¹⁻¹⁴: Rom. 13¹¹⁻¹⁴²³ and 16²⁵⁻²⁷ (as one lection, for in the Armenian Version 16²⁵⁻²⁷ follow 14²³): Matt. 6¹⁻²¹.

There also follows the rubric, as it would seem, for March 29.

Lessons of the teaching of those assigned in writing. For the holy quadragesima of those who are about to receive the seal. First lection, Isa. 1¹⁶⁻²⁰, etc.

^e For the first eighteen of these lessons see Cyril of Jerusalem, *Catecheses*, i-xviii. In the last of these, ch. 25, Cyril twice adduces I Tim. 3¹⁶.

^f Asharuni alone specifies that verse 5 is to be sung as the antiphon or *htsord*. Bd here adds a third lection: Rom. 6³⁻¹⁴, which Asharuni omits.

^g Bd adds: The Sabbath day is the commemoration of Theodorus Strateletes:

- 31b In the second week of quadragesima^a, on the second day of the week at the tenth hour they assemble in the holy Anastasis, and this canon is performed: I Sam. 1¹⁻²³: Lection ii^b, Prov. 1²⁻³³: Jer. 1¹⁻¹⁰: Ps. 130³.
- 34b On the third day of the week they assemble at the tenth hour in the holy Anastasis, and this canon is performed: I Sam. 1²³⁻²⁸: Proverbs in sequence, 2¹⁻³¹⁰: Lection iii, Jer. 1¹¹⁻²⁴: Ps. 27⁷.
- 37b Fourth day of week at the tenth hour they assemble in holy Sion, and this canon is performed: Exod. 9²¹⁻²²: Joel 2¹⁻¹¹: Mic. 4¹⁻⁷: Ps. 57¹.
- 39a Fifth day of week at the tenth hour they assemble in the holy Anastasia, and this canon is performed: I Kings (= I Samuel) 3²¹⁻⁴¹ (LXX): Prov. 3¹¹⁻⁴¹³: Jer. 2²¹⁻³¹⁰: Ps. 39¹³.
- 42b Friday (urbath) at the tenth hour they assemble in holy Sion, and this canon is performed: Deut. 7¹¹⁻⁸¹: Job 9³⁻¹⁰³: Isa. 40²⁻¹⁷: Ps. 65³ (Ash. 307).
- 45a In the third week of quadragesima^f, on the fourth day of the week at the tenth hour they assemble in holy Sion, and this canon is fulfilled: Exod. 2²³⁻³¹⁰: Joel 2¹¹: Ps. 31¹³.
- 46b Friday (urbath) at the tenth hour they assemble in holy Sion, and this canon is performed: Deut. 8¹¹⁻⁹¹⁰: Job 12¹⁻¹³⁶: Isa. 42¹⁻⁶: Ps. 75¹¹.
- 48b In the fourth week of the quadragesima, on the fourth day of the week at the tenth hour they assemble in holy Sion, and this canon is performed: Exod. 3¹⁰⁻²³: Joel 3¹⁻⁶ k: Ps. 77¹.
- 49b Friday at the tenth hour they assemble in holy Sion, and this canon is fulfilled: Deut. 9¹¹⁻²⁴: Job 16³⁻¹⁷¹⁰: Isa. 43²¹⁻⁴⁴⁶: Ps. 83¹⁰¹.

Ps. 72¹⁴: Isa. 66²⁻²⁴: Rom. 8²⁹⁻³⁹: Ps. 115: Matt. 10¹⁶⁻²³. Of the first Sunday: Lections, Isa. 33²⁻²³: Rom. 12¹⁻¹³¹⁰: Matt. 5¹⁷⁻⁴⁰.

^a quadragesima] the fast Bd.

^b The MS. itself numbers these lections.

^c A. F. 20 has by error I Kings in sequence.

^d A. F. 20 by error Isaiah.

^e Bd adds as follows: To the second week (or 1 on the second Sabbath) belongs the commemoration of S. Cyril the Patriarch. The canon which follows is the same as that of March 12, see above, p. 518. Then Bd continues thus:

Of the third (lege second) Sunday: Lections, Isa. 54¹¹⁻⁵⁵¹³: II Cor. 6¹⁻¹⁰: Luke 15¹⁻³²: Col. 2³⁻³⁴: Heb. 11¹⁻⁵¹.

^f of quadragesima] om Bd.

^g the beginning of the one lection and the end of the other are assigned from Bd, for in A. F. 20 a folio is lost.

^h Bd adds two lections: Isa. 45¹⁷⁻²⁶: Eph. 3¹⁴⁻⁴¹³.

ⁱ Bd adds the following: The Sabbath day is the commemoration of John the Patriarch. Read the lections of Cyril (see above, p. 518, both Apostle and Gospel). Sunday, Lections: Isa. 56¹⁻⁵⁷²¹: Eph. 4¹⁷⁻⁵¹⁴: Luke 16¹⁻³¹: Jer. 32¹⁰⁻³³⁷ (here in margin is written 'third week'): Job 38² foll.; Exod. 3²⁻²³ (owing to loss of a folio following 48 the end and beginning respectively of these two last lections cannot be assigned).

^k Bd adds lection: I Cor. 8⁶⁻⁹²³.

^l Bd adds: March 9, of the forty saints. This canon is performed: Ps. 66¹³: Isa. 43¹⁻³: Eph. 6¹⁰⁻¹⁸: Alleluiah: Ps. 124: Matt. 13⁴¹⁻⁵². Then: Of the fifth (sic) Sunday: Isa. 65⁸⁻²⁵: Phil. 3¹⁻⁶: Luke 17²⁰⁻¹⁸¹⁴: Heb. 1¹⁻²¹: Twelfth lection, Isa. 7¹⁰⁻⁸¹⁰.

- 52a Fifth week of quadragesima, the fourth day of the week at the tenth hour^a, they assemble in holy Sion, and this canon is performed: *Exod.* 4¹⁻²¹: *Joel* (MS Jeremiah) 3²⁻²³: *Ps.* 84^{4b}.
- 53b Friday at the tenth hour they assemble in holy Sion, and this canon is performed: *Deut.* 10¹⁻¹⁸: *Job* 19²⁻²⁰: *Isa.* 45¹⁻¹³: *Ps.* 85^{7c}.
- 55b The sixth week of quadragesima^d, the fourth day of the week at the tenth hour they assemble in holy Sion, and this canon is fulfilled: *Exod.* 4²¹⁻⁵³: *Zech.* 9^{9-10e}: *Ps.* 86¹⁸.
- 56b Friday at the tenth hour they assemble in holy Sion, and this canon is performed: *Deut.* 11¹⁰⁻²⁸: *Job* 21¹⁻²⁴: *Isa.* 46²⁻⁴⁷⁴: *Ps.* 88³ (Ash. 303 r^o and 318 r^o).
- 59a Here ends the canon. Of the sixth week of quadragesima. The sixth day before Zatik^f (Pascha) on the Sabbath they assemble^g in the Lazareum, and this canon is performed: *Ps.* 30³: I Thesa. 4¹³⁻¹⁷: Alleluiah: *Ps.* 40: *John* 11²⁶⁻¹²¹¹.
- 60a On the day of the Palms they assemble in the holy shrine of the city, and this canon is fulfilled: *Ps.* 98²: *Eph.* 1³⁻¹⁰: Alleluiah: *Ps.* 99: *Matt.* 21¹⁻¹¹.
- 60b On the same day at the ninth hour they go forth to the Mount of Olives with palm branches; and there they pray and^h sing psalms until the tenthⁱ hour. And after that they go down into the holy Anastasia, chanting *Ps.* 118²⁰.
- 60b The second day of the week, of the fast of Zatik. They assemble in the holy shrine of the city, and this canon is fulfilled: *Gen.* 1¹⁻³³⁰: *Prov.* 1¹⁻⁹: *Isa.* 40^{1-48k}: *Ps.* 65¹ (Ash. 323 v^o).
- 64a On the third day of the week^l at the tenth hour. And this canon is performed: *Gen.* 6²⁻⁹¹⁷: *Prov.* 9¹⁻¹¹: *Isa.* 40³⁻¹⁷: *Ps.* 25¹: *Matt.* 24²⁻²⁶².
- 71b The fourth day of the week at the tenth hour they assemble in the holy shrine of the city, and this canon is performed: *Gen.* 18¹⁻¹⁹³⁰: *Prov.* 1¹⁰⁻¹⁹: *Zech.* 11¹¹⁻¹⁶: *Ps.* 41⁴.
- 75a And after the psalm they go down^m into the holy Anastasia, and a lection is read, *Matt.* 26¹⁴⁻¹⁸.
- 75a The fifth day of the week is of the old Zatikⁿ (*Hin sathin*), as touching which Jesus said to the disciples, With desire have I desired to eat with you this Zatik. They assemble at the seventh^o hour in the holy shrine of the city, and this canon is performed: *Gen.* 22¹⁻¹⁸: *Isa.* 61¹⁻⁶: *Acts* 1¹⁵⁻²⁶: *Ps.* 55²², Their

^a at the tenth hour] om Bd.

^b Bd adds lections, *Isa.* 53¹⁻⁵⁴⁵: I Cor. 15¹⁻²².

^c Bd adds: Sixth (*sic*) Sabbath is of S. Gregory, and this canon is performed: *Ps.* 132⁹: *Wisd.* 4⁷⁻¹⁵: *Acts* 20²⁸⁻³²: Alleluiah: *John* 10¹¹⁻¹⁶. Then Of the sixth Sunday: *Isa.* 66¹⁻²⁴: *Col.* 2²⁻³¹⁶: *Matt.* 22²⁴⁻²³³⁰: *Dan.* 7²⁻²⁷: I Cor. 12¹⁻⁷: I Cor. 12²⁻²⁷ (in margin *q. 2*¹ = third week).

^d The sixth—quadragesima] Bd om.

^e Bd adds a lection: I Tim. 3¹⁶⁻¹⁸, and omits the psalm.

^f Zatik] the legal Zatik Bd.

^g Bd adds 'at the tenth hour.'

^h they pray and] Bd om.

ⁱ tenth] eleventh Bd.

^k In Bd through loss of folios the end of the Genesis lection, the whole of that of Proverbs, and the beginning of that of Isaiah are absent. After *Ps.* 65⁴ Bd adds *Matt* 20¹⁷⁻²⁸.

^l Bd adds 'they assemble on the Mount of Olives.'

^m down] Bd adds 'in the same hour.'

ⁿ old Zatik] Zatik fast, Bd, which then omits the words 'as touching' as far as 'this Zatik.'

^o seventh] sixth Bd.

words: *Rubric*: Then the catechumens are dismissed. Again *Ps.* 23⁵: *I Cor.* 11²³—21; *Matt.* 26²⁹—30.

76b And then the sacrifice is offered in the holy shrine, and before the holy cross. And in the same hour they proceed to holy Sion. The canon and apostle are the same: ^a For I received from the Lord^a: *Mark* 14¹²—26.

77a ^b And in the same hour they go forth to the mount of Olives, and perform the evening service of worship. And they join with the same *the Vigil*, and (keep it) with three *gubalays* of psalms. And the prayers are said with *gonuklisia*.

Of the first *gubalay*: *Ps.* 2¹.

Of the second *gubalay*: *Ps.* 41⁵.

Of the third *gubalay*: *Ps.* 59¹.

Of the fourth *gubalay*: *Ps.* 88⁵ *hts.* They are cut off from thy hand.

Of the fifth *gubalay*: *Ps.* 109³ *hts.* They spake of me, and with deceitful tongue.

And after the fifth psalm and fifth *gubalay* and fifth prayer, on the same evening they read the gospel of *John* 13³¹—18¹ (*Ash.* 325 r^o).

82a On the same evening they go up to the hillock, and this canon is performed: *Ps.* 109⁴: *Luke* 22²⁹—46 (*Ash.* 326 r^o).

82a In the same hour of night they assemble in the room of the disciples, and read the lection, *Mark* 14³²—42.

82b In the same hour of night in the holy mount of Olives in Gethsemane. And they read *Matt.* 26³⁴—36.

83b In the same hour of night they come singing *Psalm* 118¹; and they recite it until they come before Golgotha, and he reads: *Matt.* 26⁵⁷—27².

84a In the same hour of the night they go to the palace of the Judge, and he reads *John* 18²⁸—19¹⁸.

85b In the same hour of the night they go, singing psalms, before holy Golgotha, and he reads *Luke* 23³⁴—31.

86a At dawn on the Friday the holy wood of the cross is set before holy Golgotha, and the congregation adore until the ninth hour. The adoration is completed, and at the sixth hour they assemble in holy Golgotha, and repeat eight psalms and five gospel lections. And one by one of the psalms, there are two and lections^o, and at the same time prayers. *Ps.* 33¹¹^b.

^a For—Lord] Bd omits this citation of *I Cor.* 11²³.

^b And in the same hour, etc., as far as the words and at the same time prayers. *Ps.* 33¹¹] Bd omits and substitutes the text of the rite of Washing the Feet (see page 213 foll.) as follows:

On the same day at eventide, the Washing of Feet, this canon is performed: *Ps.* 29⁵: *I John* 4⁷—21: Alleluiah: *Ps.* 23²: *John* 13¹—18 (in margin after verse 11 is written 'This is the end'): Prayer of the same (p. 213): Homily (or Proclamation of commandment).

At dawn on the Friday, *Ps.* 27¹², etc.

Asharuni appears to have found the rite of Washing the Feet included in his lectionary, for he writes f. 324 v^o: 'On this day also the Saviour taking on himself the servitor's humility donned a napkin instead of Adam's cloak of hide, making him to don the font's garment of glory, that those who shall be baptized into Christ, may put on Christ, and he washes the feet of his disciples.'

^o Presumably the arrangement was the following, *Ps.* standing for psalm, and *L.* for lection: *L. Ps. Ps. L. Ps. Ps. L. Ps. Ps. L. Ps. Ps. L.* Thus we account

- Lection i: *Zech.* 11¹¹⁻¹⁴; *Gal.* 6¹⁴⁻¹⁵^a; *Ps.* 38¹⁷; *Isa.* 5⁹⁻¹³; *Phil.* 2⁸⁻¹¹.
- 86b Prayer with *gonukhlisia*: *Ps.* 41⁶; *Isa.* 50⁴⁻⁹; *Rom.* 5⁶⁻¹¹; Alleluiah: *Ps.* 22¹⁸; *Amos* 8⁹⁻¹²; *I Cor.* 1¹⁸⁻³¹.
- 88a Prayer with *gonukhlisia*: *Ps.* 31⁶; *Isa.* 52¹²—53¹²; *Heb.* 2¹¹⁻¹³; *Matt.* 27³⁻⁴³; (Prayer, *Ps.* 69²³; *Isa.* 63¹⁻³).
- 88b *Heb.* 9¹¹⁻²³; *Mark* (in MS *Matt.*) 15¹⁰⁻⁴¹.
- 92a Prayer with *gonukhlisia*: *Ps.* 88⁴. Lection xiii: *Jer.* (in MS *Isaiah*) 11¹⁸⁻²¹; *Heb.* 10¹⁸⁻³¹; *Luke*^b 23³³⁻⁴⁰.
- Prayer with *gonukhlisia*. *Ps.* 102¹; *Zech.* 14⁶⁻⁷¹¹; Lection xvi, *I Tim.* 6¹³⁻¹⁶; *John* 19³⁰⁻³⁷.
- 94a ^aPrayer with *gonukhlisia*. And then they go up into the church at the tenth hour^a. And this canon is performed: *Jer.* 11¹⁸⁻²⁰.
- Lection^d xvii. *Isa.* 53¹⁻¹³; *Ps.* 22¹⁸; *Matt.* 27³⁷⁻⁶¹.
- 95b On the Sabbath day at dawn, in the holy Anastasis: *Ps.* 88⁶; *Matt.* 27³²⁻⁶¹^e.
- 95b At eventide on the Sabbath day^f they light a torch in the holy Anastasis. First the bishop repeats *Ps.* 113³. And then the bishop lights three candles; and after him the deacons, and then the whole congregation. And then after that they go up into the church, and begin the vigils of the holy Zatik, and read twelve lections. And with each of them they sing psalms.
- Prayers with *gonukhlisia*^g: *Ps.* 118²⁴; *Gen.* 1¹⁻³²⁴.
- 99a Prayer with *gonukhlisia*: *Gen.* 22¹⁻¹⁸.
- 100a Prayer with *gonukhlisia*: *Exod.* 12¹⁻²⁴.
- 101a Prayer with *gonukhlisia*: *Jonah* 1¹⁻⁴¹¹.
- 103a Prayer with *gonukhlisia*: *Exod.* 14²⁴⁻¹⁵²¹.
- 103b Prayer with *gonukhlisia*: *Isa.* 60¹⁻¹³.
- [This lection is forced verse by verse with the respond: Behold there is come the king of glory of light, illumining all creatures]
- 105a Prayer with *gonukhlisia*: *Job* 38¹⁻²⁸.
- 105a Prayer with *gonukhlisia*: *IV Kings* 2¹⁻²³.
- 107a Prayer with *gonukhlisia*: *Jer.* 31³¹⁻⁴⁴.
- Prayer with *gonukhlisia*: *Josh.* 1¹⁻⁹⁸.

for five lections and eight psalms. Ash. writes 927r^o thus: 'a canon of three gospel lections is furthermore performed, with psalms one by one and two lections.' Here *three* must be an error for *five*.

^a Here Bd adds the rubric: Prayer with *gonukhlisia*.

^b fol. 92 is torn across.

^c Prayer—third hour] After this service as ordained they enter the holy shrine at the tenth hour, Bd. Asharuni also sets this *synaxis* at the tenth hour, for he writes: 'But again at the tenth hour the lection: Lord, make known unto me.' I have therefore corrected 'third' in the MS to 'tenth.'

^d I add, where they are given in the MS, these indications of the number of a lection. They are not always consistent with themselves.

^e After noticing this lection Asharuni passes direct to chapter 32, which is headed: What mystery does the lighting of the candles show forth?

^f day] Bd continues thus: *Ps.* 113³: And in the same hour they go forth into the holy shrine, and the bishop lights up and he whose turn it is. And at once they begin the vigil of the holy Zatik. And they read twelve lections, and each lection is accompanied with prayer together with *gonukhlisia*.

^g In Bd through loss of a folio between f. 200 and f. 201 the end of this lection and the beginning of the next are lost.

107b Prayer with *gonukhsia*: *Eush.* 37¹⁻¹⁴.

108a Prayer with *gonukhsia*: *Dan.* 3¹⁻²⁰ (LXX)^a.

[This is farced at verse 33 after the words: 'Take not thy mercy away from us,' with the respond, written in small uncials: 'The incorruptible holy Trinity has beamed forth on us from incorruptible light. And do thou work propitiatory mercy; for thee alone do we know to be our Saviour.' Again at verse 52, after the words: 'they glorified God in the midst of the furnace and said,' comes the respond: 'The ram of Isaac hath been exchanged. Christ is become unto us for salvation.'

In the rest of the hymn the words: 'Praise and exalt him for ever,' are repeated thirty times, as a respond after each verse.]

113b And while they recite the hymn, in the middle of the night, there enter the multitude of the deacons^b, together with the bishop, and this canon is performed: Ps. 65¹.

Lection: I Cor. 15¹⁻¹¹^c: Alleluiah: Ps. 30¹: Matt. 28¹⁻²⁰.

113a And the sacrifice is offered. And after the dismissal in the same^d night he offers in the holy Anastasis before holy Golgotha, and instantly reads^e John 20¹⁻¹²^e.

113b At dawn, of the congregation on the holy *hriaké* of Zatik; they assemble in the holy shrine, and this canon is performed: Acts 1¹⁻¹⁴: Alleluiah: Ps. 147¹³: Mark 16²⁻⁸.

114b On the same *hriaké* of Zatik^f they go up at the ninth hour to the holy Mount of Olives, and there sing a psalm; ^gand go down with psalms to the holy Anastasis. And thence they proceed at eventide to holy Sion, and this canon is performed^h: Ps. 149¹: John 20¹³⁻²⁶.

115a ¹On the second day of the week they assemble in the holy shrine, and this canon is performed^h: Ps. 65¹: Acts 2²³⁻⁴¹: Alleluiah: Ps. 147¹³: Luke 14¹⁻¹²¹.

116a ¹Third day of the week, they assemble in the holy shrine of the protomartyr Stephen, and this canon is performed: Ps. 5¹³^h: Acts 2⁴²⁻³⁷: Ps. 21¹: Luke 24¹³⁻²⁸.

118a ¹Fourth day of the week, they assemble in holy Sion, and this canon is

^a Asharuni (328 b) remarks after the lection of Daniel has been noticed: 'Here end the lections of the Sabbath.' We may suppose that the others began at 6 p.m. when technically the Sabbath was over.

^b deacons] newly-sealed Bd.

^c So Bd. In A. F. 20 the lection is wrongly headed: Acts of the apostles.

^d night—reads] hour of night they enter the holy Anastasis and read Bd.

^e In Bd only four lines of John 20 are copied, then a line is left blank, and the lection of Acts begins, the rubric being omitted.

^f of Zatik] om Bd.

^g and go—performed] and pray. And they read the (lections) of the feast (i. e. Mass), Acts and gospel, and bless the village. And singing hymns they descend into holy Anastasis, and thence proceed to holy Sion, and begin the evening office. But after worship and prayer Bd.

^h On—performed] Bd substitutes Psalms 4, 5, 6, for this rubric.

¹ Bd adds Ps. 7.

² Third—Ps. 5¹³] Bd omits, but adds in margin 'third day of week.'

³ Fourth—Ps. 147¹³] Bd omits, and substitutes Psalms 10, 11, 12 (according to the LXX), adding in margin 'fourth day of week.'

- performed: Ps. 147^{12m}: Acts 3²²—4^{12a}: James 1¹⁻¹²: Alleluiah: Ps. 65¹: Luke 24³⁶⁻⁴⁰.
- 119a ^b Fifth day of week, they assemble on the holy Mount of Olives, and this canon is performed: Ps. 99^b: Acts 4¹³⁻³¹: James 1¹²⁻²⁷: Alleluiah: Ps. 15: Matt. 5¹⁻¹².
- 121a ^d Friday (*urbath*), they assemble before holy Golgotha, and this canon is performed. Ps. 98^{3d}: Acts 4²²—5¹¹: James 2¹⁻¹²: Alleluiah: Ps. 93: John 21¹⁻¹⁴.
- 122b ^f On the Sabbath they assemble in the holy Anastasis, and this canon is performed: Ps. 67^{1f}: Acts 5¹³⁻²⁸: James 2¹⁴⁻²⁶: Alleluiah: Ps. 81: John 21¹⁶⁻²⁵.
- 124b ^h *Kiriaké*. To-day they assemble in the holy shrine, and this canon is performed: Ps. 65^h: Acts 5³⁴—6⁷: James 3¹⁻¹²: Ps. 147¹²: John 1¹⁻¹¹.
- 126a On the same day of *kiriaké* they go up to the Mount of Olives at the ninth¹ hour, and there sing psalms for a space. And thence they go down with psalms to the holy Anastasis^k, and this canon is performed: Ps. 149¹: John 20²⁶⁻³¹.
- 126a Lections^m of the administration of the mystery (*= μυσταγόρια*) after the dismissal are (read) in the shrine on the second day in the same week: *I Pet.* 5⁵⁻¹⁴.
Next on the sixth day in the same week he administers the mystery: *I John* 2³⁰⁻³⁷.
- 126b Next he administers the mystery on the seventh day in the same week: *I Cor.* 11²³⁻²⁸.
- 127b The *kiriaké* at the close of Zatik. He reads in the holy Anastasis during the administration of the mystery *I Pet.* 2¹⁻¹⁰ (Ash. 335).
- 128a ⁿ On May 1 is the commemoration of Jeremiah the prophet in Anathoth, and this canon is performed: Ps. 40².
Lections: Jer. 1¹⁻¹⁰: Jer. 38¹⁻²²: II Pet. 2²⁻²⁴: Alleluiah: Ps. 30^o: Matt. 2¹²⁻¹⁸.

^a After lection of Acts Bd adds Ps. 147¹².

^b Fifth—Ps. 99^b] Bd omits, and substitutes Psalms 13, 14, 15 (according to LXX).

^c Bd adds Ps. 99^b.

^d Friday—Ps. 98³] Bd omits, and substitutes Psalms 16, 17, 18 (LXX).

^e Bd adds Ps. 98³.

^f On the—Ps. 67¹] Bd omits, and substitutes Psalms 19, 20, 21 (LXX).

^g In margin against this lection Bd writes *shb*, i. e. Sabbath; and after the lection adds Ps. 67.

^h *Kiriaké*—Ps. 65] Bd omits, and substitutes Psalms 22, 23, 24 (LXX); and

also writes in margin the letters *πλ* which may mean 'second Sunday.'

ⁱ ninth] tenth Bd.

^k Bd adds: 'and thence proceed at eventide to holy Sion.'

^l Bd continues here with the lections of Pentecost. see below. We may note that Asharuni mentions as one of the lections for New Sunday, II Cor. 5¹⁷ foll.

^m These are the lections of Cyril's *Catechetical orationes ad recens illuminatos quinqve*. But the lectionary omits the second.

ⁿ On May 1] And on the Sabbath day Bd.

^o Ps. 30] Bd om.

^p Here Bd has the Feast of John Baptist and Athanagines, found in A. F. 20 on fol. 146a, which see.

- 130a May 7. They assemble before holy Golgotha, on the day^a of the apparition in heaven of the sign of the holy cross. And this canon is performed: Ps. 97^b. Epistle of Cyril, bishop of Jerusalem, to Constantine (*sic*): *Incipit*: To the emperor, lover of God, and pious, the Augustus Constantius, Cyril, bishop. Rejoice in the Lord (see *Cyrilli Opera*, ed. Rupp, Monaci 1860, p. 434). Gal. 6¹⁴⁻¹⁸: Alleluiah: Ps. 98^c: Matt. 24³⁰⁻⁵³.
- 132b May 18^d, in holy Bethlehem, of the children slain by King Herod. Canon: Ps. 8²: Acts 12¹⁻²⁴: Heb. 2¹¹⁻¹⁸: Alleluiah: Ps. 103: Matt. 2¹⁶⁻¹⁸: Alleluiah: Ps. 24¹: Luke 14⁴¹⁻⁶³.
- 134b *On the day of holy Pentecost, the *hriaké*, they assemble in the holy shrine. Canon: Ps. 143¹⁰: Acts 2¹⁻²¹: Alleluiah: Ps. How lovely are the courts: John 14¹⁸⁻²⁴.
- 135b At the same time after the dismissal from the shrine at the third hour they proceed to holy Sion. Canon: Psalm the same, and same lection: John 14²⁵⁻²⁹.
- 136a On the same day of *hriaké* at the tenth hour they assemble on the holy Mount of Olives, and the same psalm and same lection are used. John 16⁵⁻¹⁸.
- 136a And there after the gospel takes place a *gonukhsia*, thrice. And in all places in the same manner. And at even they proceed to holy Sion. Canon: Ps. 143¹⁰: John 14¹⁸⁻²⁴.
- June 27. Deposition^f (*lit.* laying down) of Zechariah the prophet. Canon: Ps. 26⁸: Zech. 3⁷—(4⁹: I Cor. 12²⁶)—13¹⁰. Alleluiah: Ps. 116³: Matt. 23³⁴—24¹, Jesus went out from the temple.
- 137b ¹ June 14, of Elisha the prophet. Canon: IV Kings 13¹⁴⁻²¹: Heb. 11²⁸⁻¹⁰: Alleluiah: Ps. 116: Luke 4²⁵⁻⁴².

^a Bd omits the words 'on the day.'

^b Here Bd has the lection Gal. 6¹⁴⁻¹⁸, omitting it below.

^c Alleluiah: Ps. 98] Bd omits.

^d May 18, etc.] Bd omits this feast and substitutes the feast of Jeremiah found in A. F. 20, fol. 128a.

^e On the, etc.] Bd as follows: Pentecost at dawn: Ps. 143¹⁰: Ps. 33⁵: John 14¹⁸⁻²⁴. The antiphon (*siologi*) of the Mass (*lit.* repast) is the following: Psalms 148, 149, 150. As the Psalm of the day repeat another, 102. Lection from Acts 2¹⁻²¹: Alleluiah: Ps. 101. Hymn, the *Sanctus* of the angelic order: John 14¹⁸⁻²⁴. After the sacrifice, repeat the same psalm. Thy Spirit. Acts.

And at the close of the day, John 14²⁵⁻⁵¹.

But at daylight, at the tenth hour, they assemble at the church door, and the same lection of Acts is read: John 16⁵ *fol.*

But after dismissal, Ps. 150: John 14¹⁸⁻²⁴. And they read the prayer: God hath given tidings to the Theotokos. Ps. 68²⁶: Prov. 11³⁰—12⁴: Zech. 2¹⁰⁻¹³: Isa. 52⁷⁻¹⁰: II Cor. 6¹⁶⁻¹⁸: Alleluiah: Sing unto the Lord a new song: Luke 1²⁶⁻³⁸. There follows in Bd the feast of the Apparition of the Cross, see above. Asharuni states that on Pentecost Sunday the gospel of the Ascension, i. e. Acts 1⁸ *fol.*, was read.

^f June 27. Deposition] om Bd.

^g Ps. 26⁸] Ps. 116¹⁸ Bd.

^h Ps. 116] Bd omits.

ⁱ June 14—Luke 4²⁵⁻⁴³] Bd omits, and proceeds to the feast of the Tabernacle, fol. 139a of A. F. 20.

- 139^a July 2^a, of the Tabernacle which was in Kirjath-jearim^b. Canon: Ps. 132⁷: I Kings 6¹⁸⁻⁷²: IV Kings 6¹²⁻¹⁹: Heb. 9¹⁻¹⁰: Ps. 36⁹: Matt. 5¹⁷⁻²⁰ 4.
- 140^a July 6 is the deposition of Isaiah the prophet. Ps. 116¹⁶: Isa. 6¹⁻²⁰: Eph. 4⁷⁻⁹.
- 141^a The martyrdom of Eleazar. II Macc. 6¹⁸—7⁴¹: Matt. 5¹⁷⁻²⁰.
- 144^a * August 15 is the day of Mariam Theotokos. At the third milestone of Bethlehem is said Ps. 132⁸: Isa. 7¹⁰⁻¹⁸: Gal. 3²⁹—4⁷: Alleluiah: Ps. 110¹: Luke 2¹⁻⁷ 9.
- 145^a August 24, of Thomas the Apostle. There is said Ps. 19⁴: Acts 1¹⁹⁻¹⁴: I Cor. 12²⁶—13¹⁰: Alleluiah: Ps. 47¹: John 20²⁴⁻³¹.
- 146^a January^f (i *lege* August) 29, is of John the Baptist. Canon: Ps. 116¹³: Acts 13¹⁷⁻⁴²: Alleluiah: Ps. 116: Matt. 14¹⁻¹².
- 147^a September 23. Dedication of the holy places. On the first day in the holy Anastasis this canon is performed: Ps. 65¹: Tim. 3¹⁴⁻¹⁶: Alleluiah: Ps. 147¹³: John 10²²⁻¹² . . . 8
- The same Canon is performed and the precious cross is shown to all the people.
- 148^a November 15, of Philip the Apostle. Ps. 116¹³: Acts 8²⁶⁻⁴⁰: Alleluiah: Ps. 47¹: John 1⁴³⁻⁵¹.
- 149^a November 30, of Andrew the Apostle. Ps. 19⁴: II Cor. 11²⁴⁻²⁸: John 1³⁰⁻⁴⁴.
- 149^b Of dedications of all altars which are set up. Canon, Ps. 43⁴: Heb. 13¹⁰⁻¹⁶: Alleluiah: Ps. 26¹: Matt. 23¹³⁻²³.

^a July 2] Bd has following: fast of Wardawarh. Sabbath day.

^b which was in Kirjath-jearim] om Bd.

^c Ps. 36] om Bd.

^d Here Bd inserts the Sunday of Wardawarh, as follows: Ps. 15¹: Eccles. 11⁹—12⁷: Isa. 33¹⁰⁻²²: II Pet. 1¹⁶⁻¹⁹: Matt. 17¹⁻⁹.

Then follows in Bd the feast of Isaiah, as follows: second day of week (or second Sabbath day) of Isaiah the prophet: Isa. 6¹⁻¹⁰: Eph. 4⁷⁻¹²: Luke 4¹⁴⁻²².

Then Bd proceeds thus: second Sabbath (or second day of week). Expiration (?) of Wardawarh. Fifth day of week, of the Maccabees: Ps. 116¹⁶: Wisd. 6¹¹⁻¹⁷: Isa. 51⁷⁻⁹: Heb. 11³¹—12¹³: Matt. 5¹⁷⁻²⁰.

After the feast of the Maccabees Bd continues thus: Fast of Wardawarh. Sabbath day, of Sholakath: Ps. 48⁹ *hisor*d God hath laid foundations in her for ever: Prov. 3¹⁹⁻²⁶: I Pet. 2⁴⁻¹⁰: Alleluiah: Ps. 118: Matt. 16¹²⁻¹⁹.

Of Bartholomaeos Apostle and of Judas Apostle. Ps. 19⁴: Jer. 16¹⁶⁻²¹: Isa. 52⁷⁻¹⁰: Acts 1¹²⁻¹⁴: Matt. 9³⁵—10¹⁵.

Of S. Jacob, Patriarch of Nisibis. Ps. 132⁹: Prov. 2¹ *coll.*: Isa. 41¹³ *coll.*: Heb. 13¹⁷⁻²⁶: John 9³²—10¹⁸.

Of David and Jacobus (see above at fol. 150 a).

^e August—John 20²⁶⁻³¹] Bd omits these feasts.

^f January, etc.] Bd has following: on the first day of the week. Of John the Baptist and Athanaginea. Ps. 118¹⁶: Isa. 22²⁰⁻²⁴: I Pet. 5¹⁻⁷: Alleluiah: Matt. 11²⁻¹⁵. Bd then continues thus: After the fast of S. Gregory, on the next Sabbath, of Zechariah the prophet, see in A. F. 20, fol. 136 a. The feasts of September 23, November 15, November 30, and Of Dedications are omitted in Bd.

^g The last line of this lection is torn away as well as the beginning of the rubric which follows, and which related to the feast of the Cross, called *Warag*, on the following day.

- 150a December 25. Of David and Jacobus. They assemble in holy Sion. Canon : Ps. 132¹ : II Kings 5¹⁻¹⁰ : Acts 15¹⁻²⁹^a.
 151a (Acts^b 6⁸)—8² : Alleluiah : Ps. 21¹ : John 12²⁴⁻²⁶.
 151b December 28^o. Of Peter and Paul. Ps. 19⁴ : II Pet. 1¹²⁻¹⁹ : II Tim. 4¹⁻⁸ : Alleluiah : Ps. 47¹⁻⁴ : John 21¹⁵⁻¹⁹.
 December 29^o. Of Jacob the Apostle and John the Evangelist. Ps. 96² : Acts 12¹⁻²³^f.

EARLY ARMENIAN CALENDARS.

Abbreviations : Pr. = Prophet.	SS. = Saints.
V. = Virgin.	Bp. = Bishop.
M. = Martyr.	Ap. = Apostle.
MM. = Martyrs.	S. = Saint.

The Vatican Armenian codex no. 3 described above contains f. 226 v^o three calendars, of which the second, given ff. 229 v^o and 230, seems to be the most ancient ; for the feasts given in it are relatively very few and almost all of Armenian origin. Nor are the Armenian months equated with those of the Julian calendar. The codex was written in 1287. How much older this calendar may be one cannot say. It is numbered in the margin the twenty-third piece contained in the volume.

Festivals according to the Armenian months, which are kept for the glory of God.

Navasard	1 John Baptist.
"	9 SS. Atomeanq (i.e. Atom and his fellows).
"	15 Feast of Annunciation of Theotokos.
"	15 († 17) SS. Sukiasanq (i.e. Sukias and his fellows).
"	30 Sahak Patriarch of Armenia.
Hori	The first Sunday is the feast of All Saints (<i>lit.</i> world-shrine).
"	The second Sunday is that of SS. Oskeanq (i.e. company of Oskn disciple of Thadeos).
"	6 SS. Hriphsimeanq (i.e. company of S. Hriphsima).
"	7 SS. Gayianeancq (i.e. company of S. Gaiana).
Sahmi	7 SS. John and Athanagines.
"	13 († 14) S. Gregory's ascent from the pit.
"	15 S. Babylas Bp. and of 376 martyrs of Christ that fell in Persia.
"	20 SS. Nouna and Mané, companions of the Hriphsimeanq.
"	30 SS. Sarkis and Bagos.
Tré	10 Discovery of the relics of S. Gregory the Armenian Illuminator.
"	11 Nerses Patriarch and Khada Bp.
"	15 Of Daniel and the three children.

^a Owing to a loss of folios there is a lacuna here in the Paris MS, from Acts 15¹⁰ to Acts 7³⁷. After the lection Acts 15¹⁻²⁹ Bd adds a lection, Matt. 22⁴¹⁻⁴⁶.

^b Acts foll.] Bd as follows : Of S. Stephen. It is written after the Epiphany of Jesus Christ. Find and read it. Next of Peter and Paul, etc.

^c December 28] om Bd.

^d December 29] om Bd.

^f Acts 12¹⁻²³] Bd substitutes James 1⁴⁻⁵ : I John 1¹⁻⁹ : John 21²⁰⁻²⁴.

Tré	17	Of Sahak and Mesrop, doctors.
"	20	Inauguration (or Dedication) of the church.
"	21	Of Trdat (Tiridates) king and Ashkhen his wife and of Khosrowidukht.
"	22	Of the holy patriarchs Hrustakés (Aristakes), Wrthanés, Yuskan, Grigorés and of Daniel the priest.
"	25	Of the martyrs Cosmas and Damian and their companions.
"	30	Of Abraham and Khorén.
Qalotz	2	S. Hiztibuzit.
"	7	Holy Virgin Sandukht.
"	10	Vision of S. Gregory, Illuminator.
"	14	S. Thadeos, illuminator.
"	15	S. Shushanik.
Arantz	5	SS. Cyprian and Justinia Virgin.
"	8	Of the four soldiers.
"	9	Of Theopontus Patriarch.
"	10	Of the Patriarchs, Abraham, Isaac, Jacob, Moses, Aaron, Joshua, Samuel and the rest.
"	17	Of Sahak and Joseph who died in Karin.
"	20	Of the twelve Patriarchs.
"	30	Of the council of Ephesus.
Mehek	2	Of Polycarp Bp. and Shmavon Bp. of Jerusalem.
"	7 (or 15)	S. Christopher, Martyr.
"	13	S. Mesrop, doctor.
"	20	Warag* of the holy cross.
"	21	S. George the soldier.
Areg	5	Of Ezekiel, Ezra and Zachariah, father of John.
"	10	Council of Nice.
"	13	Of Pionius the priest and his company.
"	23	Of David of Dwin.
Ahek	1	Kings Sahak and Hamazasp.
"	2	Of the seventy-two Apostles.
"	6	Of Ireneos Bp.
Marér	10	Finding of the holy cross in Jerusalem.
"	20	Of Bartholomew and Jude, holy Apostles.
"	23	Of Sarkis the soldier.
Margatz	1	Of the holy Evangelists.
"	23	Of Theodorus the soldier.
"	25	Of the holy council of Constantinople.
"	27	Wahan of Golthn.
Hrotitz	1	Of Ignatius patriarch.
"	3	Of Maridos.
"	15	Of Kyrakos and Julita.
"	27	Of the holy priests Leontius and companions.
"	30	S. Wardan and his company.

* Warag was a hill near Vau on which S. Rhipaima set up her cross, and where the Urbathayrq celebrated the Eucharist every Friday.

The same codex Vatic. Arm. no. 3 contains the following calendar fol. 226 verso. In printing it I have, as before, in most cases retained the faulty spelling of the Armenian original, because this may aid in the tracing of its sources. Feasts given in italics are those which it has in common with the lectionary A. F. 20.

The feasts of the holy martyrs according to the Roman months, kept for the glory of God.

January	1	Basil of Caesarea and Gregory of Nyssa his brother and of S. Ephrem.
"	2	Silvester, pontiff of Rome.
"	3	Gordius M.
"	4	Zosimēos (Zosimus) Ascetic.
"	6	<i>Epiphany</i> of the Lord.
"	9	Paliqtos M. (i.e. Polyektus).
"	11	<i>Peter and Abisalom.</i>
"	16	Mariam V. and Bassa and the four sons.
"	17	<i>Anthony</i> hermit.
"	18	Holy fathers Athanas and Cyril.
"	19	<i>Theodosius</i> , kings, greater and less : also Eugenia V and her father and mother and two brothers.
"	20	Marcus of Arethusa Bp.
"	21	Marutha Bp.
"	22	Eugenius and his five companions in Trapezus.
"	25	Gregory Theologus.
"	26	Qsenifos and sons (Xenophon).
"	27	Restoration of John Chrysostom.
"	31	Sargis soldier.
February	1	—which too falls on the first of the week of the Syrian month—Barsamoy (Barsimaeus) Ascetic.
"	2	Tryphon M.
"	5	3,000 MM. in Nicomedia.
"	11	Vlas (Blasius) patriarch.
"	13	The Lord's <i>Hypapantē</i> .
"	15	Onesimus, Paul's disciple.
"	23	Polycarp and Shmavon, patriarch of Jerusalem.
"	24	Finding of John Baptist's head.
March	1	Ephrosyn hermit (Euphrosyne).
"	9	<i>Forty SS.</i>
"	12	Pionius priest.
"	18	<i>Cyril</i> ^a , patriarch of Jerusalem.
"	19	<i>John</i> ^b , patriarch of Jerusalem.
"		Spring equinox.
"	24	Abdai Bp. and Ormzdan, and other saints.

^a A. F. 20 sets this feast on March 12.

^b In A. F. 20 on March 29.

April	1	Mariam of Egypt.
"	2	Abdishu, Persian bishop.
"	9	Of the XL in Africa.
"	23	Simeon Bp., and 1,000,000 (!) other MM. in Persia.
"	26	Basiliscus Bp.
May	1	Jeremiah Pr., and Codratus M.
"	6	Acacius M.
"	7	Apparition of Cross.
"	9	Children in Bethlehem ^a .
"	11	Movkim priest (Mokimos).
"	12	Epiphanius of Cyprus.
"	22	Constantine imp. and commemoration of Theodotus of Galatia and of Théogn M.
"	24	Thalelas physician and Basilia V. M. Elastê (?).
"	26	Simeon of Antioch.
"	31	Ermea (Hermias or Ieremias) great M.
June	8	Theodorus Stratelates.
"	10	Zachariah ^b Pr.
"	12	Onophrius hermit.
"	13	Elisha ^c Pr., and Elias.
"	14	Holy MM. of Christ, Ayithala, Lukianus, Theodorus and Amon.
"	19	Summer begins. Solstice.
"	25	Holy V. Febronia and her companions. And Theophanos and Pansemnos, handmaids of Christ.
"	29	Holy App. Peter and Paul.
July	1	The moneyless physicians Cosmas and Damian, and companions.
"	2	Procopius called the Champion.
"	6	Isaiah Pr.
"	10	The forty-five MM. in Nikopolis.
"	11	Christina V.
"	19	Athanagines Bp., and seven . . temple . . ^d that died in the Forerunner.
"	25	Pantaleon physician, and Ermoja priest, and Epaqsea (!) V., and companions.
"	28	Callistratus and forty-nine MM. with him.
"	30	Abdlmseh M.
August	1	Maccabees.
"	4	Sophia and three daughters, Pistis, Elpis, and Agape.
"	9	S. Murhoneos (Mironus or Marinus) Bp., and ten MM. with him.

^a In A. F. 20 on May 18.^b In A. F. 20 on June 27.^c In A. F. 20 on June 14.^d The text is broken. The longer menologia have: Athenogines, bishop of Sebaste, and his ten disciples. They appear to have been martyred in a shrine of John the Baptist; unless indeed they were in some way regarded as his disciples.

August	10	Anthony and Theophilus, and his companions.
"	15	Passing of <i>Theotokos</i> .
"	16	SS. Kallinikus and Diomed, physicians.
"	17	Miton (<i>read</i> Myron) priest.
"	18	Andreas Stratelatēs and 2,000 MM. with him.
"	20	Adrian and Anatolia and twenty-three MM. with him.
"	23	<i>Thomas</i> ^a Ap.
"	26	SS. Kallinikus and Diomed, physicians.
"	28	Theodorus Stratelatēs, Araklius and Therseus M.
"	29	Beheading of <i>John</i> ^b the Forerunner.
September	1	Simeon Siunaketzi.
"	2	Mamas Ascetic and Philiktēmon.
"	3	Anthimos patriarch.
"	4	Babelas patriarch and three children.
"	6	Holy Virgins Ermonca (Hermione) and Nectarina; and commemoration of holy V. Ephimia (Euphemia), and of forty-four MM. who were with her.
"	12	Autumn begins.
"	13	<i>Dedication of the church</i> ^c .
"	14	<i>Feast of Holy Cross</i> .
"	20	Eustathius, his wife and sons.
"	21	Erenēos (Irenæus) successor of the Apostles.
"	24	Thekla V. and disciple of Paul Ap., and Phocas, the patriarch.
"	30	Finding of relics of Gregory Catholicos of the Alvanq.
October	1	Ananias Ap. of Damascus, and twelve doctors; and Philip Ap., and Shilas and Silvianos, fellow-workers of Paul.
"	3	Dionysius, Timotheus, Titus, disciples of Paul.
"	10	Eulambeus, and Eulambea (Eulampius and Eulampia); and commemoration of the blessed MM. of Christ, Akiphsimos Bp., Ayithalus deacon, and Joseph priest.
"	15	Uḷkianos (Lucianus) priest of Antioch, and Piligia († Pelagia) V. and M.
"	16	Linginus (Longinus) centurion, and Joseph of Arimathea, and Joseph father of our Lord, and of the muraphorai.
"	18	Holy evangelists, Matthew, Mark, Luke, John.
"	19	Theodoret priest, and martyrdom of S. Eudoxius and Romēlus, and Zino, and Makar.
"	20	SS. Kharethantz († companions of Arethas), and 10,000 MM. with them.
"	25	SS. Varos and companions in Samosata.
"	26	SS. Huperiqēq (Hipparchus and companions), and commemoration of S. Demetrius of Thessalonica.

^a In A. F. 20 on August 24.

^b In A. F. 20 the scribe has written January for August.

^c In A. F. 20 this and the next feast are set on September 23 and 24.

- October 27 S. Severian of Sebaste, and commemoration of Babelas and eighty-four disciples.
- „ 28 Barlam of Antioch, and holy children of Ephesus.
- „ 29 SS. App. Barnabas and Matathias.
- „ 30 S. Stephen, patriarch of Rome, and of many priests and deacons and laymen.
- November 6 Holy patriarchs Metrophan, Alexander, and Paul, confessor.
- „ 8 Archangels Gabriel and Michael.
- „ 12 Meles (Miles) Bp., and Ephoros (Ebora) priest, and Shénoy (or Shini) deacon.
- „ 13 John Chrysostom.
- „ 15 *Philip* Ap.
- „ 18 Platonias V. M. Begins the period of fifty days (i. e. of Advent).
- „ 19 Gurias, Samona, and Abib deacon.
- „ 20 Gregory Thaumaturge, and Azios M.
- „ 23 Gregory of Acragas.
- „ 24 Holy VV. Jovianè and Vasiluhea.
- „ 25 Holy App. Jacob and Shmavon.
- „ 26 Holy patriarchs Clemens and Bagarat.
- „ 27 Genabios (! Genarius), Bp., and Mercurius M.
- „ 28 Holy MM. Jacob and Iravaphahra (i. e. orthodoxos).
- „ 30 *Andrew* Ap.
- December 1 Holy fathers of Egypt, Paul, Makar, Mark, Paulcus, Evagrius, Nilos, Arsen and others.
- „ 4 Varhvarhakûs (i. e. Virgin Varhvarh, i. e. Barbara V.) and Hovianea (Juliana).
- „ 6 Nicholas of Miurha (Myra) city, Bp.
- „ 10 Minas (Menas), Ermogenes Graphos (Eugraphus or Grabus), and lives of the voluntarily poor, Hohannes and Alexianus.
- „ 11 Holy App. Bartholomeus and Judas, and commemoration of the holy M. Bektor (! Victor), and of Stephanûhi, handmaid of Christ.
- „ 13 SS. Eustratiani.
- „ 15 S. Jacob of Mdsbin (Nisibis), patriarch, and of Marugè Ascetic.
- „ 18 Winter begins.
- „ 20 Ignatius patriarch, and commemoration of SS. priests Makar, Eugenios, and Artemes V.
- „ 22 Theoponthus (Theopompus) Bp., and Theon, and of the four soldiers.
- „ 24 Addei (Addai), patriarch of Urha (Edessa), and they read the book of Abgar; and commemorate Domna and Indos, and the 20,000 who died by the fire in Nicomedia.
- „ 25 *David* Pr., and *Jacob* Ap., brother of the Lord.
- „ 27 *Stephen*, protomartyr.
- „ 28 Holy App. *Peter and Paul*.
- „ 29 *John and Jacob* the brothers.

GLOSSARY OF TECHNICAL TERMS

NOTE. In transliterating Armenian words in the following list, as throughout this volume, I have as a rule followed the system of equivalent sounds indicated in my edition of *The Key of Truth*, Oxford, 1898, page 191. In the case of a few well-known names, e.g. Odsun, I have followed the spelling of Mechitarist editors, and have occasionally also added the equivalents used by Hübschmann in his *Armenische Grammatik*.

Alabolon, ալաբոլոն, ἀναβόλαιον. See Suicer on latter word, who points out that in Jerome's time it was a female vestment. The lexicon interprets it as 'Abolla, tunica brevis, superhumeralis.' It was the *ἐξωμὶς* worn by doctors and philosophers. The priest wore it, together with the *urur* or stole, when he went *bokot*, or barefooted, on to the bema to cense the altar. In the rite of *σχῆμα*, pp. 150, 151, it is identified with the *nafort*, and I render it 'humeral.'

Anaganos, ἀναγνώστης, a Reader, the lowest of the ranks of the ministry.

Andrewartl, անդրապարտիք, τὸ περισκελές. 'Foemurale, vestis crura ambiens,' usually of linen.

Arhadjnord, առաջնորդ, literally 'primate,' a synonym of priest or bishop. A bishop is also called *episkopos* or *Qahanayapet*, i.e. chief Cohen. He differed from a mere elder in occupying a throne or *athork*.

Arvesti or **Aruesti** occurs in liturgical contexts where in Greek we find *ὄρθοι*, e.g. on p. 3 'Alleluiah, *Aruesti*.' The word, if it be the genitive of *Arvest*, would signify 'of art'; and the Mechitarist editors understand it as meaning *modulations producta*; see p. 13 note.

Aurhnel, աւրհնել = to bless or praise or consecrate. Its noun, *aurh-nouthium* = hymn of praise, a blessing or act of consecration. Thus meanings distinguished in Greek are expressed by the single word in Armenian, and even the context often fails to reveal which is intended.

Badkon, բաձկոն, an inner waistcoat worn over the *Shapik*, alb, or tunic. The lexicon renders it *ἱμάτιον* or *χιτών*. See pp. 138, 156, and 161, from which we learn that it was square and drawn together with laces, like women's stays. It was peculiarly a monkish garment.

Bem or **bemb**, the bema or sanctuary.

Canon, կանոն, has several meanings: (1) a rule laid down, for instance by a council; (2) a liturgical group of psalms; (3) a rite; (4) the service of a particular *synaxis*.

Church, *Eklesíai*, եկեղեցի, Greek *ἐκκλησία*, either the visible building or the invisible and spiritual power. In the former sense are also used the words *jolovaran*, 'synagogue,' and *Tatšar* or *Tadšhar*, 'fane' or 'temple.' The word *matyrn* is a martyr's shrine or oratory.

Dismissal, արձակում, *arđsa-kumh*, has two senses. It is either the expulsion of catechumens, or the *ἀπόλυσις* of the congregation, on which see Mr. Brightman's glossary; or else it means the release of penitents.

Erakhay, երախայ, a catechumen, and in later Armenian a child or infant.

Erôts, երէց, an elder or priest, synonymous with *Qahanah* or Cohen.

Exhortation, աւղթանք, *mał-thanq*, a short prayer recited in a tone, often after the *requies* or second part of a prayer said by the priest.

Fakeln, փակելի, *phakelot* or *phaké-*

λιον, which see in Suicer. It was a *sudarium* or linen *vitta*, worn round the head. Gregory Magistros (c. 1030) remarks that it came from the Greeks, and that neither word nor thing was Armenian. In some Armenian rites of σχήμα the rubric says: They shall cover his forehead with a *Fakelon* as far as the eyebrows.

Gōti, *γυμνῆ*, girdle, ζώνη: worn by monks, see p. 150 and Brightman, p. 592.

Gublay or Goblay is explained by the Mechitarists as a transliteration of *copula*, though I believe it is from *κεφάλαιον*. Each canon of the psalms is divided for liturgical purposes into seven *copulas*; and a *copula* comprises two or three or more psalms, and at the end of it is repeated the *Gloria Patri*.

Gurpay, *γυρπαι*, rendered 'socks' on p. 243; identified also in the lexicon with *sankapan*, *ζωνήματα*, or *περικνημῖς*.

Khosoh or Khosokh, *χουχ*, mentioned in the rite of burying a priest as a garment put round the shoulders of the dead. Not in the lexicons.

Idsayn, *ιδαιν*, rendered 'out loud.' It probably means in such passages 'to a tone,' i.e. to one of the eight tones.

Keang, *κων*, literally 'life'; in religious language it renders the word *salus*, *σωτηρία*. This is probably due to Syriac analogy. At the same time the literal equivalents *phrkal*, 'to save,' and *phrbuthiun* are freely used in the same sense.

Khorhurd, *χουρδ*, means in general thought or intention, but in liturgical use answers to *μυστήριον*, and signifies either the invisible grace or *numen* indwelling an object, or the ritual act conveying it. After the Crusades, when Latin influence began to be felt, Armenian writers began to limit the mysteries or sacraments to seven in number.

Kirakē, Sunday, literally the Dominical day.

Kirakamout, Sunday eve, literally the entrance of the Lord's day.

Kniq, *κνικ*, or *Droshm*, *դրոշմ* = *σφραγίς*, 'seal.' The sign of the cross on the forehead or any other object, also the cross made with oil in the baptismal anointing or confirmation. It is also used of the rite of name-giving on the eighth day.

Knqahayr, *κνκαγρ*, *ἀνάδοχος*, literally 'a sealfather,' a godfather. Godmothers are unknown in Armenia.

Knkul, *κνκλ* or *κνκλ*, a cowl, the emblem of humility; originally restricted to monks and penitents, and forbidden to be worn by priests who are rulers, regents, or office-bearers in the church. But at Halbat in the eleventh century the custom had arisen for priests and *wardapets* to wear it, and the custom is now universal.

Ktsord, *κτσρδ*, or antiphon, literally 'accompaniment.' See p. 516.

Marmin, *մարմին* = flesh or body, *σάρξ* or *σῶμα* indifferently. I render the word *anmarmīn*, 'discarnate.'

Mashtots, see p. xxxii. *The Rituale* of the Armenians is so called because the Patriarch of that name collected the rites in one book; see p. xxxiii.

Matal, *ματάλιον*, an animal victim, see p. 76 foll.

Mereloti. Literally, 'any dead animal.' Hence animals strangled, and therefore unlawful as food to Christians (Acts 15²⁰). It is further used of flesh which has been offered to idols and is therefore unclean.

Monason, an anchorite; see p. 136.

Nafort, *նաֆորտ*, is defined in the great lexicon as an *Alabolon*, i.e. *ἀναβόλαιον*, shoulder-garment, overcoat, or philon. Its meaning appears in the translation of Ephrem, where we read: He shall anoint Elisha with the nafort.

In the fifth century Lazar of Pharp wrote: A *nafort* of byssus and a gold ball or sphere fixed on the *nafort*, indicates the one the priesthood and the other the kingship. The communion rite drawn up for the Cilician court speaks of 'priest and bishop with their *nafort*,' and contains the rubric: 'The bishop takes off his *emiforion* (*ἐμφορίον*) and goes before the holy altar with his *nafort* only.' I ren-

der it 'cope' in the rite of *σχῆμα*, p. 151.

Narót or **Naraut**, p. 99, a variegated thread or fillet fastened round the horns of an animal victim, and also used to bind the cross on to the neck (*q̄h̄q̄b* where MS. has *q̄h̄q̄u*) of a person baptized. In the printed rituals the baptized person in the anointing is crowned with a cross-like *naraut*. The *hereticus vestitus* of the middle ages also wore a sacred thread, which was perhaps akin to that of the Brahmans.

Navakatik', from *nav*, a ship. A consecration or dedication, and so generally a feast-day.

Omophoron or **Emiphoron**, ὀμοφόριον or pallium, described by Mr. Brightman as 'a long scarf originally of lambs'-wool marked with crosses, worn by bishops over the chasuble, passing round the shoulders, tied loosely on the left shoulder, and its ends falling nearly to the ground back and front.' The number of black crosses on it indicated the rank of the wearer, and one of 'sevenfold order' presumably had seven crosses on it.

Oukht, *ουχτ* = vow or covenant or clergy.

Oukhti Mankounq = 'children of the covenant,' originally the baptized, who formed a kind of aristocracy within the church; later in a general sense 'the clergy.' I sometimes render the phrase 'children of the church.' See F. C. Burkitt's *Early Eastern Christianity*, 1904, p. 142 foll.

Paregaut, *παρηγευω*, χιτών or χιτανίσκος. It renders χιτών in Exodus 29⁵, and Mark 6⁹.

Patarag, *παταρω*, a sacrifice or offering. Used equally of animal victims and of Eucharist.

Philon, φίλον: renders φελόνην in II Tim. 4¹², which word see in Suicer, who identifies it with Latin *Penula*, describing it as a Pallium Sacerdotale. Nerses of Lambron associates it with cowl and *σχῆμα* as an emblem of monkish garb. Mr. Brightman identifies it with chasuble.

Psak, *ψακ*, literally the crown placed on persons in the marriage and

baptismal rites, and taken off on the eighth day following. It is used as a synonym of marriage.

Qahanay, *q̄ah̄nay*, a Cohen or priest.

Qarosem, *q̄ar̄osem* (κηρύσσειν) with its derivatives signifies the deacon's part in any rite. I render it 'proclaim.' See Mr. Brightman on *κηρύσσειν*. The noun *Qaros* is also used in the sense of 'a homily.'

Sajavart, *sājavart*, helmet. See Mr. Brightman, p. 592, where it is transliterated *Saghavart*. It was a crown worn by presbyters and deacons, and also identified with the baptismal crown or wreath in the baptismal prayers; p. 102.

Sarkavag, *sārkavag*, a deacon, perhaps from the Syriac. *Sarkavaguh* is a deaconess for whose consecration the codex Arm. C provides special prayers.

Selan, *sālan*, either table or altar.

Sharakan or **Sharagan**; see p. 23. It renders literally *εἰρημός* or *series*. It means a hymn, and differs from a *gands*, *q̄and̄ā*, in this, that the latter is a hymn thrown into liturgical form, for an example of which see p. 19.

Sqem, *sq̄em*, *σχῆμα*, the monkish habit.

Sqol or **Sk'ol**, *sq̄ol* = veil. A white veil was worn, flowing from the head over the shoulders, by the bishop, e.g. in the rite of consecrating a church.

Taun, *taun*, a feast.

Taunamak, a lectionary.

Taunatsoyts or **Tauna'tsoy'ts**, a *Directorium* or volume indicating the nature of each feast, the lessons to be read, and the right mode of celebrating the rites.

Tōr, *tor*, Κύριος, Lord, used both *κατ' ἐξοχήν* of Christ, and also of lords spiritual, i.e. bishops, and of lords temporal, i.e. *nakhhararq* or satraps, and *tanutirg*, or clan-chieftains or heads of households.

The derivative adjective *tōrunakan* signifies Dominical, and is used *κατ' ἐξοχήν* of the animal victim offered on a Sunday or feast-day; see p. 76.

Theotokos *Astonatstain*, i.e. bearer of God, rendered sometimes Theotokos, sometimes Mother of God.

Tšash or *Dshash*, Ճաշ, literally a feast or repast. The genitive plural *Tšashots* signifies a lectionary; see p. 507.

Urbath, Friday. The other days of the week except *Shabath* or Saturday are indicated by 'First Sabbath,' 'Second Sabbath,' etc. *Kiriaké* or *Kiraké*, *Kupianth*, however, is often used for Sunday.

Wardapet or Doctor. The *Eucho-logia* provide no rite for the ordination of a *Wardapet* before the seventeenth century. He was often a bishop, and always a guardian of doctrine to whom the bishops even were amenable. To-day he is a monk.

Yayamavurq, menologium; see p. 511.

Zatik, Easter. The name is explained in the Armenian Fathers as from root *sat*, signifying to free or deliver.

ERRATA.

P. 49, note *d*, after 'and glorify thee' add so also A.

179, last line of text, after 'truly' omit comma.

226, l. 7, as follows: And then he passes the cross through the water, saying thrice:

l. 9, add note: In the MS A the rite ends at the word 'Amen.'

507, in Appendix II, first line, for MSS read MS or.

513, l. 8, add note: The Pilgrim St. Silvia of Aquitaine is no longer regarded as the author of the work referred to.

528, in note, for Vau read Van.

xxix, note *p*. An uncial codex of the Bibliothèque Nationale, Anc. Fonds Arm. 44, written A.D. 1193, contains on fol. 472 verso the prayers of an Ephrem of Nicomedia for the Feast of the holy Prophets. *Incipit*: God made the heavens and the earth, and behold, they are very good.

It would appear therefore that there really was an Ephrem of Nicomedia, whom the compiler of the history of the Armenian Rituals has confused with Ephrem Syrus.

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